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By MARTIN HAUG, Ph.D.,

Late of the Universities of Tübingen, Göttingen, and Bonn; Superintendent of Sanskrit Studies, and Professor of Sanskrit in the Poona College; Honorary Member of the Bombay Branch Royal Asiatic Society, &c.

EDITED BY DR. E. W. WEST.

- I. History of the Researches into the Sacred Writings and Religion of the Parsis, from the Earliest Times down to the Present.
- II. Languages of the Parsi Scriptures.
- III. The Zend-Avesta, or the Scripture of the Parsis.
- IV. The Zoroastrian Religion, as to its Origin and Development.

The Author of these Essays intended, after his return from India, to expand them into a comprehensive work on the Zoroastrian religion; but this design, postponed from time to time, was finally frustrated by his untimely death. That he was not spared to publish all his varied knowledge on this subject must remain for ever a matter of regret to the student of Iranian antiquities. In other hands, the changes that could be introduced into this Second Edition were obviously limited to such additions and alterations as the lapse of time and the progress of Zoroastrian studies have rendered necessary.

In the First Essay, the history of the European researches has been extended to the present time; but for the sake of brevity several writings have been passed over unnoticed, among the more valuable of which those of Professor Hübschmann may be specially mentioned. Some account has also been given of the progress of Zoroastrian studies among the Parsis themselves.

In the Second Essay, additional information has been given about the Pahlavi language and literature; but the technical portion of the Avesta Grammar has been reserved for separate publication, being better adapted for students than for the general reader.

Some additions have been made to the Third Essay, with the view of bringing together, from other sources, all the author's translations from the Avesta, except those portions of the Gâthas which he did not include in the First Edition, and which it would be hazardous for an Editor to revise. Further details have also been given regarding the contents of the Nasks.

Several additional translations having been found among the author's papers, too late for insertion in the Third Essay, have been added in an Appendix, after careful revision, together with his notes descriptive of the mode of performing a few of the Zoroastrian ceremonies.

The Author's principal object in publishing these Essays originally, was to present in a readable form all the materials for judging impartially of the scriptures and religion of the Parsis. The same object has been kept in view while preparing this Second Edition, giving a large quantity of such materials, collected from a variety of sources, which may now be left to the reader's impartial judgment.

The value of this Second Edition is greatly enhanced by the addition of many posthumous papers, discovered by the Editor, Dr. E. West, at Munich. They consist of further translations from the Zend and Pahlavi of the Zend-Avesta, and also of numerous detailed notes descriptive of some of the Parsi ceremonies.

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"It is impossible in our limited space to give more than a brief notice of its contents; but they claim and will no doubt receive the attention, not only of the few who are interested in the Parsis, but of philologists and inquirers into the origin, nature and connection of religions."—*The Saturday Review*.

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Among the great body of books comprising the Chinese Buddhist Canon, presented by the Japanese Government to the Library of the India Office, Mr. Beal discovered a work bearing the title of "Law Verses, or Scriptural Texts," which on examination was seen to resemble the Pali version of Dhammapada in many particulars. It was further discovered that the original recension of the Pali Text found its way into China in the Third

Century (A.D.), where the work of translation was finished, and afterwards thirteen additional sections added. The Dhammapada, as hitherto known by the Pali Text Edition, as edited by Fausbøll, by Max Müller's English, and Albrecht Weber's German translations, consists only of twenty-six chapters or sections, whilst the Chinese version, or rather recension, as now translated by Mr. Beal, consists of thirty-nine sections. The students of Pali who possess Fausbøll's Text, or either of the above-named translations, will therefore needs want Mr. Beal's English rendering of the Chinese version; the thirteen above-named additional sections not being accessible to them in any other form; for, even if they understand Chinese, the Chinese original would be unobtainable by them.

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In this edition I have endeavoured rather to carry out the original intention of the translator. Experience has shown that the first plan was over learned to commend itself to the average reader, for whom Mr. Lane had destined the book; in this edition I have therefore omitted many of the notes, which will not be missed by the reader for whom the book is intended, and for which the Arabic scholar has only to refer to the first edition, or to Sales' *Koran*, whence most of them were derived. Again, the text of the first edition was obscured and interrupted by an interwoven commentary, which destroyed the pleasure of the language, and often made the meaning less intelligible than before. This commentary has been thinned. Where it added nothing to the text it has been erased; where it gave a curious or valuable explanation it has been thrown into a footnote; where it merely supplied a necessary word to complete the sense, that word has been left in the text, distinguished by a different type. Once more, the early and wilder *soorahs* were almost wholly omitted in the first edition, whilst the later, more dogmatic and less poetical *soorahs* were perhaps too fully represented. I have endeavoured to establish the balance between the two.

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P R E F A C E.

IN the notice prefixed to the "Essays on the Languages, Literature, and Religion of Nepal and Tibet" (1874), reference is made to the probability of a republication of the remaining papers of Mr. Hodgson, comprising not only Articles IV., V., and XI. of the "Selections from the Records of the Government of Bengal, No. XXVII.," which would have found their fittest place in that re-issue, but also his various Papers on the Tribes and Languages of the Northern Non-Aryans adjacent to India, with other Essays of a more general character. That probability has now become a reality, Mr. Hodgson having readily granted permission to the publishers of the "Essays" to bring out in a collected form also his remaining papers on Indian languages and ethnology. And inasmuch as the previous volume has already proved of essential service to scholars by placing within their easy reach materials theretofore accessible only to the favoured few who could consult the scarce serials in which the several articles had originally appeared, the present completion of the re-issue will, it is hoped, be sure of as cordial a welcome.

To the Papers numbered I. to VIII. the same value and interest attach at the present day as were accorded to them when they were published for the first time, hardly any fresh

materials having since come to light concerning the tribes and languages there treated of. This does not apply in the same degree to the various Papers comprised in the Ninth Section, which have been incorporated in the re-issue only with a view of completing Mr. Hodgson's conspectus of the general character and structural affinities of the Non-Aryan languages of India.

Lastly, the Papers, here reproduced in a more complete form, on the Pre-eminence of the Vernaculars have lost none of their significance even at the present moment, as the frequent reference made to them by the Press shows the abiding vitality of the subject.

Almost all the Papers, more especially the longer Linguistical Essays, have been reprinted from copies revised and annotated by the author himself, who has earned a fresh and lasting title to the gratitude of all students of Indian glossology and ethnology by allowing the rare and valuable Papers comprised in these volumes to be made generally available.

R. R.

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SECTION I.

ON THE KOCCH, BODO, AND DHIMAL TRIBES.*

PART I.—VOCABULARY.

NOUNS.

1ST.—THINGS AND BEINGS.

	<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimal.</i>
THINGS AND BEINGS.	The Universe,	Songsár,	...	...
	Creator,	...	...	...
	Creature,	...	...	...
	Matter, universal,	...	...	...
	Spirit, universal,	...	...	...
	Space ditto,	...	...	...
	Time ditto,	Kál,	Khál,	Khál.
	Motion, universal,	Chalan, gaman,	Thángbai,	Hánka.
	Immotion or rest,	Thirta, Rahan,	Thábai,	Hiká.
	Action, con- } scious motion, }	Korom,	Habba,	Kánpáka.
	Inaction ditto,	...	Habbagéyá,	Kámmánthuka.
	Light, lux,	Jyoti,	Shráng,	Jolka.
	Darkness,	Andhér,	Khomshi,	Kitikitika.
	Figure or form,	Rúp,	Rúp,	Rúp.
	Formlessness,	Arúp,	Rúpgéyá,	Rúpmánthuka.
	Star,	Tára,	Háthotki,	Phúró.
	Planet,	Graha,	...	...
	Saturn,	Súni,	...	...
	Jupiter,	Brihaspati,	...	...
	Venus,	Súkra,	...	...
	Mars,	Mongol,	...	...
	Eclipse,	Grohon,	...	...
	Heaven,	Sworg : Dévá, {	Nókhóráng, } visible arch, }	...
	Earth,	Prithivi,	...	...
	Hades or Hell,	Pútál, Norok,	...	...
	This world,	Lók,	...	...
	The next world,	Pórlók,	...	...
	God,	Bhagaván,	{ Bátho (the plant),	Sij Wáráng - Béráng (mas et fœm).

* The prominence and extent given to this portion of my work are explained in the Introduction, p. 2, and the principle on which the vocabulary is constructed at pp. 46, 7. [Published at Calcutta, 1847.]

VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
THINGS AND BEINGS.	A God, any	Dév'ta,	Madai,	Dír, Grám.
	Angel or Kalo- demon, }	Súr, Dév'ta,	...	...
	Devil or Kuko- demon, }	Dait, Rák- shas, Asúr, }	...	...
	The Devil,	...	...	...
	Fairy, good,	...	Madai,	...
	Ogre,	...	...	...
	Gnome, }	...	Jomon,	...
	Sprite, }	bad,	...	...
	Ghost,	Bhút,	Gathaicho,	...
	Witch (<i>fem.</i>),	Dákiui,	{ Háshá-Hinjou, Hinjouni Daina,	Mháí Béal Dhaina.
	Sun,	Béá,	Shán,	Béá.
	Moon,	Chánd,	Nókhábir,	Táli.
	Dark half of,	Badi,	Dán khomshi,	...
	Bright ditto,	Súdi,	Dán shráng,	...
	Body, limited,	Gotor,	Modom,	Dhór.
	Shadow,	Cháá,	Sáikhám,	Dápká.
	Human body,	Gotor,	Modom,	Dhor.
	Human soul,	Jíá,	...	...
	Life,	Jíá,	Gótháng,*	Singlhóka.
	Death,	Moron,	Gothoi,*	Síká.
	A being, moving,	...	...	...
	A thing, motion- less, }	...	...	...
	A name,	Nám,	Máng,	Ming.
	An animal,	Paśú,	Gothíng.	...
	A vegetal,	Trin,	...	...
	A mineral,	Dhátú,	...	...
	Human kind,	Mánushi,	Mánushi,	Dyáng.
	Quadruped,	Chárpáyá,	Athéng thónglér,	Díálong-khókoi.
	Bat kind,	Chán chika,	Badamali,	...
	Bird kind,	Pókhi,	Dáuchen or Dau,	Jihá.
	Fish kind,	Mácha,	Gná,	Haiyú.
	Shelled fish kind,	...	...	...
	Testudines,	...	...	...
	Lacertine Reptiles,	...	...	...
	Batrachians,	...	Imbú,	...
	Serpent kind,	Sámp,	Jibo,	Púnhiá.
	Insect kind,	Póká,	Impho,	Nhámoi.
	Mind, under- standing,	Mon,	Gasho!	...
	Reason, the thinking or- gan,			
	Insinct, animal reason,			
	Meditation,	Bhávana,	...	...
	thought, re- flection, the act,			
	Consciousness,			
	Reasoning, ratio- cination,	...	...	...
	Debate, argument,	Báda bádi,	Raijalaiyu,	Dopka warka.

* Rather alive and dead.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
THINGS AND BEINGS.	Memory,	Phom,	Shútrúng,	Phom.
	Forgetfulness,	Béphom,	{ Bouwa, Shút- rúnggeya, }	Phommánthó.
	Sensation, phy- sical,	Dishapán,	Dásmanno,	Disháménka.
	Perception, mental, or,	Phom,	Gashomanno,	Phom.
	Apprehension,			
	Quantity,	...	...	...
	Degree,	...	...	...
	Quality,	Gún,	...	...
	Number,	Ganti,	Shanno,	Ganóká.
	Time, limited,	Béla,	Béla,	Béla.
	Place, ditto,	Thán,	Núpti,	Chól.
	Circumstance, event, external,	Británt,	...	..
	Condition, state, internal,	Gati, Dasha,	..	..
	Constitution,	Swobhau,	..	...
	Temperament,			
	Nature,	Doul, Prakár,	...	..
	Manner, the how,			
	Occasion, the when,	...	..	..
	Object, end in view,	Bishoi,	..	..
	Reason, the human, why,	Hétú, Sobob,	..	..
	Cause, causa causans,	Káran,	..	..
	Effect, conse- quence,	..	..	..
	Feeling, affec- tion, passion,	Máyá,	Wanna,	..
	Parental affection,	Máyá,	Wanna,	..
	Filial ditto,	Máyá,	Wanna,	...
	Conjugal ditto,	Prém, Mól,	Wanna,	...
	Appetite, bodily desire,	U'dhar,	Gashojáyú?	Mondhámi.
	Mental desire, wish,	Iccha,	Gashojáyú,	Moudhámi.
	Motive, induce- ment,	Sobob, káron,	...	...
	Intention, pur- pose, design,	Sobob, Nimitt,	..	..
	aim,	Chéshta, Ánt,	..	..
	Endeavour, at- tempt,			
	Act or deed,	Kám, Kōmo,	Habba,	..
	Disposition, temper,	Mizág,	...	..
	Behaviour, conduct,	Chalan,	..	..
	Demeanour, manners,			
	Habit, wont,	Chál,	..	..
	Practice, use,	Chál,	..	..
	Custom, usage,	Bhés, Dastúr,	...	...

VOCABULARY.

	English.	Kocch.	Bodo.	Dhimál.
	Use, enjoyment of, Bhóg,	...	...	...
	Use, mere act of,	...	...	...
	Disuse, cessation	...	...	...
	of,	...	...	...
	Abuse, wrong use,	...	...	...
	The materialele-	Panj Bhút,	...	...
2nd, EARTH.	ments,	Prithivi,	...	...
	Earth, the ter-	...	...	...
	rene element,	...	...	...
	Earth, land,	Máti, Bhúmi,	Há,	Bhanói.
	terra firma,	...	...	...
	Soil, cultivable,	Sáruk máti,	Hásharhá,	Bhanói.
	Mould,	Sáruk máti,	...	...
	Marl,	Sáruk máti,	...	...
	Mud,	Kádó,	Habdú,	Kadéó.
	Dust,	Dhúlá,	Háduri,	...
	Manure,	Sár,	Hásár,	Sár.
	Stone, a frag-	Páthar,	Onthái,	U'nthúr.
	ment of rock,	...	...	...
	Gravel, the heap,	Kankar,	...	...
	Rock, the mass,	Páthar,	Onthai,	U'nthúr.
	Clay rock, alu-	...	...	...
	mina,	...	...	...
	Potter's clay,	Kúmbálermáti,	Aithálibá,	Chiktháli Bhanói.
	Limestone, rock	...	...	...
	calx,	...	...	...
	Chalk,	Khárimáti,	...	...
	Lime, prepared,	Chún,	...	...
	Quick-lime,	Alwa, Jhári,	...	...
	Sandstone rock,	...	...	...
	Sand, loose,	Bálá,	Bálá,	Bálá.
	Flint rock, silix,	Páthar,	...	...
	Gun flint,	Páthari,	...	...
	Glass,	Káncb,	...	...
	Soda,	...	...	...
	Alkali,	...	...	...
	Acid,	...	...	...
	Rock-salt,	...	...	...
	Salt, any,	Nún,	Sankhri,	Désé.
	Saltpetre,	Jaikhar,	...	...
	Borax,	Sohága,	...	...
	Sulphur,	Gandarak,	...	...
	Antimony, or	Pára,	...	...
	mercury,	...	...	...
	Arsenic,	...	...	...
	Talc,	Abór,	Alongbár,	Bálápát.
	Mica,	...	...	...
	Crystal,	Bilour,	...	...
	Mineral ore,	Dhátú,	...	...
	Gold,	Sóna,	Sona,	Sona.
	Silver,	Rúpá,	Rúpá,	Rúpá.
	Iron,	Lóbá,	Shúrr,	Chír.
	Copper,	Támba,	Támbo,	Támbo.
	Tin,	Ránga,	...	...
	Zinc,	Jasta,	...	...
	Lead,	Sishá,	...	...
	Pewter,	...	...	...
	Brass,	Pital,	...	...

	<i>English.</i>	<i>Kocoh.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
EARTH.	Bell metal,	...	...	...
	A mountain or hill,	Parbot,	Hájo,	Rá.
	A plain,	Dángá,	Photár, Háyen,	Dhaidhaika.
	A hill top,	Máthi,	Khró,	Púring.
	A hill side,	Májha,	Géjér,	...
	A hill base,	Gór,	Khíbo,	Léla.
	A wooded plain or weald,	Jhárbári,	Hágrá?*	Sing bári.
	A naked plain or wold,	Dhaidhai dúnga,	Phótár,	Dhaidhaika.
	Dry uplands,	Dángi,	Hágung,	Tika.
	Low flooded lands,	Dóhalla,	Dohala,	...
	A valley, large,	Khál,	Hákór,	...
	A valley, small,	Khál,	Hákór,	...
	A ravine,	Dhordhora,	...	...
	A forest,	Sál bári,	Hágrá má,	Sing bári.
	A jungle,	Jhár bári,	{ Thári hágrá, or Hágrá, }	{ Díncha.
	Copse or brush-wood,	Jhári,	Joulia,	Jhápsi.
	A sandy waste or desert,	Dhúdúa dúnga,	Hágúng?	Tíkar.
	A marsh, or swampy plain,	Démdévi,	Dalbári,	...
	A quagmire, or quicksand,	Dhasna,	Hábráng,	...
	Water,	Jal,	Dói,	Chí.
	Salt water,	Nóna Jal,	...	...
	Fresh water,	Mitha Jal,	...	...
	Tide,	...	...	...
	Ocean or sea,	...	...	...
WATER.	A river,	Nodi,	Dói (water),	Chí (ditto).
	A great river,	Bada nodi,	Dói gédét,	Badka Chí.
	A rivulet,	Chota nodi,	Dóishá,	Mhoika Chí.
	Still water,	Dhí páni,	Dongo,	Dángi.
	Running water,	Bohonti páni,	...	Phoika Chí.
	Coast or bank,	Dhálani,	Dóijing,	Chéngsho.
	Bay or inlet,	Ghéná,	Miri,	Ghékana.
	A canal,	Dánrá,	...	...
	Aqueduct, small and crude,	Shán,	Phoiri,	Rábi.
	A torrent,	Tarang,	...	...
	A rapid,	{ Khúrkhúria or Bajna, }	{ Doibájana,	...
	A waterfall,	Dhordhora,	...	...
	A lake, natural,	Jhíl,	Dhángi?	Dhángi?
	A pond, natural,	Khári, Dobha,	Dóba,	Dóba.
	A tank, artificial,	Diggi, Choka,	...	...
	A wave,	Dhéyú,	Doi dhó,	Chíko dhéo.
	A stream or current,	Sont,	...	Rághá.
	A spring, natural,	Bhúl,	Bimú,	Bhúl.
	A well, artificial,	Chút,	Dói khor,	...
	A fountain, do.,	Dhárá,	...	...

* Forest, and Sing bári the same.

	English.	Kocch.	Bodo.	Dhimtl.
	A bridge,	Khorkhori,	Saikhóng,	...
	A ferry,	Ghát,	...	...
	A ford,	Ghát,	...	...
4th, AIR.	Ether, the ele- ment,	Déwá,	Nokhoráng,	...
	Air, do.,	Batás,	Bár,	Bhirma.
	Wind, moving air,	Batás,	Bár,	Bhirma.
	Storm, tempest,	Dúnd,	Bárhúrka,	...
	Atmosphere, weather,	Samay,	Din,	Din.
	Bad weather,	Búra samay,	Hamma din,	Má elka din.
	Good weather,	Bhalo samay,	Ghám din,	Elka din.
	Cloud,	Mégh,	Jamóí,	...
	Sunshine,	Rávad,	Shandúng,	Sáné.
	Season,	Samay,	Din,	Din.
	Spring,	Basant,	...	...
	Summer,	Grish samay,	Galam Battar,	Sá kó din.
	Autumn,	...	...	...
	Winter,	Jár samay,	Gajáng battar,	Chúmko din.
	The rains,	Barsh kál,	...	...
	Rain,	Páni,	Nókhá,	Wái.
	Drop of rain,	Tóp,	...	...
	Shower of rain,	...	...	...
	Thunder,	Charak,	Kharammo,	...
	Lightning,	Dava chilak,	Mú phámo,	Kapli gáí.
	Hail,	Páthar,	Krothai,	U'nthár.
	Snow,	Hem,	...	...
	Frost,	Pála,	...	...
	Thaw,	Galay,	...	...
	Dew,	Sít,	Nihár,	Nihari.
	Mist or haze,	Kúhá,	...	...
5th, FIRE.	Fog,	Kúhá,	...	...
	Fire (the element),	Agni,	Wát,	Mép.
	Temperature,	...	...	...
	Heat, caloric,	Grish,	Gúdúng,	Bhémka.
	Cold,	Jár,	Gajáng,	Chúnka.
	Fire, any,	Agni,	Wát,	Mép.
	Flame,	Jálá,	Wát chalai,	Métika.
	Smoke,	Dhúpa,	Wákan doi,	Dhúpa.
	Fireplace or grate,	Ákha,	Dou dap,	Mép dhoka.
	Forge,	Áphar,	Wag dap,	Mép pondho.
	Furnace,	Bhatti,	Wát gadáp,	...
	Kiln,	Bhátta,	...	...
	Oven,	Ákhá,	Doudap,	...
	Still,	Bhatti,	Bhátí,	Bhátí.
	Fuel,	Khori,	Bón,	Mising.
	Wood,	Lakri,	Bón,	Khútáng.
	Charcoal,	Angrá,	Hangár,	Angrá.
	Cinders,	...	...	...
	Ashes,	Músh,	Hátóplá,	Chai Ló.
	Turf,	Chokri,	I'tha,	Chapra.
	Cowdung,	Chán,	Múshokhi,	Píá kolishi.
	Straw,	Lará,	Majigáp,	Nará.
6th, HUMAN BODY.	The human body,	Gótór,	Modom,	Dhór.
	The head,	Múra,	Khóró,	Párin.
	The limbs,	Ang,	...	...

	<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimail.</i>
HUMAN BODY.	The skin,	Chamra,	Bígúr,	Dhálé.
	The hair of body,	Rom,	Khomon,	Moishá.
	The hair of head,	Chúli,	Khanai,	Poshom.
	The neck,	Gardban,	...	Nirga.
	The throat,	Túti,	Garáng bá,	Totoá.
	The arm, all,	Háth,	Nákháuti,	Khúr báha.
	The true arm,	Báhuu,	Yágo,	Khúr.
	The fore arm,	Nalli,	Nakhánti,	Bábá.
	The hand,	Háth,	Akhai or Ná- khai,	Khúr.
	The palm,	Tálá, Akhai or Nákhai,	Thálka,	Tálá.
	The back hand,	Háthér píth, *Nákhai or Akhai,	Bikhúng,	Gándi.
	The finger, any,	Angúl,	Náshi,	Khúrsing.
	The thumb,	Búdi angúl,	Náshimá,	Mengta khursing.
	The wrist,	Háther lúlú,	Nágódó,	...
	Finger nail,	Khól,	Náshi gúr,	Khóltá.
	Thumb nail,	Khól,	Náshi gúr,	Khóltá.
	The leg, all,	Théngá,	Gnáthéng,	Khókoí.
	The true leg, tibia,	Mókehá,	Yádoi,	Khókoí.
	The thigh, femur,	Chóru,	Phéndá,	Whálténg.
	The knee,	Hatwa,	Hánthú,	Whálténg Túrlú.
	The ankle,	Théngér lúlú,	Yágréng,	Khóí gánti.
	The heel,	Gúdirá,	Yáphá doudoi,	Gúdni.
	The foot,	Bhóri,	Yáphá,	Khókói.
	The toe, any,	Théngér angúl,	Náthéng nashi,	Khókói ko khursing.
	Great toe,	Budi angúl,	Náshi má,	Amabúndi.
	Toe-nail,	Kháuká,	Náshi gúr,	...
	Sole of foot,	Tálá,	Tálkha,	Khúrsing tala.
	A joint, any,	Lúlú,	Jóra,	Gánti.
	A bone, any,	Harwá,	Bégéng,	Hár.
	Flesh, muscle,	Másang,	Bidat,	Béhá.
	Blood,	Lóhú,	Thóí,	Hitti.
	Blood-vessel,	Sír,	Sir,	Jhiré.
	Sinew or tendon,	...	Róta,	...
	The face,	Múkh,	Múkháng,	Rhúai.
	The eye,	Chakhú,	Mogon,	Mí.
	The eyebrow,	Bhúr,	Múshágúr,	Mí pátá.
	The eyelash,	Chakhú nóá,	Moishram,	Mimúl.
	The nose,	Nák,	Gúnthúng,	Nhápá.
	The nostril, ¹	Nák ka bind,	Bolong or Gú- dáng,	Nhápá phonga.
	The forehead,	Kópál,	Jobom,	Kopál.
	The cheek,	Gál,	Khoulai,	Galbúng.
	The chin,	Thútáli,	Khúkháp,	Kátó.
	The ear,	Kán,	Khomá,	Náháthong.
	The beard,	Dádhi,	Dádhi,	Dádhi.
	The mustache,	Dádhi,	Dádhi,	Dádhi.
	The mouth,	Múkh,	Khongá,	Núi.
	The lips,	Thót,	Kúsúthi,	Dilvó.
	The teeth,	Dánt,	Háthai,	Sítong.
	The jaws,	Chouwá,	Hágmá,	Jambai.

¹ N is frequently a superadded and often a commuted letter.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
HUMAN BODY.	The tongue,	Jivha,	Chálai,	Détóng.
	The palate,	Tálú,	Jérkhóng,	Núi-ko-kilo.
	The chest, male,	Bákh,	Jarba,	Túmtá.
	The breast, fem.,	Dúdhya,	Jarba : Abú,	Túmtá.
	The nipple,	Thomona,	{ Abú bijú ; or Ahárbánthú,	Dúdú konáshi.
	The hip,	Chorú Jorá,	{ Phéndá kani bégóng,	Whálténg-jora.
	The buttocks,	Tholmá,	Kithúthái,	Lishura thumá.
	The anus,	Kóti,	Khibú,	Lishura.
	The penis,	Chént,	Chúchi,	Tau.
	The testes,	Bicha,	Ladoi,	Séshé.
	The vulva,	Máng,	Chiphá,	Lí.
	The womb,	Bacha Dhákri,	Bishákhó,	Chánteréng.
	The back,	Pith,	Bikháng,	Gáudi.
	The belly or front,	Pét,	U'dói,	Hémáng.
	The stomach,	Bhóti,	Bhándár,	Pátám.
	The bowels,	Lár,	Bibú,	Téréng.
	The navel,	Lébbí,	Wáthú mai,	Botereng.
	The liver,	Kúljá,	Bikha,	Támsing.
	The lungs,	Phéplhéra,	Sompholo,	Khúsló.
	The heart,	Gotma,	Moikhún,	{ Mókeha : khon- dáng.
	The gall-bladder,	Pitt,	Biklo,	Pítá.
	The spleen,	Tilli,	Nokhabír,	...
	The bladder,	Páni mutári,	Chithóp,	Páni mutári.
	The kidneys,	Gila,	Gila,	Kéulá.
	The skeleton,	...	...	...
	The back-bone or spinal column, }	Lildárú,	Chinchiri,	Lildárú.
	A rib, any,	Panjár,	Khamihár,	Panjár.
	The skull,	Khópri,	Khóró bégóng,	Páring ko hár.
	The brain,	Gidhú,	Mélém,	Pú nhúí.
	Marrow,	Magaz,	Mélém,	Dúng.
	Spittle,	Thúpá,	Jámúdoi,	Thopehi.
	Phlegm,	Ghéngór,	Hágárdoi,	Háká.
	Snot,	Singani,	Gúng grái,	Nháthí.
	Turd, human,	Gúb,	Khi,	Lishi.
	Horsedung,	Láulí,	Gorainikhí,	O'nhya-ko-lishi.
	Cowdung,	Chán,	Múshúnikhí,	Píá ko lishi.
	Wild beast's do.,	Gúb,	Móchánikhí,	Khána ko lishi.
	Urine, human,	Múth,	Háshú doi,	Chicho.
	Cow's urine,	Múth,	{ Múshúni háshú doi,	{ Píá ko chicho.
	Sweat,	Jhóns,	Galán doi,	Bhéntí.
	Seamen, animal,	Brij,	Phódá,	Tou ko chi.
	Menstr.,	Mátághósa,	Roti chinam,	Lí-ko-chi.
	Pus,	Pájh,	Gúmó doi,	Bití.
	Bile,	...	Bikloní doi,	P'ito-ko-chi.
	Fat,	Charbi,	...	...
	Grease or Tallow,	Charbi,	...	...
	Gravy,	Másangérras,	Bidatni doi,	Béhá ko chi.
	Slime,	...	...	...
	Spray,	Phén,	...	...
	Moult, of birds,	Kúrich,	...	...
	Casting hair, of }	...	...	...
	beasts, }	...	...	...
	Rust,	Múrchá,	Mámúrkhi,	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Mildew or blight,	Sóllá,	Mairúng,	Patna.
	Mouldiness,	Sáwó,	Soyo,	Soulúng.
	Rot, putrescence,	Póchá,	Géchéó,	Pách.
	Paring, peel,	Chhál,	Bigúr,	Dhálé.
	Lees and refuse of expressed seed, &c.,	Sitti : Chimri,	Chábá,	Chónchá.
	Litter, dirt,	Kútá,	Jábór,	Jábór.
	Cobweb,	Jálsai,	Bémádóng,	...
	Hunger,	Bhúk,	U'kidóng,	Mhítú.
	Thirst,	Píás,	Gángdóng,	Chám.
	Nakedness,	Léngtápan,	...	...
	Cold, pain of,	Jár,	Gajáng,	Chúng.
	Sexual desire,	Thánrá,	Hinjouni lábi	Mondhápka.
	simple,	...	dong,	...
	Animal heat, fem.,	Rajh,	Gúnnáng,	...
	Libidinousness,	Kám,	Chúchi thengai,	...
	vicious,	...	...	...
	Gluttony,	...	...	...
	Drunkenness,	...	...	...
	Idle talk,	Kéch-kéch,	Phétphét,	...
	Foul-mouthed- ness or Abu- siveness,	Gáli,	Rái khám, Rái chúá,	Náiká.
	Slander, back- biting,	Múkhú,	Chokhú póra kothásondong,	...
	Censure, blame,	Ninda,	Shúbúdong,	...
	Praise, approval,	Prasan,	...	...
	Continence, bodily,	Jitindrátá,	...	...
	Continence, mental,	Sila,	...	...
	Incontinence, bodily or sen- suality,	Indribás,	...	...
	Incontinence, mental,	Mattatá,	...	...
	Virtue,	Pún,	...	...
	Vice,	Páp,	...	...
	Error or fault,	Ghóti,	Bouá,	...
	Love, charitas, benevolence,	Moh, máyá, Chéma,	...	...
	Hate, malevo- lence,	Ghin,	Ninoháyá,	Chíká.
	Hope,	Bhórsá,	...	...
	Fear,	Hatás, Dór,	Giyír,	Láchi.
	Justice,	Dharam,	...	...
	Injustice,	Adharam,	...	...
	Right, just,	...	...	...
	Duty, obligation,	...	...	...
	Cunning, deceit, hypocrisy,	Chhal,	...	...
	Candour, open- ness,	...	...	...
	Modesty, shame,	Láj, sharam,	Lájyo,	Lédér.
	Impudence,	Nilajta,	Láji rángá,	Lédér mántho.
	Joy,	U'lash,	...	...
	Sorrow,	Khéd,	Jingá síó,	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhima'</i>
APPETITES, AFFECTIONS, AND PASSIONS.	Avarice, covet- ousness,	Lóbh,	...	...
	Generosity, li- berality,	Dánsilta,	...	...
	Pride, vanity,	...	...	...
	Humility,	...	...	...
	Industry,	Maskat, kismat,	Habba monelho,	Kámpáka.
	Idleness,	A'las,	Húdong, Báýú,	...
	Truth,	Sacchouti,	Chaléyá,	Saccha dopka.
	Falsehood,	Jhútapan,	Chaléyo,	Micha dopka.
	Patience,	Táp,	...	...
	Impatience,	Asantáp,	...	...
	Rage, anger,	Práptong,	...	...
	Mercy, gentleness,	Doya,	Wánno,	...
	Cruelty, savage- ness,	Kóthú,	Wanná,	...
	Bravery,	Húp,	Gáhúdong,	Jivédhánka.
	Cowardice,	Nihúp,	Gikho,	Jivé mhoika.
	Good manners, politeness, grace,	Sishtáchár,	...	...
	Bad manners, vulgarity,	Dústáchár,	...	...
	Curiosity,	...	...	...
	Indifference,	...	...	...
	Revenge,	Bodol,	...	...
	Forgiveness,	Khéma,	...	...
	Perfidy,	Kapat,	Chímak,	...
	Fidelity,	...	...	...
	Jealousy,	...	...	...
	Sanity, mental,	...	...	...
	Madness,	Págla pan,	...	...
	Idiocy, cretan- ism,	...	...	...
8th. FOOD.	Food, victuals,	Khórák,	Jánai jinis,	Cháka jinis.
	Eatables,	Khábar khorák,	Jánai jinis,	Cháka jinis.
	Drinkables,	Pivar khorák,	Longnai jinis,	A'mka jinis.
	Animal food,	Máshong,	Bidot,	Béhá.
	Vegetable food,	Phalhár,	Máigong,	Sár.
	Fish meat,	Máech máshong,	Gnábidot,	Haiyú Béha.
	Fowl meat,	Murgh máshong,	Doubidot,	Kiya kobeha.
	Flesh meat,	Máshong,	Bidot,	Béhá.
	Grain diet,	Phalhár,	...	...
	Fruit diet,	Phalhár,	...	...
	Hot condiments,	Garam masála,	...	...
	Cold condiments,	Thanda masála,	...	...
	Water,	Jal,	Dói,	Chí.
	Fermented liquor,	...	Jou,	Yú.
	Distilled liquor,	Madh,	Pitika,	Phatika.
	Milk,	Dádú,	Dádú,	Dádhé.
	Buttermilk,	...	...	...
	Whey,	Máthá,	...	...
	Ghee,	Ghiú,	Ghiú,	Ghiú.
	Curds,	Dahi,	Dádú,	Dahi.
	Roast or grilled flesh,	Bhájá,	Manbai,	Khinka béhá.
	Boiled flesh,	Jhól,	Bidai,	Jhól.
	Beef,	Gaiko másang,	Músho bidot,	Plá ko béhá.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Mutton,	Bheri ko másang,	Ménda bidot,	Ménda ko béhá.
	Goat flesh,	Bakri ko másang,	Bárma bidot,	Eécha ko béhá.
	Pork,	Súwar ko másang,	Yóna bidot,	Páyá ko béhá.
	Venison,	Mriga ko másang,	Moini bidot,	Yénga ko báha.
	Breakfast,	...	Phúnjáni jáyá,	Rhéma cháka.
	Dinner,	...	Sánjiphú moi- kham,	Mánjh beláchúka.
9th, DRESS.	Supper,	...	Biléyomoikham,	Ditima-cháka.
	Clothes : dress,	Kapra,	Hí,	Dhába.
	Man's dress,	...	Híwáni Hí,	Wáwal ko Dhába.
	Woman's dress,	...	Hinjouni Hí,	Béwal ko Bónú or bolha.
	Man's headress,	Pagri,	Pháli,	Pátuka.
	Woman's ditto,	Ghúngar,	Kháklúkdong,	Béwal kó púchara.
	Man's upper vest,	Pachura,	Báthúla,	Dhábá.
	Woman's ditto,	Khári,	{ Dokna matta, Dokna-glou,	{ Bólhá.
	Man's lower vest,	Dhóti,	Gámcha,	Dhári.
	Woman's ditto,	Phóta, Pataní,	Dokna matta,	Bólhá.
	Man's foot-cover,	Jota,	Jóta,	Jóta.
	Woman's ditto,	Jota,	Jóta,	Jóta.
	Cotton clothes,	Súkula kapra,	Hígúphút,	Kapaiko Dhábá.
	Linen clothes,	...	...	...
	Woollen clothes,	Lúí ko kapra,	...	...
	Silk or satin clothes,	{ Pát ko kapra,	Injini hí,	...
10th, GAMES	A sport, game,	{ Khéla,	Gélónai,	Ghallé.
	pastime,	...	...	...
	Chess,	...	...	...
	Drafts,	...	...	...
	Dicing,	...	...	...
	A dice,	...	...	...
	Card-playing,	...	...	...
	A card,	...	...	...
	Kite-flying,	...	...	...
	A kite (paper),	...	...	...
	Putting the stone,	...	...	...
	Hockey,	...	...	...
	Wrestling,	...	...	...
	Fencing or single-stick,	{ ...	...	...
	Ram-fights,	...	...	...
	Cock-fights,	...	...	...
	Hunting, or the chase,	{ Shikár,	...	...
	Visiting, society,	Sákajút,	Lago manno,	Dóhéhá.
	An assembly,	...	Gotha jádong,	Dyángjómhi.
	soiree,	...	{ Madáihúduáng (sacred),	{ Néváchápi.
11th, ORNA- MENTS.	A feast,	Bhój,	...	...
	An ornament, personal, or jewel,	{ Gahana,	...	...
	A mirror,	Aíná,	...	...
	A bracelet,	Matha, sakho,	Nácháng,	Bahoti.
	An armlet,	Báthúng,	...	...
	An anklet,	Kháru,	...	...
	A ring,	Angúthi,	Nashithám,	...

VOCABULARY.

	<i>English.</i>	<i>Koch.</i>	<i>Podo.</i>	<i>Dhimál.</i>
	An ear-ring,	Phúlkori kadama,	Onti, karan-phúl,	Onti.
	A nose-ring,	Phúl,	Nákha phúl,	Chatia.
	A necklace,	Hásúli,	...	...
	A chain of gold,	Sikal, jhinjiri,	...	...
	A chain of silver,	Sikal, jhinjiri,	...	...
	A precious stone,	...	...	...
	Diamond,	Hirá,	...	...
	Pearl,	Moti,	...	...
	Coral,	Múngá,	...	...
	Firoza,	...	...	...
12th, ANIMALS, QUADRUPEDAL.	Animal,	Pasú,	...	...
	Mankind,	Mánushi,	Mánushi,	Dyáng.
	Quadruped,	Chárpáya,	Gnáthéng thúngbré,	Díalóng-khokoi.
	Bat, common,	Cháachila,	Bádá máli,	Chámchil.
	Pteropine or frugivorous Bats,	Bogdor,	Bilin,	Bogdor.
	Monkey, Macacus,	Bándor,	Mokhora,	Nhóyá.
	Monkey, Semnopithecus,	Húlmán,	Thiá mokhora,	Húlmán.
	Cat, domestic,	Bilai,	Mouji,	Ménkou.
	Male cat,	Bilai,	Mouji jóla,	Dánkha menkou.
	Female cat,	Billi,	Mouji jo,	Mahani menkou.
	Kitten,	Bilaiér chóá,	Mouji galai,	Menkou ko chan.
	Wild cat, Viverri- verreps,	Happa,	Happa,	Happa.
	Chaus lynx,	...	...	...
	Tiger,	Bág,	Móchá,	Khúpá.
	Leopard,	Tíkú bág,	Chítia mócha,	Nákshi khúna.
	Dog, domestic,	Kúkúr,	Choimá,	Khúá.
	Male dog,	Kúkúr,	Choimá jóla,	Dánkha khúá.
	Bitch,	Kúkurni,	Choimá jo,	Mahani khúá.
	Young or whelp,	Chóá kúkúr,	Choisya galai,	Khúá ko chan.
	Wild dog or Cúón,	Kúhók,	Chikú,	Dincha ko khiá.
	Hyæna,	Lékra,	Lókra,	Lékra.
	Jackal,	Siyál,	Siyál,	Siyál.
	Wolf,	...	...	...
	Fox,	Khéki,	Khak siál,	Khéki.
	Mongoose,	Biji,	Nyúlai,	Nyúl.
	Herpestes,	...	...	...
	Civet, large,	Mátch gai,	Márú,	...
	Viverra,	...	...	...
	Civet, small,	Katás,	Gandouri,	Katás.
	Viverricula,	...	...	...
	Paradoxurus, or screw-tail,	...	...	...
	Weasel, mustela,	...	...	...
	Marten, martes,	...	...	...
	Otter, Lutra,	U'd,	Mathám,	U'd.
	Bear, Helarctos,	Bhoul, Bhándá,	Múphúr,	Naibbri.
	Bear, Prochilus,	Bháudi,	Khak bháúá,	...
	Ratel, Mesobema,	...	...	...
	Hedgehog,	...	...	...
	Musk shrew or Sorex,	Chiká,	Chiká,	Chiká.
	Mole,	Pari nindú,	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ANIMALS, QUADRU- PEDAL.	Elephant,	Háthi,	Moïdét,	Nária.
	Male elephant,	Háthi,	Moïdet jola,	Dánkha nária.
	Female elephant,	Hathni,	Moïdet jo,	Mahani nária.
	Elephant's trunk,	Súpr,	Súndi,	Súndáng.
	Elephant's tusk,	Háthi dánt,	Moïdet nipathai,	Nária ko shítong.
	Rhinoceros,	Génda,	Génda,	Láyá.
	His horn,	Kbág,	Génda ni góng,	Láyá ko sing.
	Hog, tame,	Súvár,	Nong yoma,	Páyá.
	Male hog,	Pangár,	Yóna jola,	Dánkha páyá.
	Female or sow,	Páthi,	Yóna jo,	Mahani páyá.
	Wild hog,	Banwa súvár,	Hágráni yoma,	Díncha ko páyá.
	Manis,	Kówat,	Khéotai,	Kéwata Háyá.
	Ox, tame, Bos,	Góru,	Múshó,	Plá.
	Bull,	A'ndhia,	Músho dámra,	Dánkha plá.
	Cow,	Gái,	Músho jo,	Mahani plá.
	Calf,	Báchrú,	Músho galái,	Plá ko chan.
	Bibos or Gaur,	Gouri gáo,	Báns bolod,	Díncha ko plá.
	Buffalo, tame,	Bhainsa,	Moisho,	Díá.
	Male buffalo,	Rángá,	Moisho jola,	Dánkha díá.
	Female buffalo,	Sáral, Dhénú,	Moisho jo,	Mahani díá.
	Bison or Yak,	Khopoli,	Bima Khákuli gáo,	Chouri plá.
	Wild buffalo, male,	Arná,	Hágráni Moï- sho jola,	Dánkha díá din- cha ko.
	Ditto, female,	Arni,	Hágráni Moï- sho jo,	Mahani díá din- cha ko.
	Antelope, black,	Latti,	...	...
	Ditto, four-horned,	...	...	...
	Ditto, Goral,	...	...	...
	Ditto, Thár,	...	...	...
	Goat, domestic, male,	Chágol,	Búrmá,	Eéchá.
	Ditto, female,	Bákrí,	Búrma jo,	Mahani Eéchá.
	Kid,	Páthi, páthi,	Búrma galai,	Eéchá ko chan.
	Wild goat or Hermitragus,	...	Móish shéngá,	...
	Domestic sheep,	Bhérá,	Méndá,	Méndá.
	The ram,	Bhéra,	Ménda phántá,	Dánkha ménda.
	The ewe,	Bhéri,	Ménda jo,	Mahani ménda.
	The lamb,	Báchá,	Ménda galai,	Ménda ko chan.
	Wild sheep,	...	...	...
	Stag, Elaphus,	Gónr,	...	Géná.
	Stag, Kusa,	Gáwaj,	...	...
	Cervus, all,	{ Harin, Mirga,	{ Móchó,	{ Yénghá.
	Axis, chittal,	Phútka khátia,	Khátia phágá,	Phútki.
	Stylocerus or Stilt,	{ Sókra,	{ Móchói,	{ Sókra.
	Musk deer,	Kastúri,	Kastúri,	Kostúri.
	Horse, male,	Ghora,	Gorai thángan,	O'yhá.
	Mare,	Ghori,	Gorai thángani,	Thangani onyha.
	Foal,	Báchá,	Gorai galai,	Onyha ko chan.
	Ass,	Gadha,	Gadha,	Gadha.
	Mule,	Khachar,	Khachar,	Khachar.
	Rat,	Indúr,	Injád,	Júbá.
	Mouse,	Nakauai,	Injád ingini,	Mhoika júbá.
	Marmot,	...	...	...
	Rhizomys,	...	Injád búnga,	Bóhá.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ANIMALS, QUADRUPEDAL.	Lagomys,	...	...	...
	Hare,	Sasai,	Shésá,	Sosai.
	Porcupine,	Chéda,	Múđóí,	Chéda.
	Squirrel,	Dál gónora,	Mántáp,	Dál gounra.
	Flying squirrel,	...	...	...
	A herd,	Hánja, jhánk,	Phalwa,	Jhákwa.
	A flock,	Hánja,	Phalwa,	Jhákwa.
	Tusk,	Kákúr dánt,	...	...
	Talon,	Angsá,	Asigúr,	Khúrsing.
	Muzzle,	Thatama,	Gúthútri,	...
	Horn,	Singh,	Gong,	Dáng.
	Hoof, entire,	Táp,	Yakhúng,	Táp.
	Hoof, cloven,	Khúra,	Yakhúng,	Khúr.
	Tail,	Néngór,	Lánjai,	Métóng.
	Mane,	Jhúl,	Báboí,	Jhúl.
	Fur,	Rom, Poshom,	Khaman,	Moishú.
	Hair, animal,	Rom,	Khaman,	Moishú.
	Hide, raw,	Khál,	Bigúr,	Chám.
	Hide, tanned,	Sábar,	...	Khál.
	Peltry, prepared }	...	...	...
13th. BIRDS.	fur,	...	...	...
	A bird,	Pókhi,	Dou chen,	Jihá.
	Vultures, Vul-	...	...	...
	tur, Lin., }	Singni,	Sígún,	Sígún.
	Eagles, Aquila, }	...	...	...
	Lin., }	Báj,	Dou léngá,	U'wá.
	Pernes or fish-	...	...	...
	ing eagles, }	Hókós, kúrwa,	Dou phó,	Kúrwá.
	Falcons, Falco,	Báj,	...	...
	Hawks, accipiter,	Báj,	...	...
	Kites, Milvus,	Chál,	Sila,	...
	Buzzards, Buteo,	Alichápra,	...	...
	Owls, all, Strix, L.,	Péchá,	Dou khú,	Péchá.
	Goat-suckers,	Buirki,	Dou thámphoi,	Tháidar.
	Swallows and }	Nák-kata,	Dou blákhúr,	Nák-kata.
	swifts, }	...	...	...
	Blue-throats or }	Són kowá,	Dou khatáng,	...
	Eurystomus, }	...	...	...
	Kingfishers,	Máthréngá,	Dou náthút,	...
	Alcedo, Lin., }	...	...	...
	Bee-eaters, Me-	Patrérngá,	Máthlanka,	...
	rops, Lin., }	...	...	...
	Hoopoes, Upupa,	Bánia bóhú,	Dou khánjong,	...
	Lin., }	...	...	...
	Sun-birds or }	Madh chúsi,	...	...
	Nectarines, }	...	...	...
	Trogon, Trogon,	...	...	...
	Horn-bills, Bu-	Húkúl kúlli,	Dou ching,	Lénjá.
	ceros, }	...	Dou wáuz,	...
	Barbets, Bucco,	...	Dou khán thólo,	Hátúk ták i
	Thrushes, Tur-	Béswári,	Akaisikai,	...
	dus, Lin., }	...	...	...
	Chattering }	...	...	...
	thrushes or }	Sáth Bhai,	Golia sin khoudi,	Góididdi.
	Garrulax,	...	...	...
	Orioles or man-	Haldiarám,	...	...
	go birds, }	...	...	...
	Bálbáls,	Dómná,	Bálát,	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
BIRDS.	Harewas or Chloropsis,	...	...	...
	Fly-catchers, Muscicapa, L., Macharias,	Thépi,	...	...
	Phanbúdi, Phúdkí, or Tiny Sylvians, Sylvia antiq.,		...	...
	Dahils or Copsychus,	Duyal,	Khúrjéng,	...
	Syámas or Grillivora,	...	...	...
	Stone-chats or Saxicola Piddas, or Sikoulas,	...	...	...
	Wagtails, Motacilla, L., Khanjans or Dhou-binis,	Chitkón,	Phúrsi,	Chitkón.
	Tit-larks or Anthus Masaréchi,	Bharia,	Dou shibing,	...
	Butcher-birds, or Lanius, L.,	Chátók,	...	...
	Black ditto, or Edolians, Cuv.,	Jhénchú,	Phiringa,	Chéútiá.
	Cotton-birds, or Grauculus,	Kapaswa,	...	...
	Magpies, kitta,	...	Gúgligáng,	Thergogo.
	Jays, Garrulus,	...	...	...
	Crows, Corvus,	Kág, Kowá,	Dou khá,	Kowa.
	Grackles, or Mainas Gracula, Lin.,	Sáró,	Dou sári,	Sáró.
	Starlings, Sturnus, Lin.,	Khoksóro,	...	...
	Weavers, Báyas, Plocens,	Chonch,	...	...
	Amadines, Amadina, Sw.,	Chúá páni,	{ Thúni, and } { Dousit, }	{ Páni.
	Thick-billed finches, } Pyrrhulines, }	Ram goura,	...	...
	Common finches,	Goura, Chonch,	...	...
	Sparrows, Passer,	Géonrá,	Ghor Chókha,	...
	Finch larks or Pyrrhulanda,	...	...	...
	Larks, Alauda,	Khúpúria } chilchilia, }	...	...
	Parrots, Tóta,	Tota,	Báthó,	Tota.
	Parrakeets, Sígá, Palæornis,	Patani,	Pútani,	Noltia.
	Swinging parrakeets,	Latan Súá,	...	...
	Latkan Psittacula,	...	...	...
	Wood-peckers, Picus, Lin.,	Khúta káti,	Dou théna,	...
	Walking cuckoos or Mahokas, Phœnicophaus cum centropus, &c.,	Chokúl ding, } Kéch ke chia, } Dema chor, }	...	...
	Black cuckoos or koils, Endynamys,	Kóil,	...	Búdhéng.
	Common cuckoos,	Cúciá,	...	...
	Pigeons, common,	Páró,	Pario,	Parho.
	Pigeons, green, Vihago, Cuv.,	Hariwál,	Bájó,	Haritól.
	Turtle-doves,	Ghúgú,	Dou thó,	Ghúgú.
	Peacocks, Pavo,	Máir,	Dou tai.	Khonja.
	Pheasants, Phasianus,	...	...	...

	English.	Kocch.	Bodo.	Dhimál.
BIRDS.				
	Fowl, pheasants or Ka- lieha, Euplocomus, }	...	Dou gúrá, ...	...
	Fowls, gallus,	Chórhá,	Dou maahar,	Klá.
	Wild fowl,	Ban chorha,	Dou maahar,	Chá kiá.
	Domestic fowl,	Chorha	Dou or Tau,	Klá.
	Cock,	Múrgá,	Dou jola,	Dhángá kiá.
	Hen,	Múrgá,	Dou ju,	Bhúndi kiá.
	Chicken,	Chéngá,	Don syá,	Kóó chan.
	Partridges, Perdix, Lin.,	Tithar,	Dou thitiri,	Tithíri.
	Quails, Coturnix,	Batoi, Bháti,	Dou bathar,	Múgú.
	Three-toed quails or Láwás, }	...	...	...
	Bustards, Otis,	...	...	...
	Indian Bustards or charaj,	Dáber,	Dou dáber,	Dáber.
	Edicnemusaut or Car- vákacks, }	...	...	...
	Plovers, charadrius, Lin.,	Nitáli,	...	...
	Lapwings, Vanellus, Lin.,	Gángtitti,	Sótmaí,	Gáng títí.
	Curlews, Numenius,	...	...	...
	Ibises, Ibisaut, *	{ Kákról, ka- doghoka, }	Kádo ghóka,	Kádo ghóka.
	Tantali,	...	...	...
	Demaiselles, Anthopoides,	Sáras,	...	...
	Cranes, grus,	Sáras,	...	...
	Storks, Ciconia,	Lágla,	...	...
	Adjutants or Leptoptilos,	Hárgil,	...	...
	Jabirus or Mycteria,	Jhángil,	...	...
	Gaping storks, Ana- stomus, }	Lóhójá,	...	...
	Hérons, Ardea,	...	...	...
	Little white herons or Egrets, }	Bagla,	Dou bo,	...
	Sand-pipers, Tringa, Lin.,	...	...	...
	Stilts or Himantopus,	...	...	...
	Snipes or Scolopax,	...	...	...
	Gallinules or Water Hens,	...	...	...
	Jacanas or Parra,	Héóni,	...	...
	Spoonbills or Dábil,	...	...	...
	Flamingoes, Phœnicop- terus, }	...	...	...
	Gulls, Larus, Lin.,	...	...	...
	Terns, Sterna, Lin.,	Gángchila,	...	...
	Grebes, Fulica,	...	...	...
	Divers, Plotus,	...	...	...
	Pelicans,	Bhéri,	Naishaka,	...
	Corvorants,	Cowár,	...	...
	Geese, Anser,	Hángs,	Hángs,	Hangs.
	Ducks, Anas,	Hangs,	Hángs,	Hangs.
	Teal, Querquedula,	Gairi,	...	...
	Egg,	Dímá,	Dou doi,	Tútí.
	Yolk,	Kúsmá,	Gúmó,	Kékalai.
	Shell,	Kholta,	Dou doikhon,	Kholta.
	Feather,	Pákhana,	Gáng,	Pákhana.
	Down,	...	Thúlá,	Múshá.
	Plume or quill,	Khól,	Dou gáng,	...
	Beak, bill,	Thót,	Khougá,	Thótwa.

* Eupodotis v. Syphocides.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Wing,	Déná,	Káng khong,	Dám.
	Tail,	Phéchá,	Lánjai,	Métóng.
	Nest, bird's,	Bháśá,	Bithop,	...
	Den, wild beast's,	Khor,	Máduá,	...
REPTILES.	Amphibia or Reptiles,	...	...	...
	Alligator,	Kúmmir,	...	...
	Crocodile,	Thóná gúi,	...	...
	Tortoise, land,	Dúrá,	Khúbehung,	Rúhá.
	Ditto, water,	Píni máteh,	Géltáp,	Ghákút.
	Lizards, generic,	Khaklás,	Lámá khandai,	Chéndóó.
	Monitor or Góh,	Gúli,	Máphó,	Koiyá.
	Snakes,	Sámp,	Jibo,	Pánhiá.
	Python,	Ajangor,	Jibo yút,	...
	Columber,	Dhamna, Bóri,	Jibo dauda,	Bóró.
	Cobra,	Gohoma,	Ríál,	...
	Toad,	Kotarái,	Imbú chitra,	Kótrái.
	Frog,	Hólá,	Imbú bonghi,	Hólá.
	FISH.	Máteh,	Gná,	Híyá.
	Carp,	Róhi,	Rúhi,	Rúhi.
	Mullet,	...	...	...
	Eel,	Bámúj.	Láugdúr,	Bámi.
	Séran,	...	...	...
	Souli,	Soul,	...	...
	Boáli,	...	...	...
	Ekdhóngá,	Thóná,	Kháng killi,	Thóna.
	Phalli,	Phalli,	Gná laibú,	Gáchí.
	Kúrá,	Kúrá,	Karsa,	Kúrá.
	Chittal,	Chittal,	...	...
	Crustaceans,	...	...	...
	Crab,	Kákór,	Kan kharai,	Kihá.
	Prawn,	Níchá,	Guá thút,	Tánhia.
	Oyster,	...	...	...
	Cockle,	Gúzúri,	Syámak,	Chúduár.
	Mussel,	Sámúák,	Iarái,	Dúduákri.
	Snail, any,	Syáltina,	Khórikata,	Lótét.
	Shelled snail,	...	Jinai khong,	Jhól téng.
	Nude snail,	...	...	Lótét.
	Shell, any,	...	...	Khóltá.
INSECTS.	Insects,	Póká,	Impho,	Póká.
	Beetle,	Dhandhanía,	{ Khí bráma, } { Kibrátma, }	{ Bhándúri. } { Dhikuri. }
	Fly,	Máchí,	Thampoi,	Tánhá.
	Gadfly,	Dáns,	Dángso,	Dohá.
	Spider,	Mákor,	Bémá,	Makra.
	Butterfly,	Chitti,	Kánteólá,	Chitti.
	Moth,	Kúkti,	Kánteólá,	Chitti.
	Bee,	Mohúmáchi,	Béré,	Shóá.
	Wasp,	Bhéméról,	{ Tánri mára, } { Choréma, }	{ Bágbi. } { Tokra. }
	Hornet,	Bághi,	Béré khángrai,	
	Moschito,	Mosho,	{ Thámphoi } { gangjang, }	{ Jáhán. } { U'ras. }
	Bug,	U'ras,	Urow,	
	Louse,	Nakuni khia,	{ Théma, } { Tiphúá, }	{ Khít. } { Chutki. }
	Flea,	Chotka,	Chútki,	
	Grasshopper,	Pharing kúkti,	Gúmagrán,	Jháriák.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimtl.</i>
INSECTS.	Locust,	Théri kúkti,	Gáyong,	Jhariáp.
	Ant, .	Nutipipara, }	Mocha rúm,	} Nhá múi.
	Termite,	U'ri,	Rai khún,	
	Centipede,	Chiára,	Chélémá,	U'ri.
	Scorpion,	...	...	Tamia.
	Earth-worm,	Chérá,	Khanchiri,	...
	Intestinal worm,	Pét chéra,	Phila,	Dória.
	Leech,	Jálúk,	Bédlou,	Chára.
	Fish scale,	Aisha,	Gná bigúr,	Chandhá.
	Fish fin,	Déni,	Gná gáng,	Aisha.
	Fish gill,	Káinkáshi,	Galphá,	Bhír.
	Spider's web,	Jálshi,	Béma dóng,	Kan kashi.
	Cacoon,	Thúshi,	Bithóp,	...
	Caterpillar,	Póká,	Chikri,	Thúshi.
	Chrysalis,	Látá,	Bithop,	Poka.
	Imago, insect,	Chitti,	Chikri,	...
	Honey,	Madhú,	Gólóí,	Shárti.
	Wax,	Móm,	Múshúthá,	Páring.
	Beehive,	Chhát,	Bejélép,	Chatta.
	Fur,	Pasham,	Khomon,	Moishú.
	Silk,	Résham,	Phát, Indi,	Résham.
	Wool,	Rom,	Khomon,	Moishú.
VEGETALS.	Vegetabilia,	...	...	...
GRAINS.	Grains or Cerealia,	Lókhi,	Lókhi,	Lókhi.
	Rice, dhán,	Dhán,	Mai,	Bháko óm.
	Rice, choul,	Choul,	Mairong,	U'nhú.
	Rice, bhát,	Bhát,	Maikhom,	Om.
	Wheat,	Gohom,	Gohom,	Gohom.
	Barley,	Paira,	Phoira,	Poira.
	Rye,	...	...	...
	Buckwheat, Fagopyrus,	...	...	...
	Millet,	...	...	...
	Kúdrám or Kúdráva,	...	...	...
	Jowár or Karóí,	...	...	...
	Janéra,	...	...	...
	Bajara or Bájra,	...	...	...
	Kodo,	...	...	...
	Marúa or Marwa,	Marwa,	Thekoro,	Mándú,
	Tangan or Tangni,	...	...	...
	Kangani,	...	...	...
	Sámá,	...	...	...
	Chíní,	...	...	...
	Kodai,	...	...	...
	Makara or Makara-jál,	...	...	...
	Bhatwás,	...	...	...
	Pulse, Dál,	Dál,	Kalai,	Kalai.
	Mattar or Pease,	Motor,	Shobaima,	Ghontál.
	Karan, ditto,	...	...	...
	Channa,	Bút kalai,	Bút,	Bút.
	Bút,	...	...	...
	Ráhla or Rawla,	...	...	...
	Arhar or Rahar,	Arhal,	Khokléng,	Lahár.
	Khésari,	Khisiri,	Khisiri,	Khisiri.
	U'rid,	Thakori,	Thakori,	Thakori.

* Pickington's glossary of plants will give the English reader the usual botanical equivalents; which, however, are too unsettled to induce me to postpone to them the native terms.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Kalai,	Másh,	Wásóng,	...
	Másh,	...	...	...
	Múng,	Múng,	Múkh kalá,	...
	Kúrthi or Kálthi,	Kálthi,	Kálthi,	Kálthi.
	Masúr,	Masuri,	Másuri,	Másuri.
	Mót or Móthi,	...	...	...
	Bhiringa or Bhiring-ráj,	...	...	...
	Textile materials,—			
THREADS.	San,	Son,	Son,	Son.
	Pát,	Pátá,	Nárajai,	Pátá.
	Bháng,	Bháng,	Bháng,	Bháng.
	Múnj,	Mújá,	...	...
	Tisi or Alsí,	Tisi,	...	...
	Sémal,	Simla,	Syúmlí,	Láshing.
	Kapás, the plant,	Kapás,	Kháu pháng,	Kapai sing.
	Baróach,	...	...	...
	Mánwa or Málwa,	Márwá pát,	...	...
	Resham,	Resham,	Indí,	Indí.
	Tasar,	...	Indí,*	Indí.
	Wool,	Poshom,	Khoimon,	Muishú.
OILS.	Oil plants,	...	...	...
	Tori,	Túri,	Bishwár,	...
	Rái,	Rái,	...	...
	Sarsún,	Sórsyá,	Bishwár,	Jingshé.
	Tisi,	Tisi,	...	...
	Til,	Til,	Siling,	Méshé.
	Dána or Póst,	Posot,	Phosto,	Pós.
	Réndi,	E'nda,	E'nda,	E'ndi.
	Kúsúm,	Kúsúm,	Khúsúm,	...
	Ním,	...	...	...
	Mohwa,	...	...	...
GREENS.	Náril,	Náryúl,	Nálikhor,	...
	Greens,	Torjári,	Moikri,	Sár.
	Karbúza,	Khormúnj,	...	...
	Tarbúza,	...	...	...
	Kohara,	Kúmá,	Khákú,	...
	Lowka,	Láthú,	Lou,	Láthú.
	Kaddú,	Kaddú,	...	...
	Khíra,	Swás,	Thai syúmú,	Thaishi.
	Kankara,	Bángi,	Thai bēng,	...
	Karēla,	Kóilla,	U'dashi,	Kórla.
	Sém or Shim,	Chima,	Gorshi,	Chénsé.
	Bokla,	...	...	...
	Lóba or Lóbia,	...	...	...
	Bórá,	Bórá,	Shobaima,	Ghonta.
	Chichinda,	Dúdhcósí,	P'ángi,	Dúdh cósí.
	Taróí,	Toroi,	Jinkha,	Toroi.
	Palwal,	Paral,	...	...
	Béngan,	Béngan,	Phánthou,	Béngan.
	Ninná or Genora,	Ghéra,	Phalla,	Ghéra.
	Pálúng,	Pálúng,	...	...
	Pálag,	...	...	...
	Póí,	Póí,	Moi pharai,	Ghóng.
	Chouráyi,	...	...	...
TUBERS.	Roots, edible,	Kandmúl,	Thá,	Lin.
	Múng phalli,	...	...	...

* Wild silkworm, different species from that which yields Tasar.

VOCABULARY.

	English.	Kocch.	Bodo.	Dhimál.
TUBERS.	Pókchi,	...	...	...
	Arwi,	Máná,	Máná,	Máná.
	Alú, potato,	Alú,	Biláti Thú,	Biláti Lin.
	Pind álu or Banda,	...	...	...
SPICES.	Sakarkand,	Rangálú,	Thá gán,	T'gá lin.
	Spices and con-	Masála,	...	...
	diments, &c.,	...	...	...
	Haldi,	Halad,	Haldói,	Yángái.
	Adrak,	A'dá,	Haijóng,	Yéukhé.
	U'kb,	Kúsiyár,	Kúsiyar,	Kúsiyár.
	Tambákú,	Támkú,	Támkú,	Támkú.
	Paun,	Paun,	Phátai,	Paun.
	Gátech mirich, or	Morich,	Bánjalút,	Morehi.
	Cayenne.	...	...	...
	Large or Capsi-	Bada,	Bánjalút	Bada.
	cum,	Morich,	thopa,	Morehi.
	Lahsún,	Roshan,	Páder, sham-	Roshan.
	...	...	rang,	...
	Piáz,	Piáj,	Piági,	Tángó.
	Jirá,	Jira,	...	...
	Lóng,	Lóng,	Lóng,	Lóng.
	Iláchi,	Iláchi,	...	...
DYES.	Kálá mirich.	Golmorich,	Játi morich,	Golmorich.
	Jowain,	Jowni,	Jowni,	Jowni.
	Jáiphal,	Jáiphal,	...	...
	Sómph,	Gwámúri,	Gwámúri,	Gwámúri.
	Sónt,	Sónt,	...	...
	Pipal,	Pipli,	Chimphrai,	Pipli.
	Dyes,	Rong,	...	...
	Nil,	Nil,	Nil,	Nil.
	Kúsúm,	Kúsúm,	Khúsúm,	...
	Haldí,	Halad,	Acho (plant),	Lúdhá.
	Túnd,	...	...	Tángwá.
	Munjít,	Manjit,	Mai jittí,	Mai jatti.
	Bakúm,	Bokou,	...	...
	A'l,	...	...	...
	Supári,	Supári,	Shúphári,	Shúphári.
	Kath,	Kath,	Kwoiro,	Kháir.
	Tésú or Téns,	...	...	...
DRUGS.	Géndá,	...	...	...
	Harra,	Harra,	Silikhá,	Horkóti.
	Drugs, &c.,	...	...	...
	Bikh (poison),	Bish,	Bish,	Ning.
	Bikhma,	...	...	...
	Singhia Bikh,	Singhia,	Singia,	Singi.
	Harina Bikh,	Harina,	Harina,	Harina.
	Dádhia Bikh,	Dádhia,	Rúh,	Táh.
	Téjpát,	Téjpát,	Théjpát,	Théjpát.
	Lal chandan,	Rakt chandan;	Chandan,	...
	Dhúpi chandan,	Dhúpi,	Chandan,	Chandan.
	Charaita,	Chirita,	Khábititá,	Khábá.
	Jainti or Bhútkés,	...	...	...
	Jata mángsi,	Jata Mú-i,	...	...
TREES.	Trees, generice,	Gácch, Púl,	Pháng,	Sing.
	...	...	Bón pháng,	...
	Sísú,	Sisrong,	Sisrong,	Sisrong.
	Sakwa,	Sál,	Sál,	Sál.
	Túnd,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
TREES.	Ságwan,	...	...	...
	Bábúl,	...	...	...
	Khair,	Khair,	Kwoiro,	Khair.
	Báns, common,	Báns,	Wá,	Pá siug.
	Báns, small,	Bish báns,	...	...
	Bépt or Cane,	Bépt,	Raidong,	Rádbú.
	Champa,	Champa,	Champa,	Champa.
	Sémál,	Simla,	Syúmli,	Losing.
	Réndi, large tree,	...	...	...
	Mohwá,	...	...	...
	Sahajná,	Raikhnanjan,	...	...
	Nimb,	Ním,	Nim,	Ním.
	Barr,	Bór,	Bór,	Bór.
	Pípal,	Pípol,	...	...
	Pákar,	Pakuri,	...	...
	Adambar,	...	...	...
	Palás or Dhák,	Paná,	Phalás,	Palás.
	Madár or Ekonia,	Madár,	Mándári,	...
	Jamalgota or Bhágréndá,	Kánikól,	...	...
	Stj or Euphorbia,	Sijú,	Bátho sijo,	Sijo.
	Nághpáni or Cactus,	Nara sijú,	Maibúng-sijú,	...
	Asoka,	...	...	...
	Tál,	Tál,	Thál,	Tál.
	Khajúr,	Khajúr,	...	...
	Náril,	Nárel,	Nalikól,	...
	Súpári,	Supári,	...	...
FRUIT TREES.	A'dhásúpári,	...	...	...
	A'm or Amba,	A'm,	Thaikjo,	Tórsé.
	Amrúd,	...	...	...
	Sharífa,	...	...	...
	A'tta,	Atta,	...	...
	Katahar,	Kathal,	Khantal,	Dámshé.
	Barabar,	Bohor,	...	...
	Nárángi,	Santala,	Santara,	...
	Nimbú,	Jámír,	Cholonga,	Choishé.
	Bair,	Bobori,	Boigri,	Bágri.
	Tut,	...	...	...
	Imli,	Tétáli,	Tetali,	Tetáli.
	Kélá, *	Kollo,	{ Tháli, Laipháng,	{ Yómphi.

PARTS OF PLANTS.

Grain,	Lokhi,	Lókhi,	Lókhi.
Straw,	Púal,	Jigáp,	Natan.
Chaff,	Patán,	Gúbú,	...
Bran,	Ankári,	Gúndoí,	Akandi.
Stubble,	Nára,	Jigáp,	Nara.
Husk,	Túsi,	Júzai,	Túsi.
Pod, long,	Chéúr,	Chochá, Bejéng,	Thúkrá.
Round capsule,	Chéúr,	...	...
Ear of grain,	Shís,	Shís,	Shís.
Barb of ear,	Súngá,	Khisláng,	Súngá.
Stalk,	Gúch,	Bipháng,	Sing ?
Rind,	Chilka,	Bígúr,	Chóuchá.

* For the mountains, mountainous species should be added or substituted, as Rhododendron, Oak, Chestnut, Pine, Cedar, Cypress, Alder, Willow, Birch, Magnolia, Cherry, Walnut. Paper-plant, Butter-tree, Camellia.

VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdi.</i>
PARTS OF PLANTS.	Pulp,	Másó,	Modom,	Béhá.
	Core,	Sáus,	...	...
	Seed or stone,	Bichi,	Bigot,	Bichi.
	Flower-bud,	Kórhá,	Tropidong,	Kórhá.
	Flower,	Phúl,	Bibár,	Lhép.
	Pollen,	Bhúsóng,	Shúmú,	Dhúlá.
	Fruit,	Phal,	Bithai,	Sihá.
	Root,	Sikor,	Ródá,	Shikár.
	Bole or stem,	Solsol,	Gúddái,	Górá.
	Bark,	Chál,	Bigor,	Chám.
	Wood or timber,	Manja,	Bónpháng,	Mánjá.
	Branch,	Dál,	Tálai,	Dáléng.
	Leaf,	Pát,	Lai, Bilai,	Lhába.
	Grass kind,	Trin,	Taroi, gángsho,	Dmchanáimé.
	Creeper kind,	Nóoshi,	Kóndong,	Léoshi.
	Air-plant kind,	Laut,	Rótt, Biád,	Alogrot.
	Reed kind,	Bátáli,	Khagra, Khámi,	Batali.
	Rush kind,	{ Hokola,	{ Nangdorbilai,	{ Hokola.
		{ Taranju,	{ Tharai,	{
	Gum,	Atha,	...	...
	Glue,	A'thá,	...	...
	Nat, resin, of Pine,	Dhúná,	...	...
	Ditto, ditto, Saul,	Dhúná,	Dhúná,	Dhúná.
	Prepared ex- } tract, Pitch or } Tar,	...	...	...
	Juice, any,	Ros,	Bidai,	Singkoehi.
	Gúb or gluten,	Gúb,	...	...

NATURAL AND POLITICAL TIES.*

A man,	Beta choá,	Híwá,	Wával.
A woman,	Beti choá,	Hinjou,	Béval.
An infant, sucking,	Chóá,	Galai,†	Chan.
A child, weaned, {	Chengra,	{	Dhánka-chan.
	Chengri,	{	
A mature man,	Gúbhár,	Jholou,	Whántéka.
A mature woman,	Gúbhár,	Sikhlou,	Whántéka.
A dry nurse,	Dái,	...	...
A wet nurse,	Dái,	Bima bátúl,	Mousi áni.
A midwife,	Dai yáni,	...	...
A bride,	Kwoina,	Bíhi,	Kaina.
A bridegroom,	Bór,	Bishai,	Bor.
A husband,	Bhatár,	Bishai,	Ké.
A wife,	Móghi,	Bíhi,	Bé.
A widow,	Ránd,	Rándi,	Rándi.
A widower,	Rándrá,	Bálúndá,	Rándra.
An orphan,	Mouria,	Mouria,	Mouria.
A virgin,	Kumári,	Síkala,	Dháni.
A whore,	Nóti,	...	...
A whoremonger,	Láphandar,	...	...
A corpse,	Mórá,	Gathói,	Síká.
A sexton, burier {	...	...	...
or burner, }	...	...	...
A mourner,	...	...	...

* These headings to the several parts of the matter should have been given throughout. I have subjoined them on the margin where deficient.

† All young.

‡ Human young only.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
NATURAL AND POLITICAL TIES.	Parent,	Janam jata,	Bipha,	Aba.
	Child,	Béta,	Bisha,	Chan.
	Guardian,	...	...	...
	Ward,	...	...	...
	Minor,	...	...	...
	Bastard,	Járwa,	Bipha yonga,	...
	Adopted child,	Posh béta,	Dharam Bisha,	Poshya chan.
	Heir,	Wáris, *	Khúnigár,	Hárkhún.
	Ancestor,	Pirhi,	Pirhi,	...
	Descendant,	Choá réchoá,	...	...
	A relation of blood,	Gótri,	Hárkhún,	Hárkhún.
	Do. of marriage,	...	...	...
	Kinsfolk or rela-	Kútúmbh,	{ Gúshti, Gouini manu- • shi,	{ Gúshti, Tai ko diang. •
	tives of blood			
	and marriage,			
	Own family or	Alabás,	Nóöni manushi,	Sáko gúthi.
	household,			
	Other folk, strangers,	Pórlóg,	Malaicho,	Bóömi.
	A householder,	Giri,	Giri, Grá,	Giri, Grá.
	An ascetic,	Bairági,	Houria,	...
	Father,	Báp,	Aphá,	Aba.
	Mother,	Má,	A'yá,	Anma.
	Brother,	Bhai,	Bida,	Yolla.
	Sister,	Bahin,	Bina nou,	Rima.
	Son,	Béta,	Bishá,	Chán.
	Daughter,	Béti,	Bishú,	Chámdi.
	Boy,	Chéngra,	Hiwa gotho,	Wájan.
	Girl,	Chéngri,	Hinjou gotho,	Béjan.
	Pat. grandfather,	Aju,	Abo,	Aju.
	Grandchild,	Náthi,	Bichou,	Náthi.
	Mat. grandfather,	Námi,	Abo,	Ajá.
	Pat. grandmother,	Abo,	Aboi,	Ajai.
	Mat. grandmother,	Námi,	Aboi,	Ajai.
	Father's sister's	Pisha,	Amai,	Pisha.
	husband,			
	Father's sister,	Pisai,	Anoi,	Pisai.
	Father's brother,	Jétho, Khúra,	Ayong, Adoi,	Jétha, Dádo.
	Brother's son,	Bhatija,	Biyadói,	Bhatijá.
	Mother's brother,	Mámá,	Amai,	Mámú.
	Mother's sister,	Máshi,	Madói,	Moushi.
	Sister's son,	Bhágina,	Banaicho,	Bhágina.
	Brother's daughter,	Bhátiji,	Biyá doi,	Bhátiji.
	Sister's daughter,	Bhágini,	Biyá noi,	...
	Paternal cousin,	Dídá, Bába,	Ada, Agai,	Dai, Yolla.
	Maternal cousin,	Dídá, Bába,	Ada, Agai,	Dai, Yolla.
	Father-in-law,	Bábáji,	Apha,	Júwá.
	Son-in-law,	Jamai,	Bija madoi,	Mháwa.
	Brother-in-law,	Sáki,	Bibnáng,	Sála.
	Sister-in-law,	Sáli,	Bibnáng,	Sáli.
	Foster brother,	Dúdhia Bhai,	...	...
	Foster sister,	Dúdhia Bahin,	...	...
	Friend,	Sákhi,	Gúshti,	Taikodíang.
	Enemy,	Bairi,	Bairi,	Bairi.
	Neighbour,	Páspori,	Gyáti,	...
	Stranger,	Noudhia,	Aláshi,	...
	Patron,	...	...	...
	Client,	...	...	...

	<i>English.</i>	<i>Kooch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
NATURAL AND POLITICAL TIES.	Partner in trade, &c.,	Lúúú, Bhúgiára,	Rannai,	Bántha pahí.
	Fellow caste man,	Ekjatia,	Jóngni Bótó,	...
	Own country, hatal soil,	Janam Bhúm,	Jongni rajjo,	Tai ko rájyo.
	Fellow-country- man,	Désbbhai,	Jongni rajjoni mánushi,	Nal sákha.
			Gúbún rajjoni mánashi,	Borájyo-ko- dyáng.
	Alien, foreigner,	Pordési,	Barthán hodong, Aláshi,	Gwoipika. Chállíshé.
	Host,	Ghorgrihasth,	...	...
	Guest,	Sohor,	...	...
	Traveller,	Porbásia,	...	...
	Master,	Múnib,	Grá,	Grá.
	Servant,	Chákor,	Arpho,	Chákor.
	Debtor,	Dháruá,	Dhárjáya,	Dhárcháika.
	Creditor,	Mahájjan,	Dhárhoua,	Dhárptúka.
	Freeman,	Sádhin,	...	...
	Slave,	Bándá,	...	...
	Predial slave,	...	...	...
	Menial slave,	Bándá, Bándi,	...	...
	Born slave,	...	...	...
	Bought slave,	...	...	...
	Domestic servant,	Kamáil,	Arpho,	...
PROFES- SIONALS AND TRADESMEN.	Male ditto,	Kamáil,	...	...
	Female ditto,	...	...	...
	Mistress of house, manager,	Gírháui,	...	...
	Steward, outhouse manager,	Déóniá,	...	...
	Sovereign,	Rája,	Raja,	Raja.
	Subject,	Praja,	Porja,	Porja.
	King,	Raja,	...	...
	Noble,	Kúlin,	...	...
	Peasant, bourgeois,	Dhékara,	...	...
	Gentleman,	Kúlin,	...	...
	Plebeian,	Dhékara,	...	...
	Landlord.	Giri,	Grá,	Giri.
	Tenant or lease- holder,	Mastájir,	Grá,	Giri.
	Hunter,	Byádhi,	...	...
	Fisherman,	Máthúá,	Mála, Jálua,	Jálua.
		Gwál, Sapál,	...	...
		Majathi,	Gwál,	Gwál.
	Herdsmán,	...	...	...
	Agricultural culti- vator,	Kírsán, Chása,	Porja,	Porja.
	Gardener,	Máli,	...	...
	Hired labourer,	Kámia,	Bhéran boyo,	Bénihár.
	P'oughman,	Halwáhá,	Halwa,	Halwái.
	Merchant, wholesale,	Dhoni,	Mahájjan,	Mahájjan.
	Trader, retail,	Dokáni,	...	...
	Banker, money- dealer,	Sarráfi,	...	...
	Bankrupt,	Khángta,	...	...
	Manufacturer,	...	...	...
	Artisan, craftsman,	Mistri,	Dágrá,	...
	Artist, liberal,	Silpiwár,	...	...
	Priest, cleric,	Pájak pátak,	Déóshi, Dhámi,	Déóshi, Dhámi.
	Layman, laic,	...	...	...

	English.	Kocch.	Bodo.	Dhimál.
PROFESSIONALS AND TRADERSMEN.	Gúrú,	Gosain,	...	...
	Chéla,	Bhogot,	...	...
	Púróhit,	Púróhit,	{ Déóshí, }	Déóshí,
	Pújári,	Pújári,	{ Dhámi, }	Dhámi.
	Witch, male,	Dákin,	Hiwa daina,	Dhaina.
	Ditto, female,	Dákiní,	Hinjou daina,	Mháí.
	Sorcerer or magician,	{ Khot komi, }	...	...
		{ Jááúgar, Jontri, }	...	...
	Diviner or augur,	Jótahi,	...	...
	Astrologer,	Nat, Bánd,	...	...
	Fortune-teller,	{ Jhár phúnk }	...	...
	Exorcist,	{ kornia, }	Ojha,	Ojha.
	Clerk, scholar, man of letters,	Pondit,	...	...
	Teacher,	Gúrú,	...	...
	Learner,	Sish,	...	...
	Minister of state,	Mantri,	Dewán,	Dewán.
	Prime minister,	Mál mantri,	...	...
	Finance ditto,	Díwán,	Díwán,	Díwán.
	Law ditto,	Dharmádhikári,	...	...
	Foreign ditto,	...	...	...
	Envoy,	Dút,	...	...
	Judge, lawyer,	...	...	...
	Umpire, single,	Sális,	...	...
	Jury, Pancháyat,	Pancháti,	...	Diámi.
	Pleaser, attorney,	Wókil,	Wokil,	Wokil.
	Plaintiff,	Phairádi,	...	...
	Defendant,	Asámi,	...	...
	Witness,	Gowa, Sáki,	I'sát,	I'sát.
	Civilian,	...	...	...
	Soldier,	Sipáhi,	Siphai,	Siphai.
	Officer,	...	...	...
	Private,	...	...	...
	Commander-in-chief,	Sénapati,	...	...
	Sailor, boatman,	Kéónia, Malláh,	...	...
	Physician,	Rójhá,	Ojha,	Ojha.
	Surgeon,	...	...	...
	Druggist,	Pasári,	Pakháli,	...
	Poet,	Kabiráj,	...	...
	Painter,	Málákór,	Máli,	Máli.
	Architect,	...	...	...
	Sculptor,	...	...	...
	Musician,	Gáin,	...	...
	Mason or house-builder,	Mistri,	Thávui,	Dári.
	Miner, quarrier for metal,	...	...	...
	Stone quarrier,	...	...	...
	Stone cutter or engraver,	...	...	...
	Metallic engraver,	...	...	...
	Smelter,	...	...	...
	Bricklayer and maker,	Kúmhál,	Kúmhál,	Kúmhál.
	Tile-maker,	...	...	...
	Thatcher,	Chál,	Nukhúm lápgra,	Sádáunka.
	Carpenter,	Barói,	Shútár,	...
	Potter,	Kúmhár,	Khúmar,	Khúmar.
	Smith,	Kámhár,	Khámár,	Kámár.
	Ironsmith,	Kámhar,	...	...
	Coppersmith,	Kámhar,	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdi.</i>
PROFES- SIONALS AND TRADESMEN.	Brazier,	Kámbar,	...	...
	Pewterer,	Thatári,	Thatári,	Thatári.
	Bell-maker,	...	...	...
	Gold and silver smith,	Bánia,	Bánia,	Bania.
	Cutler,	Kámbar,	...	...
	Cook,	Bhandári,	...	...
	Barber,	Nowa,	Nowa,	Nowa.
	Tailor,	Dorji,	...	...
	Shoemaker,	Chúmár,	Chúmár,	...
	Currier, tanner,	Chumár,	...	...
	Miller,	...	...	...
	Oilman,	Téli,	Téli,	Téli.
	Dyer,	Rungsiz,	...	...
	Confectioner,	Rowri,	Bhújári,	Bowri.
	Butcher,	Kassai,	...	...
	Baker,	...	...	...
	Distiller,	Súndi,	Súndi.	...
	Brewer,	...	...	...
	Turner,	...	...	...
	Cloth-printer,	...	...	...
	Spinner,	...	Khúnúdong,	Kapai kítika.
	Weaver,	Tánti, Joláha,	Dágrá,	Dháwa thirka.
	Basketmaker,	Hári, Dóm,	...	...
	Cordwainer,	...	...	...

ABSTRACT FORMS OF ABOVE NOUNS.*

Carcase, animal,	Móri,	Gothoi,	Siká.
Corpse, human,	Móri,	Gothoi,	Siká.
Sex,	Ling, játi,	...	...
Male sex,	Pá ling,	...	...
Female sex,	Stri ling,	...	...
Age, how old,	Boish,	Boish,	Boish.
Birth, sheer,	Jonom,	Jonom,	Jonom.
Infancy,	Chóá boish,	Gothoblá,	Dúdúám boish.
Childhood,	Chengra boish,	Khat gágúrbhá,	Wájan boish.
Puberty,	Gábúr boish,	Jholou slo,	Whánté boish.
Old age, decrepi- tude,	Búpha boish,	Braibla,	Wáráng boish.
Youth,	Júan boish,	Gothobla,	Whánté boish.
Parturition,	Phorébá,	Upzidong,	Chaujénka.
Delivery, ac- couchement,	...	...	...
Baptism, naming,	Janam kúshti,	Múngdóna,	Mingtapika.
Weaning, weaned state,	Bhát chúáni,	Maikhamdóá,	Omchaka.
Toga virilis, coming of age, the mere fact,	...	...	...
Marriage, mere act,	Béhá,	Habba,	Béhoú.
Wedlock, state of,	Bibáhota,	...	...
Celibacy,	Abibáhota,	...	...
Virginity,	...	...	...
Whoredom,	Kosobgiri,	...	...
Divorce,	...	...	...
Courtship,	...	...	...

* That is, the nouns from p. 22, or Natural and Political Ties.

	Wanch	Bodo.	Dhimál.
Below			
Below or			
Above			
Nouns.			
Cremation,			...
Mourning, state of,			
Progenitorship,			
Ancestry,			
Succession or line of inheritance,	...	...	...
Relationship of blood,	Somond,	...	...
Ditto, of marriage,	Somond,	...	...
Ditto, of adoption,	Somond,	...	...
Legitimacy, state of,	...	...	...
Bastardy, ditto,	...	...	...
Adoption, ditto,	...	...	...
Status by birth,	Játi,	Játi,	Játi.
Status by vocation,	Béwósa,	...	...
Lineage, race, stock, sect, tribe, clan,	Bonga, kúl,	Bodo,*	Játi.
Class, order of men,	Boron,	...	...
Vocation, means of livelihood,	Rójgár,	Rójgár,	Rójgár.
Profession, liberal art,	...	...	...
Craft, art, mechanical,	Kárigari,	...	...
Trade, commercial status,	Béópár,	Béphár,	Bépár.
Service, menial,	Chákari,	Chákari,	...
Friendship,	Dósti,	Lagúgaman,	Nálsúkha.
Enmity,	Dúshmani,	Gasho bráp-	Montahika.
	Bair,	dong,	
Neighbourhood,	...	...	...
Partnership,	...	...	...
Fellowship, any,	Sangat,	...	...
Fellowship of caste,	Ekjátyata,	...	...
Ditto of trade or craft,	...	...	...
Freedom,	Sádhintá,	...	...
Slavery,	Gólámi,	...	...
Sovereignty, status or act,	Rájatri,	...	...
Subjection, status,	Projapan,	...	...
Nobility, gentry, status,	Kúlinta,	...	...
Peasantry, bourgeoisie,	Ajáti, ka-	...	...
ditto,	minta,	...	...
Nomade or erratic state,	Páikásht,	...	...
Agricultural or fixed state,	Khodkásht,	...	...
	Grahasthi,	...	...
Proprietary class, landed,	...	...	...
Tenantry, status,	...	...	...
Priesthood, status,	...	Déóshi blá,	...
		Dhámi blá,	...
Laic state,	...	...	...
Ministry of state,	Mantrigari,	...	...
Clerkship, scholarship,	...	...	...
act or status,	...	...	...
Guardianship,	...	...	...
Pupillage, minority,

PROFESSIONS, DETAILS.

RELIGION.	Religious administration,
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* Own name of own race, i.e. Mécch.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
RELIGION.	Convocation, religious session, {	Dharm Sobhá,
	Doctrine,	...	...	...
	Discipline,	...	...	...
	Rubric, ritual,	...	...	...
	Heresy,	...	...	...
	True faith,	...	...	...
	Miracle,	Aschorj,	...	...
	Calendar,	Pattra,	...	...
	Date,	Tárikh, Tithi,	...	...
	Lucky day,	...	...	...
	Unlucky day,	...	...	...
	Festival day,	Bhojer din,	...	...
	Fast day,	Upásaker din,	...	...
	Religion,	Niyom, Dhorom,	Ném nisht,	Ném nishti.
	Sin,	Páp,	Páp,	Páp.
	Repentance, remorse, {	Póstán,	Jingáístó,	...
	Forgiveness, remission of sin, {	...	...	...
	Purification,	Shúdan,	Udraibai,	Shúdhár jéhika.
	Purificatory rites,	Shúdh kirya,	Pharál chúibai,	Déójal pátia.
	Impenitence,	Ogyán,	Jinga síá,	Ogyán.
	Excommunication,	Ját máran,	Yét gárbai,	Játi síhi.
	Conscience,	...	...	...
	Salvation,	Rakya,	Rakya,	Táiná.
	Damnation,	Nás,	Násti,	Nás.
	Religious rite or sacrament, {	Korom kirya, {	Bhós,	Kámpáká.
	Natal rites,	Jaman kirya,	Uptan bhos,	...
	Baptismal rites,	Nám korom,	Múngdono,	...
	Weaning rites,	Bhát chuáni,	Galaino mai-kham dobai, {	Chánéoun chapai.
	Toga virilis {	Chúra korom, {	...	...
	rites,	Harinám,	...	...
	Marriage rites,	Bibáh kirya,	Habba bhos,	Bihou páká.
	Marriage procession,	Boiráti,	Boiráti,	Boiráti.
	Funereal rites,	Máran kirya,	Machou bhos,	Síka bhos.
	Ditto, procession,	Kathúlia,	...	...
	Ancestral rites,	Shrádh,	...	...
	Public worship {	Pújá,	Madai hodong,	Dir púja.
	at a temple,	...	...	...
	Offering,	Porsad,	...	...
	Burnt-offering,	Hóm,	...	...
	Bloody offering {	Bali,	Thoi hóyá,	Hitti.
	or sacrifice,	...	...	...
	Isht púja or domestic worship,	Isht púja,	...	...
	Kúl púja or ancestral penate worship,	...	...	...
	Prayer, petition to God,	Súharan,	Bátho sú-haran,	Waráng beráng sohoran.
	Thanksgiving, thanks to God,	Túti,	...	...
	Church service, prayers,	Pújá páti,	Madai hodong,	Dir púja.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
RELIGION. Church service,	} Pát, Dáhinpana, Jbár phúuk,	...	...
preaching,		Dáin hobba,	Dháin pákú.
Witchcraft,		Ojhá nainu,	Bl-úpi,
Exorcism,		Ojhá hobba,	Náparacli.

POLITICAL ADMINISTRATION.

^{2nd.} POLITICS. Treaty,	Dhorom patra,	...	...
War,	Larai,	Danjalai,	Larai.
Peace,	Salúk,	Misha mishi,	...
Tax,	Khajana,	Khajana,	Khोजना.
Land-tax,	Khajana,	Khajana,	Khajana.
House-tax,	Bhitari khajana,	...	...
Capitation-tax,	...	{ Dau ganti, Bángda lekha,	{ Ghongwai.
Customs, tax on	} Másúl,	Ghát kouri,	...
external trade,		...	...
Tax on consumption,	} Abkári,	{ Sándini khajana,	{ Sándini khajana.
excise,		Gandi, Tola,	Gándi.
Tax on fairs,	Gándi, Tola,	Gandi, Tola,	Gándi.
Tax on manufac-	...	...	...
tures, excise,	...	...	...
Transit duty on in-	} Sáyar,	Ghát kouri,	Ghát ko kouri.
ternal trade.		...	...
Tribute from foreign	...	...	...
states,	...	...	...
Tax on office-bearers,	...	...	...

JUDICIAL ADMINISTRATION.

^{3rd.} JUSTICE. Adjudication of rights,	Hak, Nisáf,	Dharam bichár,	...
Punishment of wrongs,	Sásti,	Sásti,	Sásti.
Plaint,	Nálísh,	Ardásh,	Ardásh.
Answer,	Jawáb,	...	...
Trial,	Tajvíj,	...	...
Proof,	Gawáhi,	Isátbla,	Isat.
Oath,	Kasam,	Shómai,	Kirá.
Ordeal,	Pórik,	Phorika,	Porik.
Summons,	Talab,	Linghot,	Kaiké.
Bail,	Jámini,	Jámini,	Jámini.
Arrest,	Dhor pokor,	Homdong,	Rhim.
Decree, sentence,	Húkum,	...	...
Punishment, corporal,	Sajai,	Sajai,	Sásti.
Fine,	Dópr,	Gúnakhár?	Chínára?
Confiscation,	Sorbos,	Sorbos,	Sorbos.
Hanging,	Phánsi,	Phánsi,	Phánsi.
Decapitation,	Mátha kata,	Dángárú,	Pál.
Imprisonment,	Kaid,	Khot,	Kaid.
Manacle, fetter,	Béri,	Bíri,	Béri.
Watch and ward,	} Choukidári,	...	...
police,		...	...
Watchman,	Choukidár,	...	...
Contract, legal,	Korár máda,	Khorál,	Khorál.
Contract of hiring,	Bhára léva,	Bhára khoral,	Bhára ko khoral.
Ditto of letting,	Bhára déva,	Bhára khoral,	Bhára ko khoral.
Ditto of buying,	Kinna koul,	Baino khoral,	Chól ko khoral.
Ditto of selling,	Bécha koul,	Phannokhoral,	Píko khoral.
Ditto of exchange,	Bodoli koul,	Slainokhorál,	Só ko khorál.
Ditto of carrying,	Bhára koul,	Bibáinkhorál,	Bháir ko khorál.

VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
JUSTICE.	Contract of altering or manufacturing,	...	...	...
	Ditto of service,	Bochormári,	{ Bóchórche, khorál,	{ Báchor ko khorál.
	Wages,	Dormáha,	...	...
	Lease of land, the instrument,	{ Potta,	Phátá,	Potta.
	Verbal promise,	Koul,	Khogainojachyá,	...
	Note of hand,	Rúkká,	...	...
	Bond,	Tammasák,	...	...
	Inherited property,	Wársi Bhág,	...	...
	Own acquisitions,	Jóhútiári,	Johántia,	Kang ko jokitya.
	Dower,	Dán, Dahéj,	Jophop táka,	Bewil ko táka.
	Appanage,	...	...	...
	Testament, will,	Dán potro,	...	...
	Gift, deed of,	Dán potro,	...	...
	Sale, ditto,	Kinna potro,	...	...
	Theft,	Chúri,	...	...
	Robbery,	Díkaiti,	...	...
	Housebreaking,	Sindh,	...	...
	Murder,	Khún,	Khún,	Khún.
	Battery,	Márdang,	Shojulaibú,	Dángshúka.
	Mayhem,	Ghál,	Phéjén,	...
	Adultery,	Chinára,	Dando,	Chináro.
	Incest,	Horou,	Dando,	Chinára.
	Other illicit commerce,	Horon,	Dando,	Chinára.
	False witness,	Micha sáki,	Ongá Isat,	Máelká Isat.
	Military administration or art,	{ Shastrer bidya,	{ ...	...
	Army, troops,	Fouj,	Phoudo,	Phoudá.
	Cavalry,	...	...	...
	Infantry,	...	...	...
	Artillery,	...	...	...
	Musket,	Bondúk,	Shilai,	Shilai.
	Cannon,	Tóp,	Thóp,	Tóp.
	Powder,	Bárúd,	Bárúj,	Bárúj.
	Shot or ball,	Gáli,	Gáli,	Gáli.
	Sword,	Tarwál,	Torál,	Torál.
	Shield,	Dhál,	Dhál,	Dhál.
	Bow,	Dhanúk,	Jillit,	Dhanúk.
	Arrow,	Tír,	Báhi,	Tír.
	Quiver,	Thorko,	Thómka,	Thomka.
	Ensign, flag,	Nishán,	Nirshan,	Nirshina.
	Mail, armour,	...	...	...
	Spear,	Ballam,	Jóng,	Khápor.
	Battle,	Jújh,	Dán jalai,	Jarai.
	Victory,	Jit,	Dé habai,	Jit.
	Defeat,	Hár,	Jén bai,	Hár.
	Conquest,	Dokhol,	Lái bai,	Dokhol.
	Pillage, plunder, prize,	{ Lút,	Lút,	Lút.

LITERARY ADMINISTRATION.

LETTERS.	Literature,	Gyán,	Gyán,	Gyán.
	Knowledge,	Sikkhá,	Phoróng,	Dhúrká.
	Education,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
LETTERS.	Language,	Bhákhá,	Khóuráng,	Rái, Dóp.
	The alphabet,	Kopháá,	...	...
	A letter,	Akhór,	...	...
	A word,	Shobdo,	...	...
	A vowel,	Phala,	...	...
	A consonant,	Akhor,	...	...
	A sentence,	Kathá,	...	...
	Noun,	...	...	...
	Pronoun,	...	...	...
	Adjective,	...	...	...
	Verb,	...	...	...
	Ethics,	Níti,	...	...
	Politics,	Rájítí,	...	...
	Arithmetic,	Gónti,	...	...
	Geography,	...	...	...
	Astronomy,	...	...	...
	Astrology,	...	...	...
	Medical science,	Baidáli,	...	...
	Grammar,	Byakoron,	...	...
	A continent,	...	...	...
	Island,	Májhati,	...	...
	Peninsula,	...	...	...
	Frontier,	Sim,	Sim,	Sim.
	Boundary, any,	Sim,	Sim,	Sim.
	Boundary mark,	Nishán,	Nirshan,	Nirshin.
	An epistle,	Lékhá,	Lékhá,	Lékhá.
	A seal,	Mohor, cháp,	Cháp,	Cháp.
	A signature,	Sóhi,	Mángdan,	Sohi.
	Reading and writing,	Lékhápori,	Nitno naino,	...
	A book,	Páthi,	Páthi,	...
	A pen,	Kolom,	Kolom,	Kolom.
	Ink,	Káli,	Kháli,	Káli.
	Paper,	Kágaj,	Khágaz, Lekhá,	Khágach.
	6th	Parchment,
NAVY.	Naval affairs,	...	...	...
	A ship,	Jábháj,	...	...
A boat,	Nau,	Nau,	Náwár.	
A baggage-boat, large,	Ghórnaú,	Jhák,	...	
A baggage-boat, small,	Sóróna,	Sorongo,	...	
A pleasure-boat,	Sorongo,	...	...
A skiff or canoe,	Sorongo,	Sorongo,	...	
Hull,	Tóli,	Tháá,	...	
Keel,	...	...	...
Head,	Agál dóna,	Agál dinga,	...	
Stern,	Pách dóna,	Gor dinga,	...	
Hulk,	Náér tóli,	Toli,	Thoh.	
Mast,	Mastál,	Khérká,	...	
Sail,	Pál,	Phál,	Pál.	
Oar,	Dáur,	Boithú,	...	
Rudder,	Hául,	O'di,	O'di.	
A voyage,	...	...	...
Freight or charges,	Náér bhára,	Náer bhára,	...	
Cargo or load,	Náér bojha,	Náer bhója	...	
Insurance,	Bima,	...	...
7th	Medical administration	Kaviráji,	...	...
MEDICINE.	or art,		...	...
	Disease,	Káhil,	Bhád,	Túuka.
	Cure,	Arám,	Gabai,	E'lbé.
	Prescription,	...	...	...

VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
MEDICINE	Physic, the drug,	Dáru, Bóti,	Múli,	O'shar.
DISEASES.	A vomit,	...	...	...
	A purge,	Júláb,	...	...
	Blood-letting,	...	...	...
	Pulse-feeling,	Nári dékhibár,	Shór nainé,	Shorkhanka.
	Pulse,	Nári,	Shór,	Shór.
	Dysentery,	Jhára róg,	Khinai bíád,	Moidan gilka.
	Diarrhoea,	Lóhú jhára,	Thoi khíó,	Hiti moidan.
	Looseness, mere,	Jhára,	Khigobúyo,	Moidan.
	Fever,	Jór,	Lúmdóng,	Misha.
	Ague,	Jor,	Lúmdóng,	Misha.
	Hepatitis,	Koljar bish,	Bikha chádong,	Tumsaing túúka.
	Asthma,	Séshi, Hapání,	Dháí,	Seshi.
	Pulmonary con-	Kás,	Khásúlá,	Shúká.
	sumption,			
	Other consump-	Súkana,	Súkan,	Chopka.
	tion, general			
	wasting,	Pétér bish,	U'di chádong,	Hóman túúka.
	Belly-ache,	Máther bish,	Khóró chádong,	Púrin túúka.
	Head-ache,	Chókúr bérám,	Mokonháya,	Mi túúka.
	Ophthalmia,	Cháukáni,	Géchou chorop,	Kháí ko túúka.
	Itch,	...	...	...
	Elephantiasis,	Kúdhí,	Khudia,	Khúdia.
	Leprosy,	Pánílágá,	Doínáng,	Chiténghi.
	Dropsy,	Karanmúl,	...	...
	King's evil,	Ghéq,	Golondo,	Golondi.
	Goitre,	Khésara,	Lónthi,	Khésara.
	Measles,	Boson,	Bonthai,	Boson.
	Small-pox,	Bau ghává,	Bánsmaria,	Noti péchara.
	Pox, Siphilis,	Bindisór,	Noti garai,	Bindisor.
	Piles,	Bhéd bómi,	Oros,	...
	Cholera,	Jhánk,	Hómabómi,	Tanka dhára.
	Swoon or Syncope,	Téúriá,	Thangan mara,	Chothat né.
	Falling sickness,	Páthari,	Tai hapmo,	Téúriá.
	Gravel stone in	Ghau,	Téúriá,	Páthari.
	bladder,	Kata ghau,	Akhír,	Péchara.
	A wound or hurt,	Thétáli ghau,	Garai,	Péchara.
	A cut,	Dúnál,	Garai,	Khara.
	A bruise,	Phúnsá,	Khúgráma,	Yáunchá.
	A boil,	Phútka,	Gágúlá,	Phúrkótá.
	A pustule,	Bhángá,	Chithot,	Phúrkótá.
	A pimple,	Jóra lóra,	Chithot,	Bhoiká.
	A fracture of bone,	Patti,	Baibai,	Jora léika.
	A dislocation,	Malham,	Jóra lólidong,	Tépáhika.
	A plaster,	...	Múli bilai,	...
	An ointment or	...	...	...
	unguent,	Távíz,	Gou khás,	Oshor.
	A liniment,	Khot korom,	...	...
	An amulet,	Jontor-montor,	Dain hobba,	Dhaina páka.
	charm, talisman,	Móhon,	Madai hom-	Mhaidi lagaipi.
	Spell, incanta-	Jhár-phúnk,	...	Bhápi.
	tion, bewitch-		...	
	ment,	...	Ojha hobba,	Ojha kám paka.
	Exorcism,	...	Ojha naino,	Nápára éh.

	English.	Kocch.	Bodo.	Dhimál.
	Omen,	Lokshon,	Biphút,	Játra éli.
	Auspices,	...	...	...
	Second sight,	...	...	...
	Evil eye,	...	Khúga nángo, Mogou nángo,	Mí nójo.
	Palmistry or fortune-telling,	...	...	...
	Horoscope,	Jonom pattai,	...	...
USEFUL ARTS OR CRAFTS AND TRADES DETAILS.	Pestle,	Loqha,	Gotha,	Gotha.
	Mortar,	Sil,	Onthai,	U'nthúr.
	Bandage,	Bandhan,	Khátóp,	Jinka.
	Hunter's and fisher's craft,	Shikár,	Moihónú,	Shikár.
1st, HUNTING.	Game, the spoil,	...	...	...
	A noose or snare,	Jhónt,	Khói;	Jhónt.
	A net,	Jál,	Jyé,	Jálé.
	A sling,	Rám dóri,	Dúngdúng,	Díhá.
	A pitfall,	Gáqb,	Hákór,	Gáqbé.
	A trap,	Dhérphí,	Dárpí,	Dhérphí.
	Bird-lime,	Áthá,	Áthá,	Áthá.
2nd, HERDING.	Herdsmen's craft,	Górú bháins pálan,	Maishú músbo púshya.	Díá ptá poshika.
	Flock,	Jhánk, Hángá,	Phálú,	Jháké.
	Herd,	Poshom,	Khomon,	Moishú.
	Fleece,	Púshyá kám,	Poshini hobba,	...
	Breeding, act of,	...	...	...
	Shearing, ditto,	Chénká,	Sródóng,	Chepká.
	Milking, ditto,	Móhan,	...	...
	Churning, ditto,	Kándia,	Khándia,	Khándia.
	Milk-pail,	Ráhi,	...	...
	Churn,	Kéuchi,	Kháis,	Khainch.
3rd, AGRICUL- TURE.	Shears,	Cháni,	Gángsho,	...
	Fodder,	Ghás,	Gangsho,	Naimé.
	Grass,	Khar,	Jigáp,	Sénká naimé.
	Hay,	Chásári,	...	...
	Agricultural art,	Lókhi,	Lókhi,	Lokhi.
	Grains, generic,	Ghás, Trin,	Gángsho,	Naimé.
	Grasses, ditto,	Tél,	Thau,	Chúiti.
	Oils, ditto,	Rong,	Rong,	Rong.
	Dyes, ditto,	Sútápát,	Khúndúng,	Suté.
	Textile stuffs, ditto,	...	...	...
	Agricultural products,	Khétér jinia,	Arjún,	Léngko.
	Farming stock,	Grihasthér sáj,	...	...
	Cart, small,	Gári,	Gári,	Gári.
	Waggon, large,	Bojhái gári,	...	...
	Carriage,	...	...	...
	Harness,	Sáj,	Jhim,	Jing.
	Saddle,	...	...	...
	Bridle,	...	...	...
	Sack,	Dhúkúr,	Chálá,	Chálá.
	Basket,	Dhúkí,	Kháúá,	...
	Pitchfork,	Táná,	Thári,	...
	Winnow,	Kúlá,	Chongrai,	Rá.
	Flail,	...	...	...
	Sickle,	Káchi dau,	Káchi,	Káchi.
	Scythes,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
AGRICUL- TURE.	Mattock or pick-axe, {	Khónti,	Khónti,	Khónta.
	Spade, {	Kódál,	Kódál,	Kódál.
	Shovel,	Bédhá,	Bédhá,	...
	Hoe or spud,	Dáihúki,	Doukhi,	Ghóngói.
	Bill,			
	Bill-hook, {	Dáu,	*Chékhá,	*Ghóngói.
	Plough,	Hal,	Hal,	Hal.
	Harrow,	Mói,	Mói,	Mói.
	Ploughshare,	Phalli,	Phalli,	Phalli.
	Ditto yoke,	Yongál,	Jongol,	Jongol.
	Ditto shaft,	Nángol,	Nángol,	Nángol.
	Ditto handle,	Múthia,	Múthi,	Múthi.
	Landed property or estate, {	Milik,	...	...
	Freehold,	Milik,	...	...
	Leasehold, {	Ijára, Jót,	...	...
		Goteh,	...	...
	Farm,	Ijára, Jot,	...	...
	Rent,	Khajana,	...	...
	Contract of rent,	Kábhúiyat,	...	...
	Metairie or Batái,	Adhiári bát,	Phorjáni rannai, Adhiá-ko-bánta.	
	Horticultural art,	...	...	...
4th, TRADE.	Ditto products,	Sós,	...	Sós.
	Flower,	Phúl,	Bíbar,	Lhép.
	Fruit,	Phal,	Bithai,	Sihá.
	Merchant's craft,	Mahajani,	Béóphár,	Béóphár.
	Merchandise or things in barter, {	Mahajanér jinis,	Baiyá jinis,	Chol-ko-jinis.
	Bale of goods,	Mót,	Bibáb,	Bókchá.
	Crane,	...	...	...
	Pulley,	...	...	...
	Lever,	...	...	...
	Capital or stock,	Púnji,	Ponji,	Ponji.
	Profits,	Monífa,	Bushá,	Oléká.
	Price,	Dám,	Bhau,	Bhau.
	Market rate,	Bhau,	Nirik,	Rakam.
	Dearness,	Sastái,	Mongra jái,	Jánka.
	Cheapness,	Manzái,	Géer jai,	Lénka.
	Barter,	Adoi bodol,	Slijalai,	Sóska.
	Purchase,	Kimra,	Phan,	Chól.
	Sale,	Béché,	Bái,	Pit.
	Banker's craft,	Sharáth,	...	...
	Money, any,	Taká kóri,	Baina jinia,	Chol ko jinia.
	Coin,	Kóltaka,	Kóltaka,	Kóltaka.
	Credit, trust,	Uáihar,	Dhár,	Dhár.
	Silver coin,	Táká,	Tuka,	Tháka.
	Gold coin,	Mohor,	Mohor,	Són mohor.
	Capital,	Púnji,	Púnji,	Púnji.
	Interest,	Báiz,	Bishá,	Olché.
	Loan, letting,	Korojén,	Dhár lá,	Dhár rú.
	Loan, borrowing,	Korojén,	Dhár hot,	Dhár pi.
	Pawn or deposit,	Bandhak,	Bandha,	Bandha.
	Debit, { side of	...	Bé hanáng go,	Rhúlká.
	Credit, { account,	...	Imbé hanang go,	Pilika.

* The principal and almost only agricultural implement of the Mécch and Dhimál; a sort of bill.

Trade.	Belg.				
	Payment,	Dokáhi,			
	Shopkeeper's craft,	Pákári,			
	Retail trade,	Náp,	Cháyo,	Dong.	
	A measure,	Toul,	Chúyo,	Dong.	
	A weight,	Dón,	...		
	Dry measure,	Káuríá,	Háchung,	Chónghai.	
	Wet measure,	Dón, káttá,	Dón, káthá,	Don, káthá.	
	Measure of bulk,	Dighól,	Gallou,	Rhinka.	
	Ditto of extent,	Rassi,	...	...
	Land measure,	Tákor,	Khújála,	Takór.	
	A span,	Háth,	Múché,	Khúr dóng.	
	A cubit,	Gaj,	Nákám,	Bátóng.	
	A yard,	Tolah,	...	...
	A tolah,	Chatak,	...	...
	A chatak,	Sér,	Phól,	...	
	A seer,	Man,	Mon,	...	
	A maund,	Tarázú,	...	...
	Scales or balance,	Túl,	Thouli,	Túl.	
	Steelyard,	Bandi,	...	...
	Manufacturer's craft,	Tánter jinis,	Dáyá, Hi,	Sájá.	
	Textile stuffs or } cloths,	Kárigari,	...	...
	Artisan's craft,	Mistrir bathiár,	Yágájú,	...	
	Implement, tool,	Choporbandi,	Nóonúgra,	Sá dámka.	
	Mason's craft,	Ghor,	Nóó,	Sá.	
	A house,	...	...	...
	A storey,	...	...	...
	Ground-storey,	...	...	...
	Mid-storey,	...	...	...
	Attics,	...	...	...
	Foundation,	...	...	...
	Wall,	Bárá, Tátí,	Injúr,	Bérhéun.	
	Roof,	Chhá,	Nákám,	Cháli.	
	Roof-tree,	Márol,	Mándáli,	Mándál.	
	Supports,	Máli, Bówna,	Múddá,	Móling.	
	Door,	Dúár,	Dwár,	Dúár.	
	Window,	Khúrki,	...	...
	Staircase,	Mói,	Jákhla,	Páhiri.	
	Room or chamber,	Kóthari,	...	...
	Bedroom,	Sátitár ghar,	Mudunai, Nóó,	Jim ko sá.	
	Cookroom,	Rándhon sála,	Nishing,	Gá ko sá.	
	Sitting-room,	Dándi ghor,	Mándo,	Choura sá.	
	guest-house,	Cháli,	Cháli,	Dháp.	
	Verandah, portico,	...	...	...
	Necessary, cloaca,	Báhiri ghor,	Baira Nóó,	Bahira sá.	
	Outhouse,	Bhitar bári,	...	...
	Zenána,	Agna,	Chéthála,	Sáléng.	
	Courtyard,	Náp,	Mú,	Dóngsáka.	
	Rule or measure,	...	...	...
	Plummet or level,	...	...	...
	Trowel,	...	...	...
	Hod,	...	...	...
	Lime cement,	...	...	...
	Clay ditto,	...	...	...
	Stone-quarrier's craft,	...	...	...
	Stone-graver's craft,	...	...	...
	Inscription on stone,	...	...	...

5th,
ARTISAN-
SHIPS.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ARTISAN-SHIPS.	Metal-graver's craft,	...	...	...
	Inscription on metal,	...	...	...
	A mould or die,	...	...	...
	A mallet,	...	...	...
	A graver,	...	...	...
	Miner's craft,	...	...	...
	A mine,	...	...	...
	A vein,	...	...	...
	A flaw,	...	...	...
	A shaft or tunnel,	...	...	...
	A vent,	...	...	...
	Smelter's craft,	...	...	...
	Native ore,	...	...	...
	Metal, pure,	...	...	...
	Dross,	...	...	...
	Matrix,	...	...	...
	Bricklayer's craft,	{ Kúmbáler kám,	{ Kúmháini hobba,	{ ...
	Brick,	I'nt,	I'nt,	I'nt.
	Tile,	Khapra,	...	...
	Paving tile,	...	...	...
	Roofing tile,	...	...	...
	Plain brick,	...	...	...
	Ornamental ditto,	...	...	...
	Brick mould,	...	...	...
	Tile mould,	...	...	...
	Smoothing implement,	...	...	...
	Carpenter's craft,	{ Barhoi, Sútár,	{ ...	{ ...
	Carpentry goods,	Barhóir jinis,	...	...
	Furniture, household,	Gharér jinis,	Nóóni jinis,	Sá ko jinis.
	A door-frame,	...	...	...
	A window-frame,	...	...	...
	A seat, any,	Asan, Pidha,	Kómplai,	Tákhim.
	Bench,	Chánggrá,	Chánggrá,	Chánggrá.
	Stool,	Mórá,	...	...
	Table,	...	...	...
	A chest or box, large,	Sandúk,	Sandúk,	Sandúk.
	Ditto, ditto, small,	...	Iskádor,	...
	Chest of drawers,	...	...	...
	A drawer,	...	...	...
	A trencher or wooden platter,	{ Káthúa,	Káthúa,	Kathou.
	Bedstead,	Khát,	Khát,	Khát.
	Okli Músál to husk rice,	Chám gáhin,	U'lar gáin,	Shim khondi.
	Wooden utensil,	Káthér hatiyár,	...	...
	Haft or handle, any,	Dénthá,	Biphong,	Dénthá.
	Kuife haft,	Chári dénthá,	Biphong,†	Dénthá.
	Spade haft,	Kódáler dénthá,	Biphong,	Dénthá.
	Plough haft,	Halér múthúa,	...	...
	Ditto body,	Halér dénda,	...	...
	A plank,	Phálá,	Phálá,	Phálá.
	A beam, large,	Chókrá,	Sál bônpháng,	Sili.
	A beam, small cross- beam,	{ Jhángi, Gól batti,	{ Sili,	Sili.
	A plane,	Lóndá,	...	...
	An axe,	Kúrá,	Rúa,	Dúphé.
	A drill or gimblet,	Bhávar,	...	...

	English.	Koch.	Bodo.	Dhimil.
ARTISAN-	A turnscrow,	...	...	...
SHIPS.	A saw,	...	...	...
	A chisel,	Chouras,	Baithál,	Chouras.
	A hammer,	Háthára,	Dákhalí,	Danghaishála.
	Potter's craft,	Kámháler kám,	Kámháni hobba,	Chokti bonai.
	Pottery goods,	Kámháler	Kámháni	Kámháler ko
	crookery, &c.,	jinis,	jinis,	jinis.
	A vessel, any,	Pátrá,	Yágójęng,	Bhánda.
	Earthen vessel,	Mátér bartan,	Háni gojęng,	Bhonoí ko
				bhánda.
	Wooden vessel,	Khatárbartan,	Bonphóngni- gójęng,	Khatáng ko
				bhánda.
	Metal vessel,	Dhátér bartan,	...	...
	Large earthen vessel } to store grain,	Gózina,	Dábar,	...
	Water-jar, large,	Kólshi,	Taihú,	Kálshí.
	Ditto, small,	Básuna,	Tikli,	Básuna.
	Earthen cooking-pot,	...	...	...
	Earthen dish or plate,	...	...	...
	Potter's wheel,	Kámháler cháuk,	...	...
	Shaper,	...	...	...
	Smoother,	...	...	...
	Glazing substance,	...	...	...
	Smith's craft,	Kámhári,	Kámárni hobba,	...
	Hardware, any,	Kámháler jinis,	...	...
	Ironware,	Lóher jinis,	Shorri jinis,	Chír ko jinis.
	Copperware,	Támber jinis,	Thamáni } jinis,	Tamba ko jinis.
	Brassware,	Pitaler jinis,	...	...
	Pewterware,	Kánsér jinis,	Khasáni jinis,	...
	Chain,	Jinjári,	Jhinjári,	Jhinjári.
	Wire,	...	...	...
	Nail,	Jóli,	Khili,	Khili.
	Screw,	Péch,	...	...
	Hinge,	Kabja,	...	...
	Lock,	Tálá,	Cháki,	Tálá.
	Key,	Choráni,	Airi,	Choráni.
	Bolt or bar,	Dwárdéva } láthi,	Dwár chúnaini } louthi,	Dwár gíp-ko láthi.
	Hook,	Kántá,	Angthá,	...
	Bell,	Ghátí,	Ghátá,	Ghánti.
	Iron vessel, large,	Kádhá,	Kharou,	Kádhá.
	Ditto, small,	Lúhia, kadhái,	Lohora,	...
	Copper vessel, large,	Dékchá,	Thámjang,	Thámjang.
	Ditto, small,	Dékchi,	...	...
	Metallic cooking-pot,	Dékcha, } Bogna,	Thou or Dou, } Khánta,	Tasala. Lóhia.
		Batjohi,	Lohara,	Chokoti.
	Metallic dish,	...	...	...
	Metallic plate,	Tháli,	Thórsi,	Tháli.
		Bhánda,	Kúrúí,	Bhánda.
	Metallic drinking- cup,	Lóta, Ghóta,	Thikli,	Lota báti.
		Bári,	Lota,	Tukuri.
	A pot, any,	Hándi,	Dá,	Chokoti.
	A pot-lid,	Pórsán,	Shárai,	Dhakana.
	A spoon,	Háta,	Kárba,	Háta.
	A knife,	Káti,	Dába,	Kathári.
	A fork,	...	...	...

VOCABULARY.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
ARTISAN- SHIPS.	Goldsmith's craft,	Bániér káj,	Bániani habba,	Baniá ko kam.
	Jewellery,	Gahana, Páta,	...	...
	A Janter,	...	...	...
	A blow-pipe,	Chúngi,	Wáchúng,	...
	A fan,	Pákhá,	...	...
	Nippers,	Chimta,	...	...
	Bellows,	Bháthi,	...	...
	Glow, red heat,	Tau,	Gúdúng,	Sá,
	Cutler's craft,	...	...	...
	Cutlery goods,	...	...	...
	Razor,	Khúr,	Khúr,	Chúra.
	Scissors,	Kénchi,	Kháinch,	Kénchi.
	Shears,	...	...	...
	Tweezers,	Chimta,	Léphó,	Chimti.
	Large knife,	Chúra,	Dábi,	...
	Pocket-knife,	Chúri,	...	...
	Sword,	Tarwál,	Thorál,	Tórál.
	Dagger,	...	...	...
	Arrowhead,	Phól,	Blá, Dóng,	Khápór.
	Needle, large,	} Súi,	Mohan,	Béndi.
	packman's,		Biji,	Béndi.
	Needle, small,	Súi,	...	...
	Thimble,	Angúshtán,	Sán,	Sín.
	Grindstone,	Sán,	...	...
	Emery,	...	...	...
	Barber's craft,	Khéóri,	Khorichimbai,	Púshám.
	Soap,	Sábón,	Chábon,	Chábon.
	Brush,	...	...	...
	Lather,	...	...	...
	Shaving, the act,	Khéóri,	Khori chimbai,	Pusham.
	Shaving head,	...	...	...
	Shaving beard,	...	...	...
	Nailparing,	Nángúl káti,	Asigúrhan,	Khúrsing chéni.
	Tailor's craft,	Dorjerkám,	Hishúgrá,	Dhába jóka.
	Thread,	Sútá, sútli,	{ Kúndúng or } Dúng dúng,	{ Shúté. Mom.
	Wax,	Móm,		
	Shoemaker's	{ Chámárer kám,	{ Chámárni, habba,	{ Chámár-ko-kam.
	craft,			
	Shoemaking,	Júta banávan,	Jota godan,	...
	Shoemending,	{ Júta songot koron,	{ Jota phósáp, Jota,	{ Jota.
	Shoe,			
	Boot,	...	...	...
	Slipper or sandal,	...	Yápthóng,	Champhói.
	Wooden shoe,	Khorong,	...	...
	Leather shoe,	Jota,	Jota,	Jota.
	Straw or grass shoe,	...	...	...
	Last,	Pharma,	...	...
	Awl,	Sútári,	...	...
	Cobbler's wax,	...	...	...
	Cook's craft,	Rándhon,	Chógrá,	Gáka.
	Boiling, the act,	Jhólan,	Chongwo,	...
	Roasting or	{ Bhunjan, Sénkhan,	{ Yauvo, Hangwo,	{ ...
	grilling,			
	Frying,	Akha,	Doudáp,	...
	Fireplace,	Chimta,	Chimta,	Chimta.
	Tongs,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ARTISAN-SHIPS.	Poker,	Kalchúl,	...	...
	Currier's or	Chámárer	Chamární-	...
	Tanner's craft,	kain,	hobba,	...
	Peltry goods,	Chámór jinis,	...	...
	Leather, any,	Chám,	Bigúr,	Dhálé.
	Tanner's vat,	Nádh,	Dábar,	Dábar.
	Tannin or bark,	Banda,	...	...
	Miller's craft,	...	Yándúng,	Mháika.
	Grinded goods,	Pisán,	Yána jinis,	Mháika jinis.
	Flour or meal,	Atta, maida,	...	...
	Bran,	Bhúsi,	Béjéng,	Bhús.
	Mill,	Jánta,	...	...
	Windmill,	...	...	...
	Watermill,	...	...	...
	Handmill,	Jánta,	...	...
	Oilman's craft,	Téliér kám,	Telini hobba,	...
	Oilman's stores,	Téliér jinis,	Phiritni jinis,	...
	Oilpress,	Gyéeh, Gháni,	Góchá,	Gháni, H.
	Dyer's craft,	Rongdibár kám,	...	...
	Dyed goods,	Rongil jinis,	...	...
	Dyer's vat,	Nádh,	...	...
	Dyer's press,	...	...	...
	Dye, any,	Rong,	Rong,	Rong.
	Red dye,	Lál rong,	Gaja rong,	Jika rong.
	Green dye,	Hara rong,	Khángshúr rong,	Nélpá rong.
	Blue dye,	Nil rong,	Gochoni rong,	Dúúka rong.
	Yellow dye,	Pila rong,	Gammo rong,	Yónka rong.
	Sugarmaker's craft,	U'kpiran,	Khúsyárophérét,	Kúsyárpérika.
	Goor,	Goor,	Mithai,	Mithui.
	Chíni,	Chíni,	...	...
	Misri,	Misri,	...	...
	Sakar,	Sakar,	...	...
	Ráb,	Náli,	Láli,	Láli.
	Sugar-press,	Gyéeh,	Góchá,	Ghání.
	Confectioner's craft,	Bhújárer kám,	Ladúdígra,	Ládú bonaika.
	Sweetmeats,	Mithai,	Gódóí,	Tááka jinis.
	Cake,	Malpúá,	Enkrong,	Bábór.
	Comfit,	Lai,	Húrúng,	Khoiláro.
	Lollypop,	Laddú,	Phétta,	...
	Butcher's craft,	Kassaiér kám,	...	...
	Flesh,	Masong,	Bidot,	Béhá.
	Garbage,	...	Chippika,	...
	Slaying-axe,	Garsá,	Lúmbri, Thungbri,	Dúпки.
	Cleaver,	Chépsá,	Phátháng,	Dábiá.
	Block,	Góri,	Dingri,	Dingri.
	Knife,	Kathari,	Dábá,	Kathari.
	Baker's craft,	...	...	...
	Bread,	Róti,	...	...
	Unleavened bread,	...	...	...
	Leavened bread,	...	...	...
	Dough,	Gandhan,	...	...
	Runnet or leaven,	...	...	...
	Distiller's craft,	Chúlávan,	Chounó,	Sááká.
	Spirituous liquors,	Modh,	Pitika,	Phatika.

	English.	Kocch.	Bodo.	Dhimál.
ARTISAN SHIPS.	Still,	Bhatti,	Bhāti,	Bhāti.
	Receiver or boiler,	Bhatti,	Bhāti,	Bhāti.
	Condenser,	Adkar,	Daibú,	Dáki.
	Cooler,	Nádh,	Dábar,	Hindá.
	Funnel,	...	...	...
	Pipe,	Náli,	Nálá,	Náli.
	Spirits made	Modhy	Pitika,	Phatika.
	from grain,			
	Do. from flowers,	...	...	...
	Do. from juices,	...	...	...
	like toddy,	...	...	...
	Brewer's craft,	Ubálan,	Chongno,	...
	Fermented liquor,	Katla,	Jóni jinis or Jú,	Yá.
	Brewer's vat,	Matka,	Dú,	Róoti.
	Washerman's craft,	Dhóbir kám,	...	...
	Soap,	Sábon,	Sábon,	Sábon.
	Tub,	Powna,	...	...
	Beater,	Mogdor,	...	...
	Block,	Phállá,	...	...
	Dirty clothes,	Maila kapra,	Gini Hí,	Mirhi Dhába.
	Clean clothes,	Safa kapra,	Hí gúphút,	Má mirhi dhaba.
	Turner's craft,	Kúndáil,	Khúndáin,	Kúndai katang.
	Turned goods,	Kúndáil jinis,	Kúndaini jinis,	Kúndai ko jinis.
	A lathe,	Chouras,	Baithal,	...
	Clothprinter's	Chapáil,	...	...
	craft,			
	Printed goods,	Chápér jinis,	...	...
	Chintz,	Chint,	Chít,	Chít.
	Coarse chintz,	Chint,	Chít,	Chít.
	Fine chintz,	Chint,	Chít,	Chít.
	A stamp,	Cháp,	...	...
	A press,	...	...	...
	Spinner's art,	Sútkátan,	Khúndungluye,	Sútékátika.
	Spun goods,	Sútér jinis,	Khundungni	Súté ko jinis.
	Spinner's wheel,	Charkha,	Janthér,	Charkha.
	Thread,	Sút,	Khúndung,	Súté.
	Skein,	Motha,	Lémchá,	Waina.
	Knitter's art,	Jabibanáil,	Jékhana,	Chiting páika.
	Knit goods,	Jaber jinis,	Jéni jinis,	Chiting.
	Weaver's art,	Banávan,	Hidáin,	Dhába thirka.
	Woven goods,	Banáil jinis,	Danai jinis,	Thirka.
	A web or piece,	Tán,	Gangché,	Dhába.
	The warp,	Táná,	Gochong,	Táná.
	The woof,	Pétwan,	Géhen,	Pétwan.
	Fine cotton or	Mulmal,	Rábú Hí,	...
	mulmal,			
	Coarse do. or calico,	Gajbóri,	Hí shima,	...
	Fine woollen or	Banát,	Bánát,	Bánát.
	broad cloth,			
	Coarser or malida,	...	...	...
	Coarsest or	Kómból,	Kúmbali,	Kámili.
	blanket,			
	Hemp cloth or	Bhángrá,	...	...
	linen,			
	Flax cloth or linen,*	...	...	...

* The *Linum usitatissimum*, Tel, or Alsi, however common and good, is nowhere used in India save for oil.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ARTISAN-SHIPS.	Sack - cloth of	{ Dhokrá,	{ Phátta,	{ Dhókra.
	San or Pát,	{	{ Chola,	{
	Sail-cloth, finer,	{ Jhálok,	{ Jhálok,	{ Jhálok.
	of San,	{ Mékhári,	{	{
	Silk or Satin, cloth,	...	Injini Hi,	...
	A loom,	Sájá,	Hichan,	Sája.
	A shuttle,	Mákú,	Mákú,	Mákú.
	A paddle,	Khút,	Górkhá,	Náchá naiti.
	A roller for	{	Gándai,	Dángda-lánga.
	winding web,	{ Kérkhí,		
	Weaving, the act,	Banál,	Dáin,	Thirká.
	Cord - wainer's	{	Doudong,	{
	craft,	{ Rasser banál,	{ Chádong,	{ Dihapeka.
	Cord or thick rope,	Dor, rassa,	Dóga, Doudong,	Bada-Dihá.
	Twine or thin rope,	Rossi,	Dóga múdúi,	Mhókka-Diha.
	Tow, any,	Pátá,	Phatta,	Páté.
	Oakum,	Bákél,	...	...
	Lint,	...	...	...
	Raga,	...	Hisri,	Tékadhába.
	Paper-maker's	{	...	...
	craft,	{	...	...
	Paper made of	{	...	...
	bark,	{ Kágaj,	...	...
	Ditto of raga,	Kágaj,	...	...
	Bleacher's art,	...	...	...
	Basket-maker's	{	Hépmá,	Púiká.
	craft,	{		
	Decorticating,	Máthán,	Sóin,	Koikatang.
	The slip or strip	{	Bishi,	Páti.
	peeled off,	{ Páti,		
	Basket, open plat,	Changári,	Kho,	Dondora.
	Basket, close plat,	Dháki,	Dón,	Bhútúri.
	Basket, any,	Doura, Douri,	Dónkho,	...
	Deep closed	{	...	...
	basket,	{ Sapuri,	...	...
	Shallow open do.,	Dháki,	...	...
FINE ARTS.	Fine arts,	...	...	...
	Poetry,	Kavit,	...	...
	A poem,	Kavit,	...	...
	Metre,	...	...	...
	Rhyme,	...	...	...
	A distich,	...	...	...
	Painting, the art,	Chittrakári,	Málini habba,	...
	A picture,	Chobi,	...	...
	Light and shade,	...	...	...
	Perspective,	...	...	...
	Colouring,	...	...	...
	Human portrait,	Tazvir,	...	...
	Landscape,	...	...	...
	Colour-box,	...	...	...
	Easel,	...	...	...
	Brush,	...	...	...
	Pencil,	...	...	...
	Musical science,	{ Gávan bajá-	{ Rajápdam,	...
		{ van ilm,	{	
	Music,	Gávanbajáwan,	Rajápdam,	Lóika béika.
	Musical note,	...	...	...
	The gamut,	...	...	...

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
FINE ARTS.	Harmony,	...	...	...
	Melody,	...	...	...
	Vocal music,	Gáwan, Gít,	Rajáp,	Léika.
	Instrumental music,	Bajáwan,	Dán,	Béika.
	A concert,	Nátech,	Músáyú,	Hyúká.
	A fife,	Báshi,	Chiphúng,	Múhari.
	A pipe,	Sahanái,	Phóngphá,	...
	A trumpet,	Túrhói,	Túrhoi,	Túrhoi.
	A drum,	Dhól, Nagara,	Nagara,	Dhól.
	Cymbals,	Kortál,	Khowawáng,	Jháil.
	A stringed instrument,	Sáringi, Do- tára Bina,	Sénja, Dótára,	Sénja, Dotára.
	Sculpture,	Chinni,	...	...
	A stone statue, human,	Mámshermúrti,	...	...
	Ditto of a deity,	Devater múrti,	...	...
	An idol of clay,	Máir múrti,	...	...
	Image, plaything,	Chóbi,	...	...
	Metallic idol,	Dhátuér múrti,	...	...
	Architecture, the science,	...	...	...
	A pillar or column,	Filpay, khamba Powa,	...	...
	A shaft or body,	...	...	...
	A capital,	...	...	...
	A basement,	...	...	...
	Entablature,	...	...	...
	Architrave,	...	...	...
	Frieze,	...	...	...
	Cornice,	...	...	...
	Facade,	...	...	...
	An arch,	...	...	...
	An arcade or colonnade,	...	...	...
	A dome,	Gumbaj,	...	...
	A minár,	Minár,	...	...
	A minaret,	...	...	...
	A pent roof,	Bangaler Chat,	...	...
	A flat roof,	Sobsóir Chat,	...	...

NOUNS OF TIME.

Time,	Kál,	Khál,	Kál.
Eternity,	Anant kál,	...	...
Day,	Din,	Shán,	Nhitima.
Night,	Ráth,	Hórr,	Nhishing.
Morn,	Bérbhán,	Phújáni,	Rhima.
Noon,	Dóphór,	Sánjápú,	Béla génka.
Eve,	Górúdhúkani béla,	Bill,	Biléma.
Sunrise,	Súraj úday,	Shánang khat- bai,	Bélaóhika.
Sunset,	Súraj asti,	Shánang hopbai,	Bélahadéka.
Moonrise,	Chándúday,	Nókhábir khatbai,	Tálihohika.
Moonset,	Chándasti,	Nókhábir hapbai,	Tálihadeka.
A moment,	Pal,	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhilmál.</i>
A minute,	Pal,	...	...
An hour,	Ghari,	...	...
A week,	Athóra,	...	...
A month,	Más,	Dán,	Másháf.
A year,	Bóchor,	Bochor,	Bochor.
A timepiece,	Ghari,	...	...
A date,	Tárikh, Tithi,	...	...
Sunday,	Déolár,	Déó,	Déó.
Monday,	Sombár,	Som,	Sóm.
Tuesday,	Mongolbár,	Mongol,	Mongol.
Wednesday,	Bádlibár,	Budh,	Búdh.
Thursday,	Bishtibár,	Bishti,	Bishti.
Friday,	Súkálbár,	Súkal,	Sukal.
Saturday,	Súnilbár,	Súni,	Súni.
January,	Mágh,	Mágh,	Mágh.
February,	Phágún,	Phágún,	Phágún.
March,	Chaityo,	Choit,	Choit.
April,	Boisákh,	Boisákh,	Boisákh.
May,	Joith,	Jait,	Jait.
June,	Asár,	Asár,	Asár.
July,	Sáwon,	Sráwon,	Sáwon.
August,	Bhodor,	Bhodor,	Bhodor.
September,	Asin,	Asin,	Asin.
October,	Kortik,	Kortik,	Kortik.
November,	Oghon,	Oghon,	Oghon.
December,	Pús,	Poush,	Poush.

INDECLINABLES OF TIME.

To-day,	Aji,	Dinai,	Náni.
To-morrow,	Kál,	Gábún,	Júnni.
Yesterday,	Páchila rój,	Miyá or Mía,	Anjí.
Previously,	Agá,	Sigáng,	Lámpáng.
Now,	Elai,	Dánó, Dá,	E'láng.
Afterwards;	Páché,	Yánó, Déuáng,	Nhúchó.
Always, ever,	Sodá,	Orai,	E'loú.
Never,	Konokálé nahín.	Orainegéyá,	Elou mántho.
Seldom,	Kónokóno béla,	{ Héno béla héno béla,	{ Thóráng.
Often,	Báré báré,	{ Phéle phéle, Héuo béla Heno	{ Ghaning gháning.
Sometimes,	Konokono béla,	{ béla,	{ Thoráng.
Now, recently,	E'ī kharai,	Dánó,	Idom Béla.
Long ago,	Bhéle diné,	Gábún choi,	E'shito.
When,	Jéla,	Jélai,	Jéla.
Then,	Séla,	Sélai,	Kóla.
When?	Kónbéla,	Mábilai,	Hélon.
At once, together,	E'kchak,	Phakché,	Edo sáng.
Gradually, one by one,	Eké Eké,	Háshing,	E'mó Emé.
Slowly,	Dhiré,	Láshi láshi,	Dhiré.
Quickly,	Dhór,	Gakré gakré,	Dhimpá.
Instantly,	Sót,	Dánó,	E'láng.
Late,	Bilómé,	Yánó,	Yérhé.
Early,	Jogoté,	Gakré,	Jogotáng.
Daily,	...	...	...
Weekly,	...	...	...
Monthly,	...	...	...
Yearly,	...	...	...
Once,	...	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Twice,
Thrice,

NUMBERS.*

One,	Ek,	Man-ché,	E'-long.
Two,	Dú,	Man-gné,	Gné-long.
Three,	Tin,	Man-thám,	Sám-long.
Four,	Chár,	Man-bré,	Dia-long.
Five,	Páneh,	Man-bá,	Ná-long.
Six,	Choi,	Man-dó,	Tá-long.
Seven,	Sát,	Man-sini,	Nhíi-long.
Eight,	Ath,	...	Yé-long.
Nine,	Nou,	...	Káhá-long.
Ten,	Das,	...	Té-long.
Eleven,	Egáro,	...	...
Twelve,	Báro,	...	...
Twenty,	Bis,	{ Chokai-bá, Thai-khon, Bisha-ché,	{ E-long Bisha.
Twenty-one,	Ekóis,	...	...
Thirty,	Tis,	...	...
Forty,	Chális,	Bisha-gné,	Gné-lóng bisha.
Fifty,	Pachás,	...	...
Sixty,	Sáit,	Bisha-thám,	Sám-lóng bisha.
Seventy,	Sohotor,	...	...
Eighty,	Assi,	{ Bisha-bré, Phanai-ché,	{ Diá-long bisha.
Ninety,	Nobbi,	...	...
One hundred,	Sou,	Bisha-bá,	Ná-lóng bisha.
One thousand,	Hájár,	...	...
Ten thousand,	Dashajár,	...	...
A lack,	Lakh,	...	...
A crore,	Krór,	...	...
First,	Pahilo,	...	...
Second,	Dórá,	...	...
Third,	Tisrá,	...	...
Fourth,	Chouthá,	...	...
Fifth,	Páchin,	...	...
Sixth,	Chatín,	...	...
Seventh,	Sátín,	...	...
Eighth,	Athin,	...	...
Ninth,	Nóhin,	...	...
Tenth,	Doshín,	...	...
A numeral sign or cipher,	{ A'nhó,	...	...

NOUNS OF PLACE.

A place,	Thán, Jágah,	{ Núpthi,	Chól.
Presence,	Hájari,	...	...
Absence,	Ghairhájari,	...	...
A level,	Sóbsóir,	...	...
A slope,	Héakúra,	Khéngláp,	Chálgór.
Acclivity,	Chórti,	Gána,	Tánka.
Declivity,	Lámti,	U'nkhat,	Khúka.
The centre,	Bích,	Géjér,	Májhata.

* The Méch prefix (man), and the Dhimál postfix (long), are sometimes omitted, and both are liable to variations, for which see Grammar.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
The side,	Bógól,	Ging,	Jéngahó.
The corner,	Kóná,	...	...
The top,	Mathi,	Khró,	*Páring.
The bottom,	Hént,	Khibo,	Létá.
A nation or kingdom,	Ráj,	Ráijo,	Rájya.
A province or súbah,	Súbah,	...	...
A country or zillah,	Zillah,	...	...
A parish township or pagus	Bondor,	*Bondor,	Bondor.
A guild-hall, trader's,	...	...	...
A town-hall, municipal court,	Prodháner-ka-chéri,	Mondolui-kachéri,	Mondol ko-sá.
A palace,	Rájbari,	Rájbari,	Rájbari.
A council-chamber,	Ráj sobha,	...	...
A temple or church,	Dóttá thán,	Madainóó	Dirko-sá.
A burial-place,	...	Báthoninoó,	...
A burning place,	Sásán,	Goth oiphop	Lípko-chol.
A public office or court,	Kachéri,	Dongni núpthi,	Dú-ko-chol.
Court of justice,	Aqálater Kacheri,	Gothoi syou-dongni núpthi,	Kachéri.
Ditto of revenue,	Chákalér Katcheri,	Kachéri,	...
A jail,	Phátok,	...	...
A village court,	Prodháner Ka-chéri,	Bondon sálá,	Kót-sá.
A college,	...	Mondolui Kacheri,	Mondol ko-sá.
A school,	...	...	...
A hospital,	...	...	...
A library,	...	...	...
A bank,	...	...	...
An arsenal for making arms,	...	...	...
A magazine for storing arms,	...	...	...
A fort,	Gorh,	Khót,	Killa.
A cantonment,	Chouni,	Siphai thána,	Siphai jomka.
A camp,	...	...	...
A warehouse, merchant's,	Kóthi,	...	...
A shop, retailer's,	Dókán,	Dokán,	Dokán.
A factory or workshop,	...	...	...
A smithy,	Márúí sála,	Khámárnúoo,	Kámhár-ko-sá.
A tannery,	Chámárér thán,	...	...
A dye-house,	...	...	...
A distillery,	Bhátí khána,	Súndininoó,	Súndi-ko-sá.
A brewery,	...	...	...
A farmhouse,	...	...	...
A farmyard,	...	...	...
A granary,	Khalyán,	Kholto,	Khaniár.
A stack,	Khalyán,	Kholto,	Khaniár.
An inn,	Dándi ghor,	Mando,	Chourá sá.
A stable,	Ghórér ghor,	Noukháli,	...
A cow-house,	Góháli,	Goraininoó,	Onhya ko sá.
A dairy,	...	Gwálninoó,	Gwáli sá.
A sheepcote,	Bhéér sála,	...	...
A pigstye,	Súarer khór,	Búrma gógra,	E'chá ko sá.
		Yóma yógrong,	...
		Yóma gógra,	Páyú ko sá.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimá.</i>
A dwelling-house,	Ghor,	Nóó,	Sá.
A machán to watch crops,	Kúda,	Noóchá,	...
A cottage,	Khóprá,	Nóó,	Sá.
A hut,	Khopra,	...	...
A city,	Shohor,	...	...
A town,	Shohor,	...	...
A village,	Gáón, Bondor,	Phará,*	Dérá.
A street,	Gali,	...	...
A square,	Chouk,	...	...
A road, high,	Pod, sorok,	Lámá,	Dámá.
A road, bye,	...	...	...
A footpath,	Dégór,	Degor,	Dégór.
An estate, the ubi,	...	...	...
A farm, ditto,	...	...	...
A garden,	Bágiche,	...	...
An orchard homestead,	Bári,	Bári,	Bári.
Flower-garden,	Phúl bári,	Bíbar bári,	Lhèp ko sá.
Kitchen garden or	Ság bári,	Moikong-bári,	Sár bári,
kaleyard,			
Field, garden,	Khét bári,	Húbári,	Ling bári.
Field, any,	Khét,	Hú,	Ling.
Arable field,	Bhúmi bári,	Hú,	Ling.
Grass field, lea, or	Khouna,	Pháthár,	Piá ling.
meadow,			
Hay field,	...	...	...
Fallow field,	Nótkhila,	Hágrá,†	Lóngthó.
Ridge,	Góhí,	...	...
Furrow,	Ghós,	...	...
Hedge,	Bédhú,	Chékhór,	Cháti.
Ditch,	Póri, Pághár,	Phoiri, khoui,	Ani.

INDECLINABLES OF PLACE.

Separately, apart,	Bégól, Alog,	Gábún,	Bhináng.
Together, along with,	Lóg, éksáth,	Logoché,	E'dósáng.
Towards,	Tí,	...	Só?
Up to, to, unto,	Tako,	Chim or Sim,	Thiká.
As far,	Jéithé,	Jélong,	Thékapa.
So far,	Séithé,	Sláp,	Jéso.
Beyond, over,	Pár,	Bát,	Kósó.
In, at,	Té,	Sing, há, ou,	Pén.
On this side,	Yépár,	Imbé jing,	Tá.
On that side,	Wúpár,	Hobe jing,	Yépár.
On both sides,	Wárpár,	Yéjungwojung,	Wúpár.
About, around,	Agolbogol,	Méubébújing,	...
All round,	Cháro bhitti,	Jing jing,	Chéngsho
On, upon,	Pór,	Méubébú,‡	bhéngsho.
Here,	Hitti,	Chancham,	Ora paring.
There,	Hútti,	Chou,	Ithúta.
Where?	Kúnti,	Jung,	Isho, Itá.
		Imbohá,	U'sho, U'tá.
		Hobóhá,	Hésho.
		Hujáng,	Heti.
		Mouhá,	
		Bojung,	

* See note at p. 10. Phará and Dérá are Hindi words.

† Hágrá, the waste, jungle; no fallow.

‡ Méubébú, here and there, corruption of Imbébú-hobebu, this side and that.

<i>English.</i>		<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Where,	} rel.	Eíthi,	Jérano,	Jétán.
There,		Séithi,	Byúno,	Kótán.
Where?		Kúnthi,	Bojúng,	Hétá.
Everywhere,		Sokolthi,	Boiyaubo,	Ora páring.
Nowhere,		Konothi náhn,	Jírobo géyá,	Hétábú mántho.
Hence,		E'íthé hatti,	Imboni phrá,	Ita song.
Thence,		Jéíthé hatti,	Hoboni phrá,	U'ta song.
Whence?		Kóuthé hatti,	Bojong phrá,	Hota song.
Whence,		...	Mouni phrá,	Jéta sho.
Before,		A'g,	Jéjung,	Jéta sho.
Behind,		Pách,	Shigáng,*	Láng, Lámpá.
Between,		Bích,	Yúnó,*	Nhú chopá.
Above,		U'par,	Gézér,	Májhata.
Beneath,		Nikot,	Chá,	Rhútá.
Near,		Dúr,	Sing,	Létá.
Far,		Bhitiri,	Khatai,	Chéngsó.
Within,		Báhiri,	Gajáug,	Duré.
Without,			Singou or sing,	Sáléng.
			Bahirou,	Lápta.
				Báhira.
				Sátáng.

NOUNS OF QUALITY AND CONDITION, &c.

Health,	Arán,	Gakhrángblá,	Elkapáka.
Sickness,	Biráán,	Jobrablá,	Máelkapáka.
Knowledge,	Gyán,	Gyán,	Gyán.
Ignorance,	Ogyan,	Gyáng géyá,	Gyan mantho.
Fatigue,	Thakái,	Méngbai,	Máika.
Rest,	Jírán,	Jirébai,	Maisháka.
Occupation,	Korom,	...	...
Leisure,	Jírán,	...	...
Liberty,	Chhútti,	Hógár,	Láppika?
Restraint,	Káid,	Howál,	Kaid.
Society,	Dósór,	...	...
Solitude,	...	...	...
Crowd,	Bhír,	...	Diáng jóm.
Strength, bodily,	Bal,	Balo,	Balo.
Weakness, ditto,	Nihal,	Balgéyá,	Bal mánthúka.
Ability, mental,	Búddhi,	...	...
Inability, ditto,	Kúbúddhi,	...	...
Power, general,	Sak,	Háyá or Háá,	Dóáng.
Powerlessness,	Nisak,	Háugai,	Dóáng mántho.
Lameness,	Léngrá pan,	Léngran matno?	...
Blindness,	Kana pan,	Kánan matno?	...
Deafness,	Bahira pan,	Bénga slo?	...
Dumbness,	Gúngá pan,	Phúglá slo?	...
Stutter, stammer,	Thotala pan,	Tóta slo?	...
Wealth,	Dhón,	Dhón,	Dhón.
Poverty,	Nidhón,	Dhón géyá,	Dhón mánthúka.
Scarcity,	Akál,	Ankhál,	Akál.
Plenty,	Satti kál,	Satti kál,	Satti kál.
Famine,	Akál,	Ankhál,	Akál.
Drought,	...	...	...
Inundation,	Bán,	Bán,	Gódá.
Happiness,	} Súk,	Súk,	Súk.
Pleasure,			

* In place or time, as in English. So Dhimál.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Misery, pain,	Dúkh,	Dúkh,	Dúkh,
Beauty,	...	Machángan matno ! *	...
Ugliness,	...	Shapman matno ?	...
Straightness,	Sidhapana,	...	...
Crookedness,	Térápana,	...	...
Fulness,	...	...	...
Emptiness,	...	...	...
Heaviness,	...	Illitnan matno ?	...
Lightness,	...	Réchéngan matno,	...
Greatness,	Bađái,	Gédétan matno,	...
Smallness,	Chotái,	Múddóyan matno,	...
Length,	Lambái,	Gallóyan matno,	...
Shortness,	Chótái,	Gúchúman matno,	...
Depth,	Gúhir pana,	...	...
Shallowness,	...	...	...
Width,	Choudái,	Gúáran matno,	...
Narrowness,	...	Géchépan matno,	...
Height,	U'echái,	Gajóyan matno,	...
Lowness,	Nichai,	Gaháyan matno,	...
A round body,	Gol,	Tolot or Dolot,	...
A square,	Choukón,	Kóna manbré,	...
A triangle,	TriKón,	Kóna manthám,	...
An angle or corner,	Kóná,	Kóná manché,	...
Area,	Paróst,	...	...
Circumference,	Bér,	...	...
Diameter,	Biás,	...	...
A half,	A'dhá,	Khou (ché-one),	E'phala.
A quarter,	Póá,	{ Khou silingche,	{ E'póá (é one).
A third,	Tihái,	{ (ché-one),	{ ...
A part, piece,	Túkrá,	{ Phán thám,	{ Thúamá.
The whole,	Samúchá,	{ Khou thám ?	{ Támanéng.
Redness,	Láli,	{ Thúamá,	{ ...
Whiteness,	...	{ Chóché,	{ ...
Blackness,	...	{ Bimaino,	{ ...
Sound,	Sobd,	{ Boipo ?	{ ...
Noise,	Gondogol,	...	Hinka.
Silence,	Nibháva,	...	Gondogól.
Echo,	Ghóng,	...	Chípaká.
A cry, scream, human,	Shór, Púkár,	...	Chatta.
A roar, bestial,	Dák,	...	Rhíkai.
A low, bovine,	Dódári,	...	Dikhár.
A bleat, sheep's,	Bhéibhéli,	...	Dódai.
A bark, dog's,	Bhúnk,	...	Mémái.
A whistle, man's,	Súsakári,	...	...
A whistle, bird's,	Sitti,	...	Súsakári.
A hiss, snake's,	Súsári,	...	Khárka.
A mew, cat's,	Mémári,	...	Phopai.
Savour or flavour,	Swád,	...	Dhúi.
Good savour,	Acha swád,	...	Táá.
Bad savour,	Búrá swád,	...	Eik: Táá.
Sweetness,	Mithái,	...	Máelka Táá.
Sourness,	Khátapan,	...	...

* Machang for majang; so Dou for Tau, and Gorai for Koral: Euphonic.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bitterness,	Khátapan,	...	...
Ripeness,	...	Gamánan matno?	...
Rawness,	...	Gathárgan matno?	...
Sourfiness,	...	Ghám matno?	...
Rottenness,	...	Géchéó matno?	...
Odour, smell,	Gandh,	Manámo,	Nhámká.
Perfume,	Acha gandh,	Manámo-madamo,	Bika nhámka.
Stink,	Búra gandh,	Manámo-khéchara,	Máelka nhámka.
Roughness,	Rúkhái,	...	...
Smoothness,	Chikonái,	...	...
Hardness,	Sakhti,	...	...
Softness,	...	...	...
Dryness,	Súkhápan,	...	...
Wetness,	Bhijápan,	...	...
Juiciness, fruit,	Rosilta,	...	...
Sappiness, greenness, wood,	Gilápána,	...	...

NOUNS OF MOTION—THINGS.

Appearance,	...	...	...
Disappearance,	...	...	...
Ascent,	...	Gadong,	...
Descent,	...	U'nkhat,	...
Advance,	Aga gaman,	...	...
Retrogession,	Páchè hatan,	...	...
Vibration, oscillation,	Hilat,	Moudáng,	Phirka.
Pressure by own weight,	Kámp,	...	Léeka.
Depression, active,	Dáb,	Kichin,	Rhèpká.
Compression, ditto,	Daban,	Náchin,	Rhép páká.
Relaxation, loosening,	Chíp,	Chíp,	Chíp.
Increase, self,	Dhilau,	Shóugtrop,	Dhíl páká.
Decrease, ditto,	Barhti,	...	Dhámé.
Addition, others,	Ghotti,	...	Shinhé.
Subtraction, ditto,	Barhíwan,	Phédétin,	...
Expansion, self,	Shattávan,	Phúdúin,	...
Contraction, ditto,	Phútan,	Barsara,	...
Opening, others,	Múnjan,	Khopjop,	...
Shutting, ditto,	Khúlan,	Khéóin,	...
Conjunction, self,	Bond koron,	Jokhlop,	...
Disjunction, ditto,	Sanjog,	Lagomano,	Lágal nénka.
Rupture, bursting, self,	Biyog,	Gúbúsulo,	Lakka.
Fracture, breaking others,	Phút,	Gauwo,	Dhéika.
Melting, self,	Tórhphór,	Chépai,	Bhóika.
Congeaing, ditto,	Galán,	Gílin,	Galé hí.
Melting, other's,	Jamán,	Dakhán,	Jóm hí.
Congeaing, ditto,	Galávan,	Gíli hóin,	Galé páká.
	Jamávau,	...	Jóm páká.

NOUNS OF ACTION—PERSONS.

Approach,	Nikot án,	Khatiou phoin,	Jéngsholé.
Retirement,	Dúr ján,	Gajan thágin,	Dúré hadé.
Arrival,	Pohúnch,	Chobai,	Dhí.
Departure,	Prasthán,	U'nkhat,	Hadéka.
Entry,	Bhitor án,	Sing hap,	Saleng wáng.
Exit,	Báhir ján,	Báhir tháng,	Sátángólé.
Preservation,	Rakya,	Rákhi,	Báncha páká.
Destruction,	Nás,	Nás,	Nashit páká.
Injury, spoiling,	Bigáran,	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
A journey,	Játrá,	Játrá,	Játrá.
A stage or day's journey,	Monjil,	Shán chóniláma,	E'-nhí-ko-dáná.
Expedition, haste,	Táp,	Gakhri ?	Dhimpá.
Delay,	Déri,	Dirong,	Bilombh.
A walk, the act,	...	...	...
A pace, stride,	Pau, kodom,	Agán ?	Títar.
A run, race,	Dour,	Khat,	Dháp.
A gallop, animal's,	...	...	...
A trot, ditto,	...	...	...
A leap, jump,	Phán,	Bát,	Tónka.
A hop, skip,	Kúd,	Bajalo,	Hyúká.
A kick,	Lát,	Jóyú,	Lát.
A scratch,	Achúran,	Khúró,	Rhaika.
A bite,	Kátan,	Wát,	Chúka.
A sting,	Ein,	Jó,	Chúka.
A blow of hand,	Már,	Shó,	Chour.
Ditto of stick,	Dáng,	Shó,	Dáinghai.
A cut,	Kátávan,	Háyú,	Pál.
A thrust or push,	Dhakél,	Nájérét,	Dhikaika.
A pull,	Kénch,	Búbú,	Túnika.
A cast or throw,	Phénk,	Gárhót,	Jhátóká.
A pinch,	Chim,	Khép,	Chim.
A laugh,	Houngai,	Mini,	Lénká.
A smile,	Múshúki,	Minislú,	Atoisa lénka.
A weeping,	Rówan,	Gáp,	Khár.
A sneeze,	Chíkan,	Háchú,	Háchú.
A cough,	Khási,	Gújú,	Shú.
A gulp or swallow,	Dhók,	Grótcché,	Níl.
A belch,	Dhókár,	Molong,	Hito.
A fart,	Pát,	Kíphei,	Lí.
A spitting,	Thúk,	Mújú,	Thóp.
A chewing or mastication,	Chaboun,	Chouin,	Rhó katang.
A talking,	Bólan,	Ráin,	Dóp katang.
Talk,	Bóli,	Rái,	Dóp.
A kiss,	Chúma,	Khódúm,	Chúma.
Seeing, the faculty,	Dékhan,	Náin,	Kháng katang.
Hearing, ditto,	Súnan,	Khónáin,	Hinkatang.
Smelling, ditto,	Súngan,	Manamchúin,	Nhú katang.
Tasting, ditto,	Chátan,	Chóláin,	Déé katang.
Touching, ditto,	Chúíyan,	Dáingnái,	Vér katang.
Pi-sing, the act,	Mútan,	Háshúin,	Chieho katang.
Shitting, ditto,	Hágan,	Khiyiu,	Lishi katang.
Eating, ditto,	Khúvan,	Jáin,	Chá katang.
Drinking, ditto,	Píwan,	Lóngin,	Am katang.
Sleeping,	Sútan,	Múduin,	Jim katang.
Waking,	Jágan,	...	Chét katang.
Dreaming,	Soponkoron,	Símáng núin,	Sopon kháng katang.
A dream,	Sopon,	Símáng,	Sopon.
Breathing,	Sansphékan,	Hánglái,	Sánsulho katang.
Breath,	Sáns,	Háng,	...
Sweating,	Pasíjan,	Gálúin,	Bhim katang.
Sweat,	Pasina,	Galamdoi,	Bhimka.
Palpitation,	Kápan,	Mouin,	Phir katang.
Coitus, impregnation,	} Choda-chodi,	Khóin,	Lú katang.
generating,		Bishúpúlín,	Hémángdhamkatang.
Conception in womb,		Gílin,	Póch pá katang.
Digestion,	Pach,	Gílya gáin,	Póch mápa katang.
Indigestion,	Apach,		

NOUNS OF RESEMBLANCE, AFFIRMATION, &c., AND OF GENERAL IMPORT.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Resemblance,	Sománta.	...	...
Difference,	Osomanta,	...	...
Identity,	E'ttá,	...	...
Otherness,	...	...	...
Doubt,	San dóhi,	...	...
Certainty,	Nichoita,	...	...
Assent,	Kábúl,	...	...
Dissent,	Nákabúl,	...	...
Affirmation,	Sohi,	Ongo,	Jénghi.
Denial,	Inkár,	Ongá,	Májénghi.
Offer, tender,	Charáván,	Jáchiyu ?	Kórhá.
Acceptance,	Kabúl,	Ráyo,	Rhúká.
Rejection,	Nákabúl,	Ráyá,	Márhúká.
Aid, help,	Modot,	Chúmphá,	Moidhop.
Hindrance,	Horj,	...	...
Advice, counsel,	Prátús,	Sanjalaiyú,	Búddhipáká.
Difficulty,	Kathintá,	Gabráp,	...
Easiness,	Sohojtá,	Althói,	...
Expedient, contrivance,	Júgti,	Júgti,	Júgti.
Fitness,	...	Somaiyo,	Sobaiká.
Unfitness,	...	Somaiyá,	Má sobaika.
Langer, risk,	...	Gabráp,	Láchi.
Escape, safety,	...	Gówaché,	Búnebi.
Protection, refuge,	Saran,	Kirphát,	Soron.
Abandonment, desertion,	Tyág,	Nágár,	Tyág.
Change, mutation,	Bodol,	Slai,	Shóoka.
Immutableness,	Abodol,	Dá slai,	Má suóoka.
Luck, hap, fortune,	Bhág,	Bhág,	Bhág.
Good luck,	Sú bhág,	Gham bhág,	Elka bhág.
Bad luck,	Kú bhág,	Hammabhág,	Má elka bhág.
Accident, contingency,	Daiw', Gati,	...	...
Meeting, the act,	Milán,	Lagomano,	...
Parting, ditto,	Júda jávan,	Gúbún gúbún thág,	...
Necessity, fate,	Daiw',	Daiw',	Daiwé.
Free-will,	Súchótan,	Gouini khúsi,	Tái ko khúsi.
Necessity, compulsion,	Jarúrat,	...	...
Choice, option,	Khúsi,	Khúsi,	Khúsi.
Residue, what left,	Bíki,	Adrá,	Adrá.
Model, pattern,	Nok-ha,	...	...
Method, mode,	Doul,	...	...
Original,	Asal,	...	...
Copy,	Nakal,	...	...
Share, lot,	Bakra,	Bhág,	Bánta.
Prop, support,	Powá,	Thongthág,	Powa.
Instrument,	Hathiár,	Gágújú,	Ghon goi.
Process,	...	...	...
Product,	...	...	...
Order,	Ríti,	Japdong,	...
Disorder,	Anriti,	Chilai bilai,	...
Benefit,	Hit korom,	Khaichen bhal,	Jaiba elka.
Injury,	Dúsh't korom,	Khaichen mando,	Jaiba ma elka.
Loss,	Hárúil,	Gamaiyá,	Mhánhé.
Search,	Khó,	Naigro,	Bhóó.
Discovery,	Píwan,	Maibai,	Nénká.
Gain, advantage,	Lábh,	Bisha,	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Loss, disadvantage,	Háni,	Loksán,	...
Question,	Sawál,	...	...
Answer,	Jawáb,	...	...
Promise,	Karál,	Kharál,	Karál.
Breach of promise,	...	...	...
Job, piece of work,	Kám,	Hobba,	...
Joke,	Thatta,	Sikrai,	Rouchi.
Knot,	Gánthi,	Gánthi,	Gánthi.
Cleft, crack,	Chír,	Gouwo,	Dhéiká.
Hole,	Gádha,	Hákór,	...
Quake,	Kámp,	Mou,	Phirka.
Earthquake,	Bhúi kámp,	Há mouwo,	Bhanói phirka.
Point,	Gójá,	Gópáht,	...
Edge, } of weapon,	Dhár,	Dhár,	Dhár.
Back, } of weapon,	Pittá,	Gédá,	Gándi.
Pair, mas et fem,	Jóri,	Jóri,	Jóri.
Pair, sorted,	Jora,	Jóri,	Jóri.
Fee, douceur,	Inám,	I'lám,	I'lám.
Atom,	...	...	...
Inventory or list,	Férist,	...	...
A mark, any,	Chin,	Chin,	Chin.
A stain,	Dúgh,	Dúgh,	Dúgh.
A label,	...	...	...
Errand of business,	...	...	...
Message, simple,	...	...	...
News, intelligence,	Khobor,	Khopor,	Khopor.
Essence,	Mánja,	Mánja,	Mánja.
Equilibrium,	...	...	...
Bias,	...	...	...
Excess,	Jyádati,	...	...
Deficiency,	Ghotti,	...	...
Sufficiency,	Bos,	...	...

INDECLINABLES OF AFFIRMATION, QUANTITY, MODE, &C., INCLUDING
CONJUNCTIONS AND PREPOSITIONS.*

Perhaps,	Kún kálé,	Mithia? Blá,	Nághé.
Certainly,	Kháti, Nichoi,	Ongthárgo,	Nichói.
Yes,	Hén,	Ongo,	Hé.
No,	Nanín,	Ongá,	Ahé.
General privative,	...	Géyá,	Mánthú.
Do not, verbal	} Ná Ná koris,	} Dá,	} Má.
privative,			
Wherefore, } rel. and	Jéi táne,	Dá khlám,	Má pá.
Therefore, } correl.	Séi táne,	...	Jéi páli.
Why?	Ki táne,	...	Séi páli.
Much,	Bhéla,	Mánó,	Hai páli.
Many,	Bhéla,	Góbáng,	E'shúto.
Little,	Gútik,	Góbáng,	E'shúto.
Few,	Gútik,	Kitisi or Tisi,	Atóisa.
Less,	Kónék,	Kitisi,	Atóisa.
More,	Ánár, Phai,	Kitisi,	Atóisa.
Enough,	Bós,	Aro,	Aro.
More,	} signs of	Thúbai,	Jéhé.
Most,		Binbo-shin,	O'kónhádong.
	} compari-	} Boinobo-shin,	} Sogiminko-
	son,	Sabá té,	nhádong.

* For more prepositions see Grammar, p. 75. Add thence Of, To, In, On, From. Many prepositions will be found under Indeclinables of Place.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
As much,	Joto,	Jé chibang,	Jé jokho.
So much,	Toto,	U' chibang,	U'dong jokho.
How much?	Koto,	Béchi chibang,	Hé jokho.
How many?	Kiti,	Béchébá, Piché,	...
Too much,	Phai?	Gabáng?	Sópá.
Too little,	Olop,	Kitisi?	...
Very much, most,	Oti,	{ Boinobo-gabang	{ Sokapé Sóká.
		{ shin,	{ Saiko sopa.
		{ Shin or Sin, also	{
Than,	...	{ Nó,	{ Nhá or Nhádong.
As,	Jémón,	Jirin,	Jédong.
So,	Témón,	U'rin,	Kódong.
Thus, poz,	Wéó mon,	{ Wo rin,	{ U'dong.
How?	Kémón,	{ Risha, Idi,	{ Usáng.
Like, in manner of,	Jokho,	Bré,	IIéá.
Unlike, otherwise,	Ná jokho,	Púsá,	Bhaika.
Verily, indeed,	Thik thik,	Dá púsá,	Má Bhaika.
Only, merely,	Kháli kéval,	...	...
As long,	Joto khún,	Bánó,	Jejokho bilombh.
So long,	...	Jéché bon,	Sejokho bilombh.
Until,	...	Woché bon,	Kola.
Because,	...	...	Konáng.
I,	Jékhón, Jéálú,	Jéál,	...
Then,	Tékhón, Té,	Kola,	...
But,	Kintu,	Kintu,	Kintu ná.
And,	E'vong, O,	Bi, Ré? Bó?	E'dóng?
Also,	Aro,	Aro,	Aro.
Again,	Bárá,	Phin,	{ Nhé chota,
Or,	Kí,	Ná,	{ Gnéchota.
Both,	Dóno,	{ San-gne,*	{ Ná.
		{ Man-gné,	{ Nhémi, Gnémi.
Either,	Káhóng,	...	{ Nhélong, Gnélong.
Neither,	Káhongná,	Bibo nangá?	Háshung.
Or not, otherwise,	Náté,	Dáté,	Háshung mantho.
Hush!	Jhit már,	Shrithá,	Máté.
Lo!	Dékhék,	Nai hót or Náí,	Dhiká pá.
Hurrah!	Dhanyo dhanyo,	Khanomathai,	Kbáng.
Alas,	Hai hai,	Habap,	...
With, cum,	Dosor, sáthé,	Logo,	Hai hai.
Without, sine,	Biné,	...	Dosa.
By, instrument,	Diya,	Jóng,	...
Except, unless,	...	...	Shó, Dong.
Moreover, besides,	Aro,	Aro,	...
Notwithstanding,	Táhnón,	Toblábó,	Ár.
According to,	Ba mójim,	...	...
Almost, nearly,	Atút,	Khatió, Háché,	...
Quite, entirely,	Tamám,	Boinobo?	Thorángi.
Partially, in part,	Kúech kúech,	Khaiché,	Dónghé.
Rightly, well,	Acha koría,	...	...
Wrongly, ill,	Mondo koría,	...	...
Violently,	Balibal,	Balohanáné,	Jormájor.
Gently,	Dhire dhire,	Láshi láshi,	...

* Sangué, two people; Mangné, two animals.

<i>English.</i>	<i>Korçh.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
PRONOUNS, PERSONAL.			
I,	Múi,	Ang,	Kú.
Thou,	Túi,	Nang,	Ná.
He, she, it, that.	Oní,	Bi,	Wá.
We,	Hámi,	Jong (chúr),	Kyé.
Ye,	Túmi,	Nang chúr,	Nyé.
They,	U'ni,	Bi chúr,	U'bal.
POSSESSIVE PRONOUNS.			
Mine,	Mór,	Angni,	Káng.
Thine,	Tór,	Nangni,	Náng.
His, hers, its,	Ór,	Bini,	O'ko, wang.
Ours,	Hámáro,	Jongni,	King.
Yours,	Túxáro,	Nangshúrni,	Ning.
Theirs,	U'nnár,	Bichúrni,	U'baliko.
RELATIVE DEMONSTRATIVE PRONOUNS, &c.			
Self,	Ap,	Gouí ?	Tái.
Own,	Apné,	Gouíni,	Táiko.
This,	Yáhi,	Bitháni,	Iti or Idong.
That,	Vóhi,	Hobo,	U'ti or U'dong.
Who, rel.,	Jé,	Jé,	Jéti or Jédong.
Who, correl.,	Sói,	Bi? (He, it),	Séti or Kodong.
Who?	Kái,	Chúr,	Héti or Háshú.
What, that which,	...	...	...
What?	Kí,	Má,	Hai.
Any,	Káhó, kóno,	Múngbo? *	Káibo.
All,	Sob,	Boino,	Saiko ?
Anybody,	} Káhó,	Chúr,	Sogiming.
Somebody,			Háshú.
Nobody,	Káho nahin,	Chúr óngá,	Má hashú.
Anything,	} Kúch,	Chúr géyá,	Háshúmanthuka.
Something,		Jishláp,	Haidong.
Whoever,	Jéhi,	Jái,	Jédong kédong.
Like,	Sá, Món,	Púsá,	Bhaika ?
Like this, such,	E'món,	Ri púsá,	I'sáka.
Like that, such,	Wémón,	U'ri púsá,	U'sáka.
Like what?	Kémón,	Bré púsá,	Hósaka.
Other, another,	Áró,	Gúbún,	Bhináng.
ADJECTIVES.			
Good,	Bhalo,	Ghám,	Elka.
Bad,	Mondo,	Hamma,	Má éika.
Virtuous, moral,	Páni, Dhormi,	Ghám,	Dharmi.
Vicious, immoral,	Pápi,	Hamma,	Pápi.
Religious,	Dhormi,	...	...
Irreligious,	Adhormi,	...	...
Penitent,	...	...	...
Impenitent,	...	...	...
Modest,	Lajúá,	Laji ganang,	Laji híka.
Impudent,	Niloj,	Laji yongá,	Iáj manthúka.
Hopeful,	Bhorósi,	Bórsa ganang,	Bhórsa híka.

* Múngbó, to things only.

VOCABULARY.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
Hopeless,	Nirási,	Bórsa géyá,	Bhorsa mánthúka.
Joyful, happy,	Horkit,	Khús,	Khús.
Sorrowful, unhappy,	U'dás,	Khús géyá,	Khús mánthúka.
Cunning,	Phaktia,	Phakta,	Phakta.
Candid,	Sídha,	Sódha,	Sódha.
Malicious,	Ghináha,	Múgwino,	Chikaka.
Benevolent,	Doyasil,	Wanjáno,	...
Envious,	Hinsok,	Mogon chanai,	Hiska.
Content,	San túshtit,	• ...	Hiska mánthúka.
Proud, vain,	Diphongi,	Dúnai,	Dim phúlla.
Humble,	Garib,	Tháng jang,	Sójha.
Industrious,	Mahinati,	Mou chúno,	Kiari páka.
Idle,	Alaia,	Alsia,	Alsia.
True,	Saccha,	Bobra,	Bobra.
False,	Jhúta,	Kholai,	Láppa.
Impatient,	Rádh,	...	...
Passionate, hasty,	Dhír,	...	...
Placid, quiet, patient,	Doyasil,	Wan gonáng,	...
Merciful,	Dúshat,	Wan géyá,	...
Cruel,	Sáhoi,	Gíronga,	Mala chlika.
Brave,	Dórúk,	Gíkhó,	Hatásia.
Cowardly,	Sthír,	Ghoidária,	Gongouda.
Constant, steady,	Asthír,	Kholai,	Shát montina.
Inconstant,	Dhúlia,	Phútúa,	Khói násia.
Capricious,	Kirpini,	Kostia, khaló,	Koshói.
Wasteful, profuse,	Súsíl,	Ghám,	Dhílaka.
Kind, gentle,	Kúsíl,	Hamma,	Chúikka.
Unkind, harsh,	Súsíl,	Gúroi, ghám,	E'ika.
Goodnatured,	Kúsíl,	Hamma,	Má elka.
Illnatured,	Sishtáchári,	...	Dóndúa.
Polite, wellbred,	Khada,	...	...
Rude, illbred,	Maini,	Gíin gauang,	...
Obedient,	O maini,	Gíin géyá,	...
Disobedient,	...	...	...
Grateful,	...	...	...
Ungrateful,	Págla,	Phagla,	Phagla.
Mad,	Págla,	Phagla,	Phagla.
Idiotic,	Kortobya,	...	...
Licit, morally,	Okortobya,	...	...
Illicit, ditto,	...	...	...
Legal,	...	...	...
Illegal,	...	...	...
Physical or material,	Bhoutika,	...	...
Immaterial,	Aitmika,	...	...
Precise,	Thik thik,	...	...
Vague,	...	...	...
Hungry,	Bhúkil,	Yókidong,	Mhítúka.
Thirsty,	Píasi,	Dóir kángdong,	Chám lihika.
Naked,	Nángta,	Hí géyá,	Dhába mánthú.
Clothed,	...	Hí gandong,	Dhába gúka vel hika.
Libidinous,	Kámi,	Cháltia,	Kokhoi hika.
Gluttonous,	Pétú,	Jachográ,	Shopa cháka.
Drunken,	Sharábi,	Máthól,	Yú ámká.
Foul-mouthed,	Múkhchór,	Khúga shápma,	Naika.
Abusive,	Jíwat,	Gotháng,	Singhoka.
Alive,			

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Dead,	Mórá,	Gothoi,	Siká.
Sick,	Káhila,	Haiya, Júbra,	Mádónka.
Healthy,	...	Gakhrúng,	Dónka.
Asleep,	Nindáil,	Mádú lángdong,	Ninda lékha.
Awake,	Jágil,	Sidi mondong,	Chétánka.
Mature,	Síáná,	Jholau,	Whántika.
Young,	Chéngór,	Gothoni, Galaini,	Chan híka.
Old,	Búdha,	Braí, Búroi,	Waráng.
Strong,	Bali,	Balo grá,	Beráng.
Weak,	Nibali,	Balo géya,	Bal híka.
Free,	...	...	Bal mánthúka.
Confined,	...	...	...
Handsome,	Songot,	Mójáng,	Elka ?
Ugly,	Baiya,	Shápmá,	Má elka.
Short, { human	Bánggrá,	Gahái,	Bángra.
Tall, { beings,	Téngha,	Gajou,	Dhángá.
Fat,	Móta,	Gúphúng,	Dhámka.
Thin,	Súkna,	Gaham,	Chópka.
Tired, weary,	Thakit,	Méng chóó,	Mhoika.
Fresh, untired,	Athakit,	Méngyá gai,	Máika.
Lame,	Léngra,	Khóra,	Má máika.
Blind,	Kána,	Kána,	Kóhra.
Deaf,	Bahira,	Bénga,	Kána.
Dumb,	Gúnga,	Ráin ónga,	Bahira.
Alone,	Ekala,	Háshing,	Gúnga.
Companioned,	Dosorér,	Lagolá,	Ekaláng.
Learned,	Gyáni,	Gyán ganang,	Dosorhi.
Ignorant,	Ogyáni,	Gyán géya,	Gyán híka.
Wise,	Gyáni,	Gyán,	Gyan mánthúka.
Foolish,	Ogyáni,	Gyán géyá,	Gyán híka.
Poor,	Nidhoni,	Houria, thakageya,	Gyán mánthúka.
Rich,	Dhoni,	Dhon ganang,	Dhon híka.
Noisy, talkative,	Géngédia,	Phidua,	Phidua.
Silent,	Obola,	Ráyá, thándá,	Chíka páka.
Dirty,	Maila,	Gini,	Mírhi.
Clean,	Safa,	Gúphúr,	Máchikan.
Married,	Biháta,	Noha jáhai,	Chikan.
Single,	{ Akúmári,	{ Jholou (mas.),	Mougia.
	{ Akwári,	{ Sikala (fem.),	Dhóná.
Highborn,	Kúlin,	...	...
Lowborn,	Akúlin,	...	...
Dependent,	Porbos,	Malaini,	Bodés.
Independent,	Aponbos,	Gouini khusi,	Táides.
Taxed,	Málguzári,	Girini,	Girini.
Exempt,	Mááfi,	Mááfi,	Mááfi.
Designed,	...	...	...
Accidental,	...	...	...
Old,	Púrána,	Gozám,	...
New,	Náya,	Godám,	...
Present,	Hájir,	...	...
Absent,	Ghair Hájir,	...	...
Ready,	Tiyár,	...	...
Unready,	...	...	...
Scarce, rare,	Thora,	...	...
Common, vulgar,	Bohut,	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
Public,	...	...	...
Private,	...	...	...
Prosperous,	...	...	...
Unprosperous,	...	...	...
Saleable,	...	...	...
Purchasable,	...	...	...
Valuable,	Kímati,	...	...
Worthless,	Mond,	...	...
Habitual, usual,	...	...	...
Unusual, strange,	...	...	...
Similar,	Somán,	...	...
Dissimilar,	Asomán,	Gúbún,	Bhináng.
Same,	E'khí,	...	...
Different,	Júda,	Gúbún,	Bhináng.
Doubtful,	Sandéhi,	...	...
Certain,	Nichoi,	...	...
Deserted,	Chon,	...	Diáng mánthúka.
Frequented,	Bosot bári,	...	Diáng yonka.
Easy,	Sohoj,	Altáá,	...
Difficult,	Kosor,	Gobráp,	Karákará.
Changeful,	Asthir,	Kholai,	Lapha.
Changeless,	Sthir,	Bobrai,	Bobrai.
Lucky,	Súbhágya,	...	...
Unlucky,	Obhágya,	...	...
Original,	Asali,	...	...
Copied,	Nokoli,	...	...
Methodical,	Doul sé,	Doul ganang,	Doul Híka.
Immethodical,	Andoul se,	Doul géya,	Doul manthúka.
Fit, suitable,	Láik,	Shomaiyo,	Sha baika.
Unfit,	Na láik,	Shomaiyá,	Másha baika.
Orderly,	Sári,	...	Sárika.
Disorderly,	Osári,	Chilai bilai,	Másárika.
Profitable,	Phalit,	U'daigo,	...
Unprofitable,	Ophalit,	U'daiyá,	...
Possessed, tenens,	...	Akhai ou,	...
Dispossessed, ousted,	...	Akhai ou géya,	...
Ornamented,	Rongíl,	Rong gonág,	Ronghíka.
Plain,	Sádha,	Rong géya,	Rong mánthúka.
Useful,	Phalit,	Hamsin,	...
Useless,	Ophalit,	Hammásin,	...
Quick moving, active,	Chálák,	Gakhrai mouin,	Dhimka chukka.
Slow moving, inert,	Gor chálák,	Généó mouin,	{ Má dhimka. Má chukka.
Cheap,	Sosta,	Ghéér,	Lánká.
Dear,	Mhánga,	Mongo,	Jánká.
Pure,	Pabitor,	...	Chikánka.
Impure,	Opoitor,	...	Mírhí.
Wholesome,	Pochya,	Gilinai,	Póch páka.
Unwholesome,	Nápochya,	Giliyá,	Poch má páka.
Edible,	Khábar,	Janaini,	Cháka.
Inedible,	Nakhábar,	Jáyáni,	Má cháka.
Manufactured, wrought,	Banail,	Duanai,	...
Raw goods,	...	...	...
Sharp-edged,	Chókha,	Gobbo,	Chúká.
Blunt,	Bhotora,	Bowa,	Má chuka.
Grinded,	Gúra,	Gandoi,	Tóolika.
Woven,	Banáil,	Shúnai,	Joka.
Spun,	...	Khúndóng,	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
Platted,	Posár, ...	Hépnai,	Púika.
Spacious, wide, ample,	Ato,	Gúwár,	Dhai dhaik.
Contracted,	Cholnir,	Gétechép,	Ato.
Moving,	Sthávar,	Thabaiyo,	Cholon hika.
Motionless,	Rúpít,	Thabaiyá,	Cholon mánthúka.
Figured,	Aurupit,	Rúpganang,	Rup hika.
Figureless,	Ujjála,	Rúp geya,	Rup mánthúka.
Luminous,	Andhkár,	Shrángui,	Phor phora.
Dark, obscure,	...	Kómshini,	Chípka.
Opaque,	...	Núyá,	Kitikitika.
Pellucid,	...	Núyó,	Má dóoka.
Blazing,	Jolot,	Jong jong,	Dóoka.
Extinct,	Nibhal,	Komot bai,	Túika.
The present time,	Bartamán,	Jáálong,	Shéka.
The past,	Bhúta,	Japbai,	I'dong Béla.
The future,	Bhavish,	...	Jéhi.
Right,	Dohina,	Nágdá, or A'gdá,	Dam. ...
Left,	Bain,	Nakchi,	Lédá.
Central,	Madhyika,	Géjér,	Mánjhika.
Lateral,	Pás,	Jingni,	Aliká.
North,	Uttar,	Cha,	Dáshén.
South,	Dakshin,	Khlá,	Máhnén.
East,	Púrab,	Sauja,	Núnhén.
West,	Poschim,	Shanáp,	Dinhén.
Passable, accessible,	Podit,	Pát lángá,	...
Impassable,	Apodit,	Pát háyá,	...
Inaccessible,	Jotáha,	Hú mouá,	Lóng hika.
Cultivated,	Unjotáha,	Hágráni,	Dinchaka.
Uncultivated,	Osár,	Gham,	Elka.
Fruitful, rich,	Ató,	Hamma,	Maelka.
Barren, poor,	Balúá,	Balani Hú,	...
Sandy,	Chik tháli,	Chik tháli,	Tyúka. ...
Clayey,	Chúnaini,	...	...
Calcareous,	Núnia,	...	...
Saline,	Kéchara,	Habdúni,	Kédéoka.
Muddy,	Dhúláha,	Hádrini,	...
Dusty,	Núnia,	Shapma,	Máelka.
Brakish water,	Mítha,	Gham,	Elka.
Fresh,	Bohonti,	Majang,	Phaíka.
Flowing,	Dhí,	Báyú,	Máphaika.
Still,	Móni,	Bílú, Dongo,	Bhlé.
Deep,	Alpho,	Gatho,	Kómka.
Shallow,	Batásia,	Thouá,	...
Windy weather,	Andhia,	...	...
Stormy,	Accha,	...	...
Fine, fair,	Thanda,	Majang, ghám,	Elka.
Cold,	Gorom,	Gúshú,	Tirká.
Hot,	Méghér,	Gúdám,	Sáaká.
Cloudy,	Ghámér,	Nókháni,	...
Sunshiny,	Pániér,	Syán dóngni,	...
Rainy, wet,	Bésh,	...	...
Dry, fair,	Bhíjá,	Nókhaháyá, gaini,	...
Moist, full of vapour,	Gíla,	Gíchi,	Jhakka.
Moist, sappy, green,	Rasáil,	Gotháng,	Sinka.
Juicy,	Súkhá,	Bidé gonáng,	Ros jénka.
Juiceless, dry,	...	Bidé géyá,	Ros mánthuká.

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Wet, {	Bhíja,	Gíchi,	Jhákka.
Dry, { clothes,	Súkhá,	Grán,	Sinka.
Wooded, close, { land,	Jongoli,	Hágrá gonáng,	Dinchahika.
Naked, open, {	O'sár,	Dhai dhai,	Dhai dhaika.
Coloured,	Rongil,	Rong gonáng,	Ika dáka.
Colourless,	Sáddá,	Rong géyá,	Jéika.
Red,	Lál,	Gatchá,	Jíka.
White,	Dhoula,	Gúphút,	Jéika.
Blue,	Nil,	Géichóm,	Dáika.
Green,	Hara,	Khángshúr,	Nélpá.
Black,	Kála,	Gotchom,	Dááka.
Yellow,	Pila,	Gúmno,	Youka.
Sour,	Títá,	Gakhói,	Dákha.
Sweet,	Mítha,	Gadóí,	Táúka.
Bitter,	Kaduva,	Gakha,	Khúka.
Ripe,	Pakka,	Gammang,	Minka.
Raw,	{ Kachha,	{	Sinka.
	Kancha,	Gatháng,	
Rotten,	Sara,	Géchéó,	Aika.
Sound,	Tája,	Ghátun,	Má aika.
Stinking,	Kúgandhi,	Khéch ara,	Ma yokka.
Well-odoured,	Súgandhi,	Madamua,	Yokka.
Rough,	Korkoria,	Góbrá,	Khér souka.
Smooth,	Chikna,	Chil chil,	Chikan.
Hard,	Kađa,	Górra,	Korkorka.
Soft,	Norom,	Gúrói,	Norou.
Straight,	Sidhá,	{ Gotthong,	{ Ghénka.
Crooked,	Béká,	Thong jong,	Kéóka.
Full,	Bhorti,	Khónkra,	Bhélpá.
Empty,	Khúli,	Tongo, Búnjú,	
		Múngbo géyá,	Mánthúka.
		Géyá,	
Solid,	...	...	...
Hollow,	...	...	...
Heavy,	Bhári,	Gillit or Illit,	Lhíka.
Light,	Holka,	Réchéug,	Hómka.
Great,	Bado,	Góléť,	Dhámka.
Small,	Choto,	Múđóí,	Mhoika.
Long,	Lámba,	Gallou,	Rhinka.
Short,	Choto,	Gúchúm,	Pótóka.
Wide,	Chowra, Osár,	Gúár,	Pachárka.
Narrow,	Tang, A'to,	Géchép,	Chípka.
High,	U'echá,	Gajou,	Dhángaka.
Low,	Níchá,	Gahái,	Bánggrá.
Round,	Gúl,	Tólótni,	Gótaka.
Square,	Chou konia,	Kóna manbréni,	Díá tháuika.
Angular,	Kónia,	Kóna manchéni,	E'long tháuika.
Broken,	Tátá,	Gójó,	Bhoika.
Entire,	Samúcha,	Bimainé,	{ Góthaka.
			Má bhoika.
Porous,	...	...	...
Imporous,	...	...	...
Open,	Khúlá,	Khéwo,	Héká.
Shut,	Bond,	Jókhlopno,	Gibka.
Spread,	Asar,	Bodong,	Posárka.
Folded,	Goto,	Hútúmdong,	Jóm páka.
Expanded, blown,	{ Phuta,	Bárshara,	Báráka.
a flower,			

English.	Kocch.	Bodo.	Dhimál.
Closed, shut, do.,	...	Khókjóp,	Chópka.
Tight,	Tántán,	Tánatán,	Tántán.
Slack,	Dhíla,	Gúrún,	...
Loose, unsteady,*	Larbaria,	Lúdo lúdo,	Lóika.
Fixed, firm,	Thir,	Gakhráng,	Kárkárka.
Cooked,	Rándha,	Gomon,	Minka.
Raw,	Kancha,	Gotháng,	Sinka.
Hairy,	Romáil,	Khomon gonáng,	Múishú hika.
Hairless,	Cholchol, *	Khomon géyá,	Múishú mánthúka.
Feathered,	...	...	...
Scaly,	...	...	...

VERBS.

To do,	{ Konu,	{ Mouno,	{ Páli.
	{ Kqribar or	{ Khlámno,	
	{ Korinu,	{ Khajámno,	
Not to do,	Na korinu,	Mouá gaino,†	Má páli.
To undo,	...	...	...
To do over again,	...	Mou phinno,	Nhéchúto pali.*
To shape, form, make,	...	Dúáno,	Banaili.
To change, form, or	{ Bodol korinu,	{ Baino,	{ Shóóli.
alter,	{ Hóbar,	{ Jááno,	{ Jéngli.
To be (esse),	Na hóbar,	Jái gaino,	Má jéngli.
Not to be,	Hóbar,	Jááno,	Jéngli.
To become,			{ Dháli.
To come to pass,	{ Asia poribar,	Jái phoino,	{ Léténg wángli.
happen,			
To create,	{ Sújibar,	...	...
To destroy,	{ Nasht korinu,	Nasht khlámno,	Nasht páli.
To be born,	Janam hobar,	Janam jááno,	Janam jéngli.
To give birth to,	{ Janam dibar,	{ Gophaino,	{ Janam pili.
produce,		{ Uptan hotno,	
To deliver, accoucher,	Dúdh khilibar,	Abú dóno,	Dúdo ám páli.
To nurse, wet,	...	...	...
To nurse, dry,	Jíbar,	Thángno,	Singhlóli.
To live,	Moribar,	Thóino,	Síli.
To die,	{ Mária pha-	{ Shithatno,	{ Shéli.
To kill,	{ lánú,	{ Watno,	
To grow,	Baqlibar,	Détno,	...
To decay, decline,	Ghotibar,	Brai lángno,	Waráng jéngli.
To be mature,	Syán hobar,	Jholau jááno,	Whántika jéngli.
To feel, be bodily	{	{ Shútráng khlámno:	{ Shúrta páli.
sensible of,	...	{ Disha khlámno,	
To perceive, mentally,	Chininú,	Shútráng khlámno,	Shúrta páli.
To think,	Phóm korinu,	Mithino,	Phóm páli.
To desire,	Cháhinu,	{ Labaino :	{ Khángli.
		{ Gasho khajámno,	
To remember,	Yád korinu,	Shútráng khajámno,	Phém páli.
To forget,	Bhúlinu,	Bouno,	Nílli.
To learn,	Sikhinu,	Chúlóngno,	Dhírli.
To teach,	Síkha dinu,	Phúrróngno,	Dhír páli.
To educate,	Pátáibar ordinu,	...	...
To read,	Paqbinu,	Chalángno ?	Porhli.
To write,	Lékhinu,	Litno,	Lékhli.

* *Nhéchúto* from *gné*, 2, and *chót*, bout, turn, *dóbára* in Hindi. It should therefore be written *Guéchúto* passim.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To sign,	Doskot korinu,	Doskot litno,	Cháp pili.
To seal,	Chápinu,	Cháp thúno,	Cháp pili.
To sin,	Pap kónu,	Páp khajámmo,	Páp páli.
To err,	Bhúlinu,	Bauno,	Bhúléli.
To revenge,	Bodol libar,	Bodol sophinno,	Bodol páli.
To forgive,	Mááf kónu,	{ Doya khlámno,	{ Doya páli.
To repent,	Patch kónu,	Nágárho,	Patch taili.
To intend, purpose,	Mansúba korinu,	Jingá síno,	Mansúba páli.
To endeavour,	Anthiuu,	Gasho rákhina?	Kénkni tépli.
To persevere, con- tinue doing, }	Korté róbar,	Jángi khapráno,	Pákátóng hili.
To desist from,	Thákibar,	Mouin tháno,	{ Láp páli.
To enjoy, use,	Bhuginu,	Nágárho,	{ Láppli.
To use, bring into use,	Bhuginu,	...	...
To disuse, lay by,	Kánot lagánu,	...	...
To know, understand,	Chorinu, rákhinu,	Danno,	Láp pili.
To be ignorant of, {	Bújhinu,	Mithino,	Géli.
not understand, }	Na bújhinu,	Mithi gaino,	Má géli.
To cause to know, {	...	Mithiya hotno?	Géli páli.
to explain, }	Patíánu,	Ghám mithinu,	Sápli.
To believe,	Na patiana,	Hamma mithiuu,	Má sápli.
To disbelieve,	Son déhi konu,	Ganogoto khlámno,	{ Dommo kommo
To doubt, hesitate,	Niehoi jánibar,	...	{ pali.
To be sure,	Taharounu,	...	...
To make up mind, {	Somán hobar,	Somán jááno,	Somán jéngli.
determine, }	Osomán hobar,	Dá somán jááno,	Ma soman jengli.
To resemble,	Milaibar,	Rújúno,	Jora chá páli.
To differ,	Bhúr kánu,	Búr klaino,	Búng páli.
To compare,	Khús korinu,	Khúsi khlámno,	Khús páli.
To cajole, wheedle,	Na khús korinu,	Khúsi khlámnia gaino,	Mákhús páli.
To please,	Bodo máninu,	Máni chúno,	Mánéli.
To displease,	Chóto máninu,	Manyà gaino,	Má manéli.
To esteem,	Badnúm kónu,	...	...
To despise,	Bhúla kónu,	Bouhotno,	Nilli páli.
To decry, run down,	Mánánu,	Rodongno,	...
To deceive, mislead,	{ Báda dinu,	{ Báda hotno,	{ Báda pil.
To persuade,	Báran korinu,	Mánino,	Mánéli.
To dissuade,	Máninu,	Mányá gaino,	Má manéli.
To attend to, to heed,	Ná máninu,	Kotha rákhinu,	Sábit páli.
To neglect,	Sábit koribar,	Ród khajámmo,	Ród páli.
To confirm,	Rod koribar,	...	...
To annul,	Hobar dibar,	Báda hotno,	Báda pili.
To allow, permit,	Ná hobár dibar,	Báda hotno,	Báda pili.
To disallow, prevent,	Báda dinu,	Háano : déháno,	Dóángli.
To forbid, interdict,	Parinu,	Háano,	Dóángli.
To succeed,	Sakinu,	Haagaino, Jénno,	Má dóángli.
To be able,	Ná párinu,	Hátúgaino,	...
To fail,	Ná sakinu,	Ankhá mánino,	Rhiwáli.
Not to be able,	Acharaj máninu,	Phosin khlámno,	Posin pali.
To wonder at,	Posin konu,	Dá phosin khlámno,	Má posin páli,
To approve,	Ná posin konu,	...	Posin páli.
To disapprove,	Nigou korinu,	...	...
To applaud, com- mend, praise, }	...	...	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To censure, blame,	Ninda konu,	...	Má posin páli.
To hiss, loudly decry,	Chíehí bolibar,	...	...
To cheer, loudly applaud,	Shábáshi korinu,	...	...
To cheer, comfort,	Póshinu,	Posh khlámno,	Pósh páli.
cherish, protect,			...
To neglect, abandon,	Tyág korinu,	Nágárno,	Má posh páli.
To encourage,	Sahos dibar,	Bhorsa hotno,	Bhorsa pili.
To discourage,	U'dás koribar,	Gí hotno,	...
To abuse, revile,	Gáli dibar,	Raicháno,	Naili.
To frighten,	Dór khiláibar,	...	Láchili.
To be afraid,	Dor khilibar or khábar,	Gtyúno ?	Láchi páli.
To tranquillise,			...
To be tranquil,	Sánt korinu,	...	...
To brawl,	Sánt hobar,	...	...
To brag, boast,	Jhogra korinu,	Náng jalaino,	Naisháli.
To condole with,	Badhai korinu,	Dúi láno,	Gophi dopli.
To annoy, vex, tease,	Thátib dinu,	...	Thátib pili.
irritate,	Dúkh dinu,	Dák hotno,	Dúkh pili.
To love, feel affection,			...
To hate, feel malice,	Máya konu,	Wánchóno,	Doya páli.
To hope,	Ghín konu,	Mógino,	Chika páli.
To fear,	Bhórsa konu,	Gironga jááo,	Bhórsa nééli.
To tell a lie,	Hatás khábar,	Giehino,	Láchili.
To tell the truth,	Jhút bolinu,	Santha laino,	Mitcha dópli.
To rejoice, <i>n.</i> ,	Sacch bolinu,	Thóngjóng raino,	...
To grieve, <i>n.</i> ,	...	Khúsi jááo,	Khúsi jéngli.
To satisfy, <i>a.</i>,	...	...	...
To disappoint, <i>a.</i>,	...	...	...
To command order,	Húkám dinu,	Húkám hotno,	Húkám pili.
To countermand,	Báda dinu,	Báda hotno,	Báda pili.
To obey,	Húkám mánuinu,	Húkám manino,	Húkám manéli.
To disobey,	Húkám ná máninu,	Húkám mánya gaino,	Húkám má má- néli.
To question,			
To answer,	Púchinu,	Songno,	Hilli.
To assent,	Jowáp dinu,	Rái douno,	Dopli.
To dissent,	Kabúl konu,	Ongo raino,	Manéli.
To affirm,	Ná kabúl konu,	Ongá raino,	Má manéli.
To deny,	...	Ongo raino,	...
To speak, talk, say,	Bolinu,	Raino,	Dópli.
To repeat, say again,	Dobára bolinu,	Rai phuinu,	Nhéchota, dópli.
To announce, tell, inform,	Khopor dinu,	...	...
To summon, call,	Dákibar,	Ling hótno,	Kaili.
To call out, shout,	Gondogol konu,	Héchino,	Rhí kaili.
To accost, salute,	Saheb salamat konu,	Khúlúmmo,	Dómli.
To invite,			...
To visit,	Nyota korinu,	...	...
To entertain guests,	...	...	...
To request, solicit,	Pinti konu,	Pinti khlámno,	Banti páli.
To beg alms,	Bhik mánginu,	Dán bino,	Dán rhéli.
To refuse,	Ná dibar,	Dá hotno,	Má pili.
To ask, interrogate,	Jáchinu,	Songno,	Hilli.
inquire,			
To offer, tender,	Bhúrkibar.	Hotno,	Pili.
To accept,	Libár.	Láno,	Rhúli.
To reject,	Ná libar.	Dá láno,	Má rhúli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
To help,	Modod dibar,	Chúmpháno,	{ Ténkéli. ...
To hinder,	Horoj dibar,	Hómtano,	{ Rhóli.
To advise, give advice,	Saláh dinu,	San jalaino,	Saláh pili.
To consult, ask advice,	Saláh mánginu,	...	Saláh rháli.
To quarrel,	Jhogra konu,	Náng jalaino,	Nai sháli.
To be reconciled,	Milinu,	Béng jalaino,	Láli.
To curse,	Sráp dinu,	Sráp hotno,	Sráp pili.
To bless,	Asirbád dinu,	Tháng baita raino,	Sing teng hili.
To forswear,	{ Kirya khái chári	{ Shomai lánáne	{ Kirya cháteug láp
renounce,	{ dinu,	{ nágáro,	{ pili.
To take oath,	Kirya khabar,	Shomai lánó,	{ Kirya.
To give oath,	Kirya khai dibar,	Shómailá hotno,	{ Cháli.
To swear falsely,	{ Jhúta kirya	{ Mitcha shomai	{ Kirya chápalis
	{ khabar,	{ lánó,	{ Mícha kirya cháli.
To preserve,	Báchá korinu,	...	...
To destroy,	Nosht korinu,	...	...
To hurt beings,	Chót dinu,	...	...
To injure, deteriorate	{ Kharáb konu,	...	...
goods,			
To benefit,	Bhalo konu,	Ghám khlámno,	Elka páli.
To wrong,	Búra konu,	Hamma khlámno,	Má elka páli.
To converse,	Bolinu,	Raino,	Dópli.
To be silent,	Chúp honu,	Srítháno,	Chikáli.
To silence,	Chúp korinu,	Sríthá hotno,	Chika páli.
To make a noise,	{ Gondogol ko-	{ Gondogol kha-	{ Gondogol páli,
	{ rinu,	{ jámno,	
To laugh,	Hásinu,	Minino,	Léngli.
To smile,	Múski hasinu,	Minislúno,	Atoisa léngli.
To weep,	Rónu,	Gapno,	Khárlí.
To moan,	...	...	...
To sob,	...	...	...
To squint,	Téra dékhuinu,	Khónká naino,	Kéóká khangli.
To sneeze,	Chikinu,	Háchúno,	Háchuli.
To cough,	Khásinu,	Gújúno,	Sháli.
To swallow,	Ghótinu,	Molongno,	Níli.
To belch,	Dhikar konu,	Gotno,	Dikároléli.
To fart,	Pat korinu,	Kíphaino,	Lípaili.
To spit,	Thúk pháliinu,	Májúno,	Thópehi chibli.
To chew,	Chobibar,	Chouno,	Chobaili.
To bite,	Kátibar,	...	...
To kiss, give,	Chúma dibar,	Koudom hotno,	Chúma pili.
To kiss, take,	Chúma libar,	Koudom lánó,	Chúma rháli.
To copulate,	{ Choda chodi	{ Khoíno,	Láli.
	{ korinu,		
To cause to impregnate	Jhág dibar,	Gúnáng hotno,	Dánkha tapipula.
or cover, give male,			
To conceive in womb,	Gau bhári hobar,	Bisha phúlinu,	Hémáng dhámlí.
To digest in stomach,	Honjom konu,	Gíltino,	Póeh páli.
To lick,	Chátinu,	Chaláno,	Dééli.
To suck,	Chúsínu,	Chupno,	Chúuli.
To see,	Dékhibar,	Naino,	{ Khángli.
To hear,	Súnibar,	Khanáno,	{ Dóli.
To taste,	Chákibar,	Chaláno,	Hénli.
To smell,	Súngibar,	{ Srák húno,	{ Chákhili.
		{ Mauám chúno,	{ Nháli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To touch,	Chúbar,	Dángno : chétnaino,	Vérlí.
To piss,	Mútibar,	Hásáno,	Chíchóli.
To shit,	Hágibar,	Kháno,	Lshili.
To eat,	Khábar,	Jáno,	Cháli.
To drink,	Pibar,	Lángno,	Auli.
To cook,	Róndhón konu,	...	...
To sleep,	Sútibar,	Múdáno,	Jimli.
To wake, self,	Jágibar,	Sidi manno,	Chétámli.
To wake another,	Jágtá konu,	Phajáno,	Lhópáli.
To dream,	Sopón dékhibar,	Simáng naino,	Sopón sóli.
To breathe,	Sáns libar,	Hángláno,	U'kás chúli.
To sweat,	Jhóshibar,	Galamno,	Bhémlí.
To palpitate, tremble,	Kámpibar,	Modom mouno,	Phirli.
To make easy, facilitate,	Sohoj korinu,	Géneó khajámno,	Hól páli.
To make difficult,	Kosor korinu,	Gopráp khlámno,	Karákíná páli.
To risk, put in hazard,	...	...	...
To escape,	Báchinu,	Góno, gobaino,	Bán chíli.
To save, deliver,	Rakhya korinu,	Gón hotno,	Bánehá páli.
To stay with, abide by,	Dosor robar,	Lagoché tháno,	Etúnéng hili.
To desert, abandon, {	Tyág korinu,	Nágárno,	Bhináng hadéli.
leave,	...	...	...
To change, be mutable,	Asthir hob ur,	Sháino ?	Shóoli.
To make, change, alter,	Bodol korinu,	Slái jalaino,	Shóó páli.
To meet, fall in with,	Bhétinu,	Lagomanno,	Dúali.
To part, go apart,	Júda génu,	Gúbún gúbún thángno,	Bhináng hadéli.
To come together,	Song ásinu,	Lagoché phoino,	Dóá lóli.
To bring together, {	Song lí ásinu, {	Mislainu,	Miso lalli.
To separate, segregate,	Júda korinu,	Lagoché danno,	...
To crowd, make crowd,	Blúr korinu,	Gúbún gúbún khlámno,	Bhináng páli.
To contrive, devise,	Júgti korinu,	Mánnshi phátámno,	Diáng shóli.
To compel, constrain, {	...	Búddhi khlámno,	Búddhi páli.
oblige,	...	...	...
To leave, option,	...	...	...
To choose, take option,	...	...	...
To choose, select,	Chún koribar,	Sai khono,	Salténg chúmlí.
To copy, imitate, {	Nokoi korinu,	Nokol khlámno,	Nokol páli.
pattern,	...	...	...
To imitate, take off, {	...	...	...
mock,	...	...	...
To share out, dis-tribute in shares, {	Báutinu,	Ráno,	Bánta páli.
To produce,	Kamai konu,	U'ptan khlámno,	Kamai páli.
To consume,	Khoroch korinu,	Háni khlámno,	Bai páli.
To gain,	Náfa khábar,	...	Náfa cháli.
To lose,	Nokán khábar,	...	Nakkán cháli.
To work, labour,	Kiamot konu,	Habba mouno,	Léng kámlí ?
To play, amuse oneself,	Khélinu,	...	...
To rest,	...	...	...
To be tired,	Thákinu,	...	...
To tire, another,	Tháka korinu,	...	...
To adorn,	Songot korinu,	Majáng khlámno,	Elka páli.
To disfigure,	Bérúp korinu,	Shápna khajámno,	Má elka páli.
To dress, self,	Kapra pinibar, {	Hí gánno,	Dhába gúpí.
To dress, another,	...	Hí gúmuo,	...
To undress, self,	Kapra phálinu,	Hí gín hotno,	Dhába gúp páli.
To undress, another,	...	Hí khúno,	Dhába chíbli.
	...	Hí khú hotno,	Dhába chip páli.

<i>English.</i>	<i>Kocch.</i>	<i>Bab.</i> <i>Lámá dínthino,</i>	<i>Dáma dop</i> <i>Dámá awaili.</i>
To guide, direct,	...	...	...
To misguide,	...	...	...
To lead,	Agot génu,	{ Sigouno, Sigang lánno, }	{ Lampáng hadéli.
To follow,	Pacho ásinu,	Yúno phoino,	Nhú choleli.
To clasp, embrace,	Kól korinu,	Gobáno,	Báali.
To baptise, name,	Nám rákhibár,	Múng dóno,	Ming táli.
To wean,	An khilibár,	Agí nágár hotno,	Dúdú láp-páli.
To marry,	Bibah korinu,	Habba khlámno,	Béhé chumáli.
To divorce,	...	Hinjou nágárno,	Béwal-dú-pili.
To bury,	Máti dibár,	Phopno,	Libú.
To burn, corpse,	Phún kinu,	Shouno,	Dúli.
To mourn, for dead,	...	...	...
To inherit,	Wársi bhág libár,	...	...
To acquire,	Kamainu,	...	...
To serve menially,	Chákori korinu,	...	...
To cheat, defraud,	Thaginu,	Chaléno ?	Chóléli.
To steal,	Chúri korinu,	Sikhou khouno,	Chúri páli.
To rob,	Dáká márinu,	Lúthino,	Dáká páli.
To murder,	Khún korinu,	Shithatno,	Khún páli.
To beat,	Pitinu,	Shúno,	Dángthaili.
To maim,	Ghál konu,	...	...
To commit rape,	...	...	...
To commit adultery,	...	...	...
To promise, give and take promise,	{ Korál korinu, di- bár and libár, }	{ Korál lánno and hotno, }	{ Korál pili and rhúli.
To impignorate,	Bandhak rakhinu,	Bandak hotno,	Bándá pili.
To redeem, pledge,	...	Bandak labono,	{ Bándá. U'lang páli.
To complain, tax with wrong-doing,	{ Nálsh korinu,	...	...
To sue, legally,	...	...	...
To prosecute, ditto,	...	...	...
To examine, try legally,	Tajvij konu,	...	...
To prove, establish judicially,	{ Sábit konu,	...	...
To decide, decree, ditto,	Húkam dibár,	...	...
To sentence, condemn,	...	...	...
To fine,	Donr libár,	Donr lánno,	Donr rhúli.
To punish,	Sásti dibár,	Sásti hotno,	Sásti pili.
To hang (per collum),	Phánsi dibár,	...	...
To imprison,	Kaid korinu,	...	...
To give physic,	Oshod dibár,	Múli hotno,	Oshor am páli.
To take physic,	Oshod libár,	Múli lánno,	Oshor amlí.
To bleed, let blood,	Phust libár,	...	...
To pay taxes,	Khajana dibár,	Khajana hotno,	Khajana pili.
To levy taxes,	Khajana libár,	Khajana lánno,	Khajana rhúli.
To let,	Bhára libár,	Bibán lánno,	Bhára rhúli.
To hire,	Bhára dibár,	Bibán hotno,	Bhára pili.
To appraise,	Bhou konu,	Bhou khlámno,	...
To cost,	Molinu,	Bhau jááno,	Dám jéngli.
To buy,	Kinibar,	Baino,	Chóoli.
To sell,	Béchibar,	Phanno,	Píli.
To exchange, barter,	Bodol konu,	Slaino,	Shóli.
To calculate, reckon,	Gonti korinu,	Shyánno,	Gan hili.
To lend, money,	Dhár dinu,	Buáne hotno,	Dhár pili.
To borrow,	Dhár linu,	Bínáne lánno,	Dhár rhúli.
To owe,	...	...	...

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To pay,	Chúkti korinu,	...	Dhár sújili.
To give credit,	...	...	...
To weigh,	Toulinu,	Chúno,	Dóngli.
To measure,	Nápinu,	Chúno,	Dóngli.
To build house,	...	Nóo láno,	Sa dáuili.
To quarry stone,	...	Onthai joukhono,	...
To make bricks,	Int párinu,	Ithá diano,	...
To engrave on stone or metal,	...	...	...
To fuse, make melt,	...	Gili hotno,	Gili páli.
To melt, self,	Galinu,	Gilino,	Giléli.
To mould, cast,	...	...	...
To manufacture,	Banaibár,	Dáno,	Thirli.
To dye,	Rong dibár,	Rong hotno,	Rong pili.
To grind (corn, &c.),	Mánu,	Yúno,	Mhaili.
To give edge,	Bár dinu,	Bár hotno,	Bár pili.
To blunt edge,	...	Yáno,	Laili.
To mine,	...	Hútromno,	Bhoi páli.
To smelt,	...	...	...
To refine,	...	...	...
To polish,	Chikon konu,	Gochong kha-jánu,	Rhíwa páli.
To glaze, varnish,	Chikon konu,	...	Manjili.
To hammer,	...	Dúno,	Tóoli.
To saw,	...	Chen khono,	Chéli.
To sew, stitch,	Sái konu,	Shúno,	Jéli.
To mend clothes,	...	...	...
To make clothes,	...	...	...
To weave,	...	Hi diano,	Thirli.
To spin,	Sat kítanu,	Dáno,	Katéli.
To knit,	...	Khúndáng lano,	Puli.
To tan leather,	Sachibár,	Jékhano,	...
To express sugar or oil,	Perinu,	Chóngno,	Pérelí.
To shave,	Múndinu,	Páedano,	Kámli.
To bathe,	Shán konu,	Cháno,	Chéuli.
To wash clothes,	...	Dúgwino,	Phéli.
To dry clothes,	...	Chúno,	Shéuli.
To cook,	Rondhou konu,	Lámo,	...
To roast,	...	Yóphránu,	Héli.
To boil,	...	Youno,	...
To fry or grill,	...	Chongno,	Khinli.
To bake,	...	Hángno,	Héli.
To brew,	...	...	...
To distil,	...	Chóngno,	Yú gaili.
To turn with lathe,	...	Chouno Jousouno,	Chúaili.
To print cloth,	...	...	...
To make rope,	Chápibár,	...	...
To bleach,	...	Cháno,	Batáli.
To make basketry,	...	...	...
To paint,	Ronginu,	Héno,	Gothaili.
To sing,	Gánu,	Rong hotno,	Gabaili.
To play music,	Bájá konu,	Rojáno,	Léli.
To sculpture,	...	Dámo,	Béli.
To cement, glue,	Sáinu,	...	...
To paste,	Lépibár,	Chitapno,	...
To plaster walls,	Lépibár,	Léi hotno,	Léi pili.
		Litno,	Lé pili.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimel.</i>
To breed, cattle,	...	Galai gophatno,	Pósh hili.
To fatten, ditto,	...	{ Gúphung khlámno, . }	Dhám páli.
To feed, simply,	...	Jáhotno,	Chá páli.
To slaughter,	...	Danthatno,	Páli.
To flay,	...	Bigár khúno,	Dháé lhóli.
To shear,	...	Háchó gárno,	Ché hili.
To milk,	...	Dúdú chorotno,	Dúdú chépli.
To churn,	...	...	Móhóli.
To cultivate, agricul-	{	{ Shyám dánó,*	{
turally,		{ Hú mouno,	
To dig,	Khan dibar,	Jouno,	Tóoli.
To plough,	Jótibar, chásinu,	Hámouno,	...
To harrow,	Héngá kona,	Moi hotno,	Moi pili. •
To manure,	Sár dibár,	Sár hotno,	Sár pili.
To sow,	Chítibár,	Pháno, Gáino,	Dáli.
To reap,	Kátibar,	Háno,	Chééli.
To transplant,	Rópibar,	Gaino ?	Thinli.
To weed,	Chikan phálinu,	Chékhá dúngno,	Chalai upli.
To irrigate,	Sichinu,	Doi hotno,	Chí pili.
To desiccate,	...	Doi shátno,	Sháp pili.
To thrash,	Pítinu,	...	...
To winnow,	Súp korinu,	Shibno,	Om yápli.
To stack,	Kalián konu,	Húngno,	Jóm páli.
To germinate or sprout,	Phútinu,	Rojónó,	Yóli.
To grow,	Bodlinu,	Gajo jááno,	Hánli.
To flower,	Phúlinu,	Bárno,	Bárlí.
To fruit,	Phalinu,	Thaino,	Shéli.
To ripen,	Pákinu,	Monno,	Minli.
To rot,	Sádinu,	Chéóno,	Aili.
To blow, as wind,	Bohinu,	Bohino,	Báhili.
To blow, apply breath,	Phúkinu,	Cháno,	Mháli.
To shine, as sun,	Chamkinu,	{ Gongno,	{ Rhiwáli.
To rain,	Bórsilár,	{ Modinno,	{ Chilkali.
To thunder,	Gargibár,	Nókhá háno,	Wailéli.
To lighten, flash, as lightning,	Chomkon korinu,	Khoromno,	Dáli.
To hail,	Páthar porinu,	Múphlámno,	Rufwáli.
To snow,	Hém podinu,	Korthai gúkléno,	...
To freeze, congeal,	Jomibár,	Hém galaino,	Hém longli.
To thaw,	Gilibár,	Dákhákáno,	Jómli.
To burn, self,	Jólinu,	Gilino,	Gáéli.
To burn, another,	...	Wát júngno,	Tili.
To glow, be of a glow,	Dáhakinu,	Sou gárno,	Ti páli.
To make glow,	Dah konu,	Wát jong balóno,	Lhóli.
To light, candle or fire,	Jolot konu,	Wát chublouno,	Lhó páli.
To extinguish,	Nibhil kopu,	{ Júng hotno,	{ Tii páli.
To illumine, a room,	U'jjála kopu,	{ Lagaino,	{
To darken, ditto,	A'ndhér konu,	Khúmatno,	Nibhaili.
To flow, water,	Bohinu,	Shráng kha-jámno,	Phara páli.
To make flow, let off,	...	Khámshí khlámno,	Dáp páli.
To come,	Asibar,	Bohi kúngo,	Bahili.
To go,	Jábár,	Bohi hotno,	Bahi páli.
To remain,	Robár,	Phoino,	Léli.
To return,	Gbúritár,	Thángno,	Hadéli.
		Tháno,	Hili.
		Phoi phinno,	Gúrai hili ?

* To cut down the forest, a process equivalent among this people to cultivation.

VOCABULARY.

<i>English.</i>	<i>Kock.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To approach,	Logod ásinu,	Khatiou phoino,	Chéngsho hadéli.
To retire, go off,	Dúré jábár,	Gatchán thánɡno,	Bhináng hadéli.
To journey,	Játrá konu,	Jatra khlámno,	Játra páli.
To arrive,	Pohúenchino,	Sríkhino, Chono,	Lóli.
To depart,	Chalia génu,	Thánɡno,	Hadéli.
To enter,	Bhitor sonáinu,	Sing hopno,	Lipta wángli.
To go out,	Báhir nikalnu,	Bahir thánɡno,	Báhir oléli.
To make haste,	Jold konu,	Gakri khlámno,	Dhim páli.
To delay,	Bilombh koúu,	Láshi láshi khlámno,	Bilomb páli.
To walk, as quad- ruped or man,	Béránu,	Thábaino,	Higilli.
To fly, as bird,	U'ribár,	Birno,	Bhirli.
To creep, as insect,	Réuginu,	Mán baino,	Súrsúraili.
To pace or stride, as man,	Kodom konu,	Thabaino,	Higilli.
To run,	Dourinu,	Khotno,	Dhápili.
To run away, flee,	Bháginu,	Khat lángno,	Khátili.
To gallop, horse,	...	...	...
To trot, ditto,	...	...	...
To leap,	Tirpanu,	Bátno,	Tónli.
To hop, skip,	Kúdinu,	Bájalono,	Hía gili.
To kick,	Lát márinu,	Jónó,	Lát hili.
To scratch,	Achúánu,	Khúrchino,	Kháli.
To sting, as bee,	Binnu,	Júyánu,	Chúli.
To strike with hand,	Márinu,	Shúno,	Dáng haili.
To strike, beat, with stick,	Márinu,	Shúno,	Dáng haili.
To cut,	Kátinu,	{ Dáno, Háno, Phono,*	Pá pili.
To thrust or push,	Dhékánu,	{ Nágárétno, Chojaretno,	Dhé kaili.
To pull,	Tánuu,	Bónó,	Tán páli.
To catch, as thrown,	Dhorinu,	Chap khángno,	Bimili.
To throw,	{ Phenkinu, Dálinu,	{ Gár hotno, Gar hotno?	Jhátéli.
To throw away,	Aphálinu,	Khépnó,	Chipli.
To pinch,	Nóchinu,	Santréno,	Chim thaili.
To swim,	Porinu,	Hapno,	Nóli.
To drown, sink, self,	Dúbinu,	Hap hotno,	Dúbili.
To make sink or drown,	...	Gochongno,	Dúbi páli.
To stand,	Tháru honu,	Gataino,	Jápli.
To fall,	Poribár,	Góchóng hotno,	Lóngli.
To make stand,	Thár konu,	Nákh laino,	Jáp páli.
To make fall or throw down,	{ Thélia phalánu, Bosinu,	Chóono,	Théliténg long páli.
To sit down,	Uthinu,	Jhi khángno,	Yongli.
To get up,	Ausánu,	Sínatno,	Ihóli.
To lie down,	Uthaibár,	Daikhangno,	Auséli.
To take up,	Rákhibar,	Danno,	{ Tothéli. Lhó páli.
To set down,	Rákhibar,	Danno,	Táali.
To put, place, set in place,	{ Léa-sibár, Léjábár,	Iábono,	Táali.
To fetch, bring,	Bókiabár,	Iángno,	Chám-tóng lóli.
To take away,	...	Báno,	Chám poli.
To carry, bear,	...	...	Pháli.

* Phono, to fell timber; Hano, to cut culinarily; Dano, to cut generally.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To convey away, transport,	Bókléjábár,	Bálángno,	Phúchúmlí.
To mount, vehicle,	Chorinu,	Yóng khatno,	Tángli.
To alight from,	Utarinu,	Gánó,	Khúli.
To climb, go up tree or hill,	Chorinu,	Yong khatno,	Tángli.
To descend, come down,	U'tarinu,	Gáno,	Khúli.
To stay, stop, detain, a.	Lámibíbar,	Thán hotno,	Tát páli.
To let go, suffer to depart, a.	At kaibar cher kinu,	Hop tano,	Háli pili.
To stop, stay, be staid, self, n.	Jábar dibár,	Thang hotno,	Táali, hili.
To hinder, impede, prevent, obstruct, a.	Atkinu,	Thaptáno,	Rholi.
To put a stop to, a.	Tékinu,	Homtáno,	Tát páli.
To set a-going, a.	Chénkinu,	Thápá hotno,	Rhóli.
To begin, have beginning,	Rokinu,	Thán hotno,	Tái páli.
To commence, make beginning,	Thám bhánu,	Tháng hotno,	Dingil pili.
To end, have end,	Cholon konu,	Hángno,	Mhoili, Téngli.
To finish, perfect, complete, make end of,	N. Sharú hobar,	Háng hotno,	Mhoi páli.
To have hold, possess,	A. Sharú konu,	Moujenno,	Teng páli.
To lack, want,	N. Tamám hobar,	Japno,	Hóili.
To hold, retain, keep,	A. Tamám konribar,	Khángno,	Hói páli.
To cede, give up, relinquish,	Bós korinu,	...	...
To hold, have in hand,	Obhág hobar,	...	...
To grasp, hold forcibly,	Rákhíbar,	...	...
To relax grasp,	Chárinu,	Nágarno,	Lháli.
To let go, quit hold of,	Dhorinu,	Akhaino,	Khúrtá rákhéli.
To dispossess, take forcibly, seize,	Rákhinu,	Rákhino,	Rimli.
To take simply,	Dhorinu,	Hómno,	Khúr dhíla páli.
To give, transfer by gift,	Háth dhíla konu,	Akhai phúrúnno,	Lháli.
To transfer generally,	Chári dinu,	Nágarno,	Ghinli.
To receive, obtain, get,	Kária libar,	Homno,	Rimli.
To acquire, earn, gain by own labour,	Libar,	Láno,	Rhúli.
To find, discover,	Dán konu,	Hotno,	Pili.
To lose,	Dibar,	Hotno,	Pili.
To search for,	Porbos sompibár,	Manno,	Nénli.
To intrust with, commit to,	Pábár,	Láno,	Rhúli.
To conceal, hide,	Libar,	Kamai khámno,	Kámmaili.
To reveal, disclose,	Kámánu,	Mannu,	Nénli.
	Pánú,	Gómáno,	Mháli.
	Pábár,	Naigrúno,	Bhóli.
	Hará konu,	...	Rhéli.
	Ousibár,	...	...
	Sómpibár,	...	...
	Lúki rákhinu,	Hikmáno,	Mhó páli.
	Pargot konu,	Dinthino,	Olé páli.

PART II.—GRAMMAR.

ORTHOGRAPHY.

I MUST begin with the remark that I do not propose to say anything of the Kócch Grammar, which is wholly corrupt Bengálí. The reasons which have induced me to give the Kócch Vocabulary are stated elsewhere.* The following remarks will therefore apply solely to the Bódo and Dhímál languages—languages which, as it appears to me, have preserved to a wonderful extent their primitive raciness, both in vocables and in structure. Neither of them possesses, nor ever did possess, any alphabet or books, and I have consequently been left at liberty to apply to them any system of letters that might seem most advisable; for various reasons I have postponed the Nágari to the Roman, which latter I have, I hope, employed in a manner sufficiently conformable to that recognised by the Society,† except that, having no actual or prospective occasion to employ Arabic or Persian words or sounds, I have uniformly expressed the Indian *k* by the like English letter. The vowels are sounded as on the Continent of Europe and in Scotland—not as in England; and the graver or lengthened sound of each is denoted by an accent or mark above—thus *é*, a very long sound, in some rare instances, by reduplication as well as accent. A few sounds of this latter kind occur both in the Bódo and Dhímál languages, and in the former they subserve the important purpose of distinguishing the different senses of otherwise similar

* I have failed to get at the original and true speech of this race, whose ancient tongue is fast merging in Bengálí.

† For Mécch read Bódo, *passim*. Mécch is a name imposed by strangers. This people call themselves Bodo, which, of course, is the proper designation. See note at Part III. Asiatic Society of Bengal, under whose auspices this essay was published.

words: thus, háno, 'to cut;' hááno, 'to be able;' jáno, 'to eat;' jááno, 'to be.' Instances of this kind are rare in the Bódo, and rarer in the Dhimál language. The Bódo, and Dhimál tongues have an easy and flowing enunciation, which is readily represented by our letters. Compound consonant sounds are rare—any such compounds as the Sanskrit ksha, &c., unknown—aspirates common.

The nasal *n*, denoted by me by a dot above the letter (*ṅ*), is fully as common as in U'rdú and Hindí, and is not unfrequently complexed into a harsher sound, which I have denoted by *gn*. Two concurrent vowels are always to be understood as a diphthong* with one blended and long sound, unless when the second vowel is doubly dotted (*ö*), and in these cases, which are common in Bodo and Dhimál, each vowel is to have a perfect and independent utterance. The naso-guttural French *é* is frequent in Dhimál, and has sometimes a prolonged and very harsh sound, which I cannot represent otherwise than by reduplication and accent, thus *éécha*, 'a goat.' *Y* is always a consonant. In Bodo *n* is often prefixed to words beginning with a vowel, as Akai Nakai, and in this tongue the use of *ch* for *j*, of *t* for *d*, of *k* for *g*, are commutations constantly occurring, but deemed vulgarisms.

ARTICLES.

There is no article, definite or indefinite, in the Bodo or Dhimál tongue. The demonstrative pronouns *this* and *that* usually, and the numeral *one* more rarely, stand in lieu of articles.

SUBSTANTIVES.

Nouns, like verbs, have only *one* regimen or mode of declension; nor is that single uniform mode perplexed with any Gender. refinements expressive of gender. Declension is accomplished not by inflection, of which, strictly speaking, there is hardly Case. a trace, but by affixes, or rather post-fixes, analogous to the U'rdú and Hindí post-positions. Number is similarly ex- Number. pressed, that is, by post-positions. In Bodo there are clearly

* I use three, *d* makes *au*, *e*, *ai*, and *ö*, *ou*, *e.g.*, hawfinch, *aye*, *aye*, however. See note at p. 82.

but two numbers, and I think also in Dhimál, though in the latter I have met with some vague traces of a dual, which further research may establish. In Bodo the word *phúr*, and in Dhimál the word *galai*, post-fixed simply to the noun, express the plural, thus, B., *gotho*, 'a child;' *gotho phúr*, 'children;' Dh., *chan*, 'a child;' *chan galai*, 'children.' These words have, I believe, no meaning whatever.

Gender.

By turning to the Vocabulary it will be seen that the Bodo and Dhimál tongues both possess a great variety of substantive sexual terms, which usually suffice, as in English, to denote all that is needful in the distinction of sex among human beings. There are exceptions, however, to this rule; and then the defect of specific terms is supplied by periphrasis. Thus the Bodo tongue has no simple words equivalent to the English boy and girl, and the sex of minors is therefore expressed thus: 'man-child,' 'woman-child,' or *hiwá gotho*, *hinjou gotho*. In Dhimál, *wájan* and *béjan* are simple and exact equivalents for 'boy' and 'girl.' The word *chan*, which properly means the young of all creatures, is likewise used in Dhimál to express 'boy,' in opposition to *chamdi*, or 'girl,' which last word affords the only and faint trace in Dhimál (none in Bodo) of that happy facility of converting male into female words, by mere variation of the terminal letter or syllable, which characterises U'rdú and Hindí. Sex among animals, generally, exclusive of human beings, is expressed in Bodo by the post-fixes *jolá* and *jó*, and in Dhimál by the prefixes *dán-khá* and *mahani*, equivalent to 'male' and 'female;' thus B., *múshú bos*; *múshú-jolá*, 'a bull;' *múshú-jó*, 'a cow.' Dh., *piá*, *dánkhá piá*, and *mahani piá* respectively. There are likewise in both languages a variety of specific terms expressive of sex among the domesticated and familiar animals, as in English and other languages. These may be found in the Vocabulary. They have no grammatical effect or character whatever, and this remark may be generalised or applied to the whole subject of gender in Bodo and in Dhimál.

The gender of substantives consequently has no influence at all on adjectives or on verbs.

Case.

Cases in Bodo and Dhimál are formed entirely by post-positions. There is no inflection whatever. Cases are nume-

rous; not less than nine were given to me. But all simple and direct languages which decline their nouns by means of pre- or post-positions have an almost unlimited field for the multiplication of cases. I apprehend that the companionative is a doubtful case, and that the ablative and instrumental are, normally, but one case, and also the dative and objective, and that on or upon is no case at all. In that event there would be only five cases, for the vocative seems wanting.

To form the plural it is merely required to supply the word *phúr* or *galai* in Bodo and *Dhimál* respectively, between the noun and the post-position.

All nouns substantive are declined according to the following example:—

English.	Bodo.	Dhimál.
N. A man,	Híwá,	Wáwal,
G. Of a man,	Híwáni,	Wáwal ko.
D. To a man,	Híwá no,	Wáwal éng,
Ac. A man,	Híwá kho,	Wáwal éng,
? On a man,	Híwá chou,	Wáwal ko rhú'o,
Voc. O man!	Caret?	Caret?
Ab. From a man,	Híwáni phrá,	Wáwal sho,
Ins. By a man,	Híwá jong,	Wáwal dong.
Loc. In a man,	Híwá há or ou or nou,	Wáwal tá.
Comp. With a man,	Híwá lago,	Wáwal dosa.

Plural, *híwá phúr*, *híwá phúr ní*, &c., in Bodo; and in Number. *Dhimál*, *wáwal galai*, *wáwal galai ko*, &c., as in the singular. Thus it appears that in Bodo *ní* is the sign of the genitive, *no* of the dative, *kho* of the objective, *chou* of the anonymous, *phrá* of the ablative, *jong* of the instrumental, *há* or *ou* or *nou* of the locative, and *lago* of the companionative; and that in *Dhimál* *ko*, *éng*, *éng*, *rhúto*, *sho*, *dong*, *tá*, and *dosa* are their equivalents.

In Latin and other languages, prepositions govern a variety of cases. Post-positions are the equivalents of this part of speech in Eastern tongues and in the above declension. It appears that the Bodo *phrá*, equal to the Latin *ab*, and the *Dhimál* *rhúto*, equal to the Latin *supra*, govern the genitive, that is, require the sign of the genitive, even while occupying the place of the ablative in declensions. This is an anomaly, going far perhaps to prove that *phrá* and *rhúto* are not truly signs of case or declension, but rather post-positions in the

general sense (like some of the others perhaps), that is, *not* signs of declension.

ADJECTIVES.

Adjectives in both these languages precede or follow the substantives, with all the simple directness of English and with no more effect on the grammatical structure; thus in Bodo, an
¹ugly ²son, ¹shápmá ²bishá, an ¹ugly ²daughter, ¹shápmá ²bishú; a
¹good ²boy, ¹hiwá-gotho ²ghám, a ¹good ²girl, ¹hinjou-gotho ²ghám;
¹good ²child-³ren, ¹gotho-phúr ²ghám; the ¹sport ²of ³good ¹children,
²ghám ³gotho-phúrni ¹khél. In Dhimál, a ¹naughty ²boy, ¹má ²élka
²wájan, a ¹naughty ²girl, ¹ma ²elka ³béjan; ¹good ²child-³ren, ¹elka ²chan
³galai; the ¹play ²of ³good ¹children, ²élka ³chan ¹galai ²ko ³khél.
¹To ²naughty ³boys. Bodo. ²Hamma ³gotho-phúr ¹no. Dhimál. ²Má
³élka ¹wájan-galai ²éng.

Nouns, substantive and adjective, of the simple forms abound in both languages, and both tongues are miserably deficient in abstract forms, whether derivative or primitive, such as childhood from child, greatness from great, and sex, age, &c. So nearly all compounds are wanting in these tongues, that is, that vast class of words which in Greek, Latin, and Sanskrit are formed either from a noun or verb compounded with privative, intensitive, qualitative, aggregative or disjunctive particles, or from two nouns or a noun and verb mixed; anarchy, astronomy, agriculture, nirvritti, pravritti, dwibhāshya, vibritāsih, hémāchal. Such words, as a class of terms, are wanting, though the means of forming them are forthcoming, and used to a small extent. These are points however which will be best explained by consulting the copious and carefully-constructed Vocabulary. Ellipsis is carried to a great extent, both as to nouns and verbs, sometimes with, sometimes without, the sanction of concurring vowels, and often in excess of what that

sanction would cover where it exists. Long-tailed words or sesquipedalians nor Horace nor Frere ever abhorred more heartily than do these simple races of men; and when three even short words come together without a verb, one of them, the central, is almost sure to be lopt and to lose the first syllable of a dissyllable; thus, taller than all, boinobo *jou* shin, for *gajou* shin, in Bodo;

and in Dhimál, *tai béng* for *taiko béval éng*, to his own wife. Similar ellipsis takes place constantly among the verbs, especially in Dhimál, as *hánká* for *hadéngká*, 'I will go;' *jenká* for *jéangká*, 'I will be.'

There are verbal nouns both in Bodo and Dhimál, substantives formed from the root or imperative, and adjectives from the participle. There is likewise a very useful *privative* of general application in each of these tongues, which is the word *gáyá* of the Bodo, and *mánthó* or *mánthúka* of the Dhimál. *Ongá* in the former tongue (yonga if a vowel precede it) has likewise a similar function, but of less currency; and this language has, further, a *possessive* of much value, called *gonáng*. All these are post-fixes, and separately viewed are adverbs rather than nouns; but in composition they form adjectives from substantives, and perhaps also one class of substantives from another; thus, from *dhon*, 'wealth,' we have *dhongáyá* or *dhon mánthúka*, 'poor, void of wealth,' respectively in Bodo and Dhimál; and, in the former tongue, from *rai* speech (from speak!) we have *ráinóngá* or *rai yongá*, 'dumb,' 'speechless:' also *dhongonáng*, 'wealthy, possessed of wealth.' Again, from *dharam*, justice, we have *dharam-gáyá* vel *mánthúka*, 'unjust' and 'injustice'? and also, in Bodo, *dharamgonáng*, 'just.' I am not aware that adjectives in either language are ever transmuted into adverbs, as *evly* from *evil*, haughtily from *haughty*. Nor have I met with any instance of a diminutive, or the means of forming one, in either tongue.

I should add, before quitting the subject of nouns, that the Bodo attempt to form abstract nouns from the simple ones by means of the post-fixes *matno*, *sló*, and *blá*, with a slight change of the termination of the primitive word, and that

they even affirm that of these post-fixes *matno* belongs more properly to things, *sló* and *blá* to beings. Thus, from *gajou*, 'tall,' is formed *gajówan matno*, 'tallness;' from *majáng*, 'handsome,' *majáŋgan matno*, 'beauty;' from *gotho*, 'child,' *gothobla* or *sló*, 'childhood;' from *gédét*, 'great,' *gédét nan-matno*, 'greatness.' More samples of this formation may be seen in the Vocabulary, wherein however I have left most of the abstract nouns blanks, from doubts as to the authenticity of this method of filling those blanks; abstracts are very puzzling, yet it is indispensable to test the fact of their absence at all events. The *Dhimáls* make no attempt to form them, but fairly avow their unqualified astonishment that anybody should seek for such strange and useless words!

COMPARISON.

There are no distinct words in either of these tongues expressive of the degrees of comparison, like *agathos*, *aríon*, *aristos*, *bonus*, *melior*, *optimus*; 'good,' 'better,' 'best:' nor any incrementory particles serving to the same end, such as the Sanscrit 'tar, tam;' the English 'er' and 'est,' and the Latin 'or' and 'ssimus.'

The comparative and superlative degrees are formed in *Bodo* and in *Dhimál* as in *Hindí* and *U'rdú*, by words expressive of 'than that,' 'than all,' *binbo shin* and *boinoboshin* in *Bodo*, and *oko nhádong*, *sogiming ko nhádong* in *Dhimál*, according to the following example.

English.		Bodo.	Dhimál.
Tall,	} Human beings.	Gajou,	Dhángá.
Taller,		Binbo gajou shin,	O'kó nhádong dhángá.
Tallest,		Boinobo gajou shin.	{ Sogiming ko nhádong dhángá,
Short,		Gahai,	{ or dhángá saika.
Shorter,		Binbo gahai shin,	Báŋgrá.
Shortest,		Boinobo gahai shin or sin,	O'kónháding báŋgra.
			Báŋgrá saika.

In the above examples *Binbo* is compounded of the inflected form of the word *Bi*, 'him, it, that,' and of the euphonic particle *bó*. *Shin* or *sin* is 'than.' *Boinobo* is compounded of the word *boino* 'all' and *bó*, 'as before.' In the *Dhimál* series *oko* is the inflected form of *wá*, 'him' or 'that' or 'it.' *Nhádong* is the indeclinable 'than.' *Sogiming* is 'all,' an adjective, and *saika*, I believe, an adverb equivalent to 'very,' 'most,' or the

magis vel maxime of Latin. It will be seen that in the Bodo idiom the literal style is 'that or it great than' for the comparative, and 'all great than' for the superlative, whereas in Dhimál the Hindi and Úrdú idiom is followed, 'that than great'—'all than great.' I have already adverted to the elliptical manner of speech so popular with these races. In the above examples the Bodo constantly, almost invariably, drop the middle syllable of boinobo and the first syllable of gajou and of gahai. And in like manner, the Dhimál sink the second syllable of nhádong, and the middle syllable of sogiming. If my conjecture as to the Dhimál saika be correct, we shall have in one form of the Dhimál superlative a nearly exact equivalent of the English and Latin idiom very pious, most pious, magis pius, maxime pius, except that the adverb *follows* the adjective in Dhimál.

PRONOUNS.

The personal, possessive, demonstrative, relative, distributive, and reflective or egoistic (self*) pronouns will be all found in the Vocabulary. The declension of the pronouns seems to be the least imperfect part of the structure of the Bodo and Dhimál tongues, and in the latter exhibits throughout marks of genuine inflection. The regimen is the same as that for the declension of nouns; but, as I have given the latter curtly, I will, at the risk of being tedious, give the declension of the pronouns more fully.

Gender affects it not: the numbers are two; the cases nine, as before.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
<i>N. I,</i>	A'ng,	Ká.
<i>G. Of me,</i>	A'ng ni,	Káng ko.
<i>D. To me,</i>	A'ng no,	Kéng.
<i>Ac. Me,</i>	A'ng kho,	Kéng.
<i>Voc. Oh me,</i>	Caret?	Caret?
<i>Loc. In me,</i>	Anghá, ou, hou,	Káng tá.
<i>? On me,</i>	Angni chou,	Káng ko rhúto.
<i>Ab. From me,</i>	Angni phrá,	Káng sho.
<i>Inst. By me,</i>	Ang jong,	Káng dóng.
<i>Com. With me,</i>	Ang lago,	Káng dosa.

* This is wanting save in the possessive form 'own.'

The pluralising particle *chár* is not usually applied to the first person, though always to the second and third; see on.

PLURAL.

<i>N. We,</i>	Jong,	Kyé.
<i>G. Of us,</i>	Jong ni,	King ko.
<i>D. To us,</i>	Jong no,	King eng.
<i>A. Us,</i>	Jong kho,	King eng.
<i>V. O we!</i>	Caret?	Caret?
<i>Loc. In us,</i>	Jong há, ou, nou,	King tá.
<i>! On us,</i>	Jong ni chou,	King ko rhúta.
<i>Ab. From us,</i>	Jong ni phrá,	King sho.
<i>Ins. By us,</i>	Jong jong,	King dong.
<i>Com. With us,</i>	Jong lago,	King dosa.
<i>Thou,</i>	Nang,	Ná.
<i>Of thee,</i>	Nang ni,	Náng ko.
<i>To thee,</i>	Nang no,	Néng.
<i>Thce,</i>	Nang kho,	Nóng.
<i>O thou!</i>	Caret?	Caret?
<i>In thee,</i>	Nang há, nou,	Náng tá.
<i>On thee,</i>	Nangni chou,	Náng ko rhúta.
<i>From thee,</i>	Nangni phrá,	Náng sho.
<i>By thee,</i>	Nang jong,	Náng dong.
<i>With thee,</i>	Nang lago,	Náng dosa.
<i>Ye,</i>	Nang chúr,	Nyé.
<i>Of you,</i>	Nang chúrni,	Ning ko.
<i>To you,</i>	Nang chúno,	Ning éng.
<i>Ye, you,</i>	Nang chúrkho,	Ning éng.
<i>O ye!</i>	Caret?	Caret?
<i>In you,</i>	Nang chur há, ou, nou,	Ning tá.
<i>On you,</i>	Nang chúrni chou,	Ning ko rhúta.
<i>From you,</i>	Nang churni phrá,	Ning sho.
<i>By you,</i>	Nang chúr jong,	Ning dong.
<i>With you,</i>	Nang chúr dago,	Ning dosa.
<i>He, she, it,</i>	Bi,	Wá.
<i>Of him,</i>	Bini,	O'kó, wáuko.
<i>To him,</i>	Bino,	Wéng.
<i>Him,</i>	Bikho,	Wéng.
<i>O he!</i>	Caret?	Caret?
<i>In him,</i>	Bihá, ou, nou,	Wáng tá.
<i>On him,</i>	Bini chou,	Wáng ko rhúta.
<i>From him,</i>	Bini phrá,	Wáng sho.
<i>By him,</i>	Bini jong,	Wáng dong.
<i>With him,</i>	Bini lago,	Wáng dosa.
<i>They,</i>	Bichúr,	U'bal.
<i>Of them,</i>	Bichúr ni,	U'bal ko.
<i>To them,</i>	Bichúr no,	U'bal éng.
<i>Them,</i>	Bichúr kho,	U'bal éng.
<i>O they!</i>	Caret?	Caret?
<i>In them,</i>	Bichúr nou,	U'bal tá.
<i>On them,</i>	Bichúrni chou,	U'bal ko rhúta.
<i>From them,</i>	Bichúrni phrá,	U'bal sho.
<i>By them,</i>	Bichúr jong,	U'bal dong.
<i>With them,</i>	Bichúr lago,	U'bal dosa.

POSSESSIVE PRONOUNS, &c.

Possessive pronouns precede their nouns. Possessive and relative pronouns are seldom employed in the inflected forms

of the personals, though these forms are common to both. Of the use of the relatives in any form the Bódo and Dhimál are very shy. Indeed, I doubt if their languages have any such words, though I have set down in the Vocabulary the evidently borrowed and seemingly perverted terms of others, and the misapplied ones of their own.

The interrogative pronouns 'who' and 'what,' they have, viz., Chúr and Má in Bódo, Háshú and Hai in Dhimál. These pronouns are declined after the general model of the personal ones.

DEMONSTRATIVE PRONOUNS.

As has been noticed, they serve for articles. Imbé is 'this,' and Hóbé 'that,' in Bódo; and in Dhimal *i* and *ú*, or, more formally, *ídong*, *údong* for 'beings,' *ítá*, *útá* for 'things.' Íbal, Úbal, signifying 'these' and 'those' in Dhimál, are considered the most express equivalents of the Bódo *imbéchúr* and *hóbé-chúr*. Thus a good deal of difference is established between the third personal pronoun and the demonstratives, though *íbal* of the Dhimál is evidently but the correlative of the personal pronoun Úbal.* I proceed to exhibit the declension of the proximate demonstrative.

SINGULAR.

<i>This,</i>	Imbé,	I'.
<i>Of this,</i>	Imbé ni,	I'ko, Yángko.
<i>To this,</i>	Imbé no,	Yéng.
<i>This,</i>	Imbé kho,	Yéng.
<i>Oh this!</i>	Caret ?	Caret ?
<i>In this,</i>	Imbé há, ou, nou,	Yáng tá.
<i>On this,</i>	Imbéni chou,	Yángko rhútá.
<i>From this,</i>	Imbéni phrá,	Yáng sho.
<i>By this,</i>	Imbéni jong,	Yáng dong.
<i>With this,</i>	Imbéni lago,	Yáng dosa.

PLURAL.

<i>These,</i>	Imbé chúr,	I'bal.
<i>Of these,</i>	Imbé chúrui,	Ibal ko.
<i>To these,</i>	Imbé cúr no,	Ibal éng.
<i>These,</i>	Imbé chúr kho,	Ibal éng.
<i>Oh these!</i>	Caret ?	Caret ?

* The demonstrative *ú* and the personal *wá* are probably the same word radically, *Wá* being but a vulgar pronunciation of *U'* vel *Voh*. The absence of an express third personal is so common in all languages that Smidt wittily observes—"I am No. 1, you are No. 2, and all others are nothing at all; that fellow or this, to wit, *Ille*, *Iste*."

<i>In these,</i>	Imbéchúr há, ou, nou,	Ibal tá.
<i>On these,</i>	Imbéchúrni chou,	Ibal ko rhúta.
<i>From these,</i>	Imbéchúrni phrá,	Ibal sho.
<i>By these,</i>	Imbéchúr jong,	Ibal dong.
<i>With these,</i>	Imbéchúr lago,	Ibal dosa.

Itá makes itáng and útá, útáng, in the dative singular; for the rest, these words, as well as idong, údong, are declined without change by means of the universal post-positions. So also the Bódo Hóbé, plural hobéchúr, follows the model of Imbé.

There are two great peculiarities in the use of the pronouns in these tongues; one is, that in both languages the pronouns frequently stand as the last word in the sentence, and this whether they be personal or possessive. The other peculiarity is confined to the Dhimál, and consists in the reduplication of the first and second persons* plural (we-ye) thus, from hinli, 'to laugh,' we have kyél hin *kyél*, 'we laughed,' nyél hin *nyél*, 'ye laughed.' Ubal hin, 'they laughed,' ceases to exhibit this characteristic mark. The possessive pronoun sometimes follows the governing noun, not usually. It will be observed from the above examples that the plural in most Bodo pronouns, and in many Dhimál ones, is formed by the respective postfixes chúr and bal. These are further distinctions between the declensions of the nouns and pronouns of these tongues.

NUMERATION.

The cardinal numbers extend only to 7 or 8 in Bódo, to 10 in Dhimál. Beyond these numbers the method of reckoning common to both people is by the Indian ganda and bisa, thus, 5 gandas are = 1 bisa or score, and 2 bisa = 40, 5 bisa = 100, and thus they contrive to reach the ne plus ultra of 200 or ten score. There are no ordinals in either tongue. The cardinal series is evidently the same in both tongues, and is derived from Tibet—the only instance of the kind I have noticed in their languages,† but I have not yet gone into comparisons of this sort, nor purpose to do so till I have

* Singular also. See on.

† 10 of the 60 words in Brown's List are identical in Dhimál and Tibetan; one in Bodo and Tibetan; 15 in Bodo and Gáró.

completed the whole contemplated series of Vocabularies for the Hills and Tarai, from the Bramapútra to the Káli or Ghágrá.

The following is the cardinal series of numbers, stript of their affixes.

English.	Bódo.	Dhimál.
One,	Ché,	E.
Two,	Gné,	Gné.
Three,	Thám,	Súm.
Four,	Bré,	D.ä.
Five,	Bá,	Ná.
Six,	Dó,	Tá.
Seven,	Sini,	Nhíi.
Eight,	...	Yé.
Nine,	...	Kúhá.
Ten,	...	Té.

To these the Bódo *prefix* the particles San or Sá, Man or Má, and Thai, according as human beings, other animals and things, or money, are in question. The numeral, with these

affixes, may either precede or follow the noun. Thus, Bihi²
¹sáché, one wife; ¹Híwá ²sánchez, one man; ²Búrmá ¹máché, one
²goat; ²Tháka ¹thai ²ché, one rúpee; * ¹Chokai ³manthán ²ménda,
²12 sheep or 3 ¹gandas of sheep.

The Dhimáls, again, have an immutable *postfix*, which is the word long, void of meaning like the Bódo prefixes. Thus *é* long is one, *gné* long two. This postfix is often omitted, as well as part of the noun to which the numeral is attached, with that love of ellipsis that has been already remarked on. Thus one day is properly *é* long nhítima; but the Dhimáls content themselves usually with Enhí. One man is Edíáng or Élong díáng; and thus it appears that in Dhimál the numeral always precedes the substantive. In Bódo, on the contrary, the numeral follows it or precedes it; generally the former.

* Chokai Vel Jokai, so Dou Vel Tou and Gorai Vel Korai. The mutation is no doubt euphonic and systematic, though the people are not aware of this, and generally prefer the harsher letters, I must say. The harsh sounds therefore are probably the more normal and appropriate. Thus Korai and not Gorai is the genuine Bódo commutative of the Hindi and Urdu Ghóra.

THE VERB.

Verbs express being, possession, or action. Those of the two former classes are very rare, or wholly wanting, in Bodo and in Dhimál. Those of the third class, if they belong to the primitive or simple type, are abundant. Verbs are divided by Grammarians into the active and passive, the transitive and intransitive or neuter, the personal and impersonal, the regular and irregular, the entire and defective, the compound and simple, the auxiliary and primary. Of these kinds, passives are formed in Bódo by means of the perfect auxiliary verb to be (jááno) added to the root of the primary, which root is the imperative, second person singular. In Dhimál there is no passive voice, though there is a past participle (nay, two) attached to the active voice, and in constant use as an adjective. A substitute for the passive voice is attempted to be found by the Dhimáls in a manner analogous to the Ūrdú and Hindi idiom, according to which a man less frequently says, 'I have been beaten by my brother,' than 'I have ²*eaten a beating* from my brother,' Bhaí sé már ³kháyá. So the Dhimál says ¹yollasho ²dánghai ³néncháhiká. But the parallel is not complete, for ³néncháhiká is a compound, made up of ¹nénli, to find, and ²cháli, to eat, so that the Dhimál idiom, literally rendered, is, 'I have found and eaten a beating from my brother.' Transitive and neuter verbs are, of course, common to both tongues; but neither, nor perhaps any language in the world, possesses the Ūrdú and Hindi facility of transmuting the latter into the former, as ¹úthná, ²úthána; ³chalna ⁴chalána, ⁵samajhná, ⁶samjhlána, &c., *ad infinitum*. The only contrivance of this sort known to the Bodo and Dhimál languages is the compounding of the verb hotno, to give, in Bódo, and of the verb páli, to do, in Dhimál, with the root of the neuter verb, which it is proposed to make active; thus from ¹lángno, to begin, n, comes ²háng hotno, to begin a, and from ³mholili n, ⁴mhoi páli; a in Bódo and Dhimál respectively. In Bódo, ⁵japno, to be finished, is made active by prefixing the imperative of the verb to do, thus ⁶moujapno. Of impersonal verbs I have nothing to say. Of reflected or

deponent verbs I have found no trace. Verbs in general are very regularly conjugated according to *one* regimen, irregular verbs being rare in Bódo, and rarer in Dhimál. Jéngli, to be, is an irregular in Dhimál, as in so many other tongues. I scarcely know another instance in Dhimál; but in Bódo hotno, to give, húino, to be able, phoino, to come, with some others, are irregular in one or more tenses. Of defective or fragmentary verbs, the Bódo auxiliary dong and dongman, equivalent, I apprehend, to the hún and thá of Úrdú and the hou and bhayou of Hindi, and the Dhimál auxiliaries, khíka, híká, and ángká, fragments of verbs of similar meaning with dongman, are samples. Compound verbs other than those already spoken of, whereby neuters are made active, are very rare, as I have already hinted under the head of nouns. Wherever they exist they are formed in the manner of neuters made active. The auxiliary verbs have been already mentioned, in part, as defectives. To those there spoken of we must here add the Bódo regular and perfect verb júino, to be, which is of the highest value, as the sole means of forming the passive voice, by postfixing its various inflections to the root of the primary verb in the active voice. *Per se*, it is little used, the Bódo (and Dhimál) seeming to think that talk of mere existence is neither very profitable nor very intelligible. The Dhimál auxiliaries, khíka, mhíka, nhíka, híka, ángká, are of the last importance, as forming the sole means of conjugating all verbs. From much inquiry through the medium of multiplied sentences—not of direct questions, which I found wholly futile and worse—I infer that the three first of the above five words are really one and the same, only varied for the sake of euphony, but upon principles too subtle for ready detection by a stranger; that all the three represent the *present* tense, indicative mood, of the fragmentary verb to be or to do; * that híka, the fourth word, represents the *past* tense of the same or a similar verb; and that ángká, the fifth word, stands in like manner for the *future* tense. These words are modified by genuine inflection,†

* Take the style of English conjugation as a help to appreciate this peculiarity, I do love, I did love, I will love.

† Is this inflection, after all, nothing more than the reduplicated pronoun

to suit the persons of the singular number, and the whole may be tabularised thus:—

SINGULAR.

1st. person, Ká khika : Ká mhika : Ká nhika : Ká hika : Ká ángká.

2d. person, Ná khina : Ná mhina : Ná nhina : Ná hina : Ná ángna.

3d. person, Wá khí : Wá mhí : Wá nhí : Wá hí : Wá áng.

PLURAL.

1st. person, Kyél khi kyel : * K. mhi k : K. nhi k : K. hí k : K. áng k.

2d. person, Nyel khi nyel : N. mhi n : N. nhi n : N. hí n : N. áng n.

3d. person, Ubal khí : Ubal mhi : Ubal nhí : Ubal hí : Ubal áng.

The three first of these are apparently equivalent to the English verbal sigñs, 'do,' 'am;' the next to 'did,' 'was,' 'have,' 'had;' the last to 'shall,' 'will.' The student will find these remarks a key to the whole process of conjugation in Dhimál verbs. He has only to prefix the root of the verbs he wishes to conjugate to the above auxiliaries, and he at once obtains all of conjugation that the language exhibits; for the imperative or root, the infinitive and the participles, have, each and all, a single and inflexible form.

Should the conjecture hazarded in the foot-note of the last page prove well founded—and there seems every probability of its proving so—a very singular state of things would be the result; for we should then have the whole process of conjugation of Dhimál verbs accomplished by affixing an invariable auxiliary verb or verbal particle (viz., khí or hí or áng) to the root of the primary verb, with reduplication of the first and second pronouns, both singular and plural. Whether that particle or verbal fragment be really one or three, and whether significant or meaningless, are doubts which higher grammatical skill than I can pretend to, may go far to settle.† The people use their language with extreme carelessness, even in regard to those grand distinctions of time, the past, the present, and the future; and

added to the root, after the manner of the plural? Bopp says all personal inflection was originally pronominal, and Bunsen in his Egypt gives us samples from the oldest language on earth of pronouns used indifferently either as independent prefixes or as servile postfixes.

* The double pronoun is marked by its initial letter only, to save space.

† I am now satisfied that these so-called particles are fragmentary verbs like *thá* in *Udú*, and *bhaya* in *Hindi*, or 'do,' 'did,' 'will do' in *English*. 'Must,' 'ought,' &c., being invariable in form, are yet nearer approximations.

though I have stated, as the result of much investigation, that *khí* denotes 'the present,' *hí* 'the past,' and *áng* 'the future,' I cannot deny that I have often found the whole three employed promiscuously. Possibly, therefore, the three may prove to be only one, and even to have some connection with the perfect verb *jéngli*, to be analogous to that which seems to conjoin the fragmentary verb *hún, thú, hou, bhayou*, with the perfect verb *hóná*. *Hí* is often employed in the sense of

the *Ūrdú* *hai*, 'is;' as, for example, 'who is there?' *Háshú*¹
hi,² exactly equivalent to *kón hai?* rather *lón thú?* in the past tense. 'Who was it?' as if he were gone.* And though *hí* may be alleged to be a contraction of *jéhi*, which is deduced regularly from the perfect verb *jéngli*, 'to be,' yet, on the other hand, I see not any necessity for excluding the conjecture of an affiliated fragmentary verb consisting of *hí* solely, and *khí* and *áng* may possibly be of the same nature. That *mhi* and *nhí* are euphonic variations merely of *khí* I have no doubt whatever. Under the head of compound verbs I ought to have observed, that in *Bódo* such as express repetition or reiteration have the reiterative adverb placed in the *centre* of the *verb*, between its radical and inflected portions; thus, *phoino*, 'to come;' *phoi-phín-no*, 'to come *again*;' and that both in *Bódo* and *Dhimál* there is a useful set of quasi-compound verbs formed, as in *Ūrdú* and *Hindi*, by verbs equivalent to their *chukná* and *lagná*. These are in *Bódo*, *khángnó* and *lángnó*; in *Dhimál*, *hóili* and *téngli*. But whereas in the former tongues these accessory verbs are added sometimes to the imperative and sometimes to the infinitive of the primary verb (*márchúka*, *honé laga*), in the latter languages they are subjoined solely to the imperative, which in all four languages alike is likewise a verbal noun.

In most cultivated tongues there are several regimens for the conjugation of verbs, and under each regimen or model are comprised a great variety of moods and tenses, all which,

* The past tense is invariably used whenever the act is, or seems to be, over and passed.

as well as the numbers and persons of each tense, work changes upon the radical form of the verb, whether by inflective or auxiliary increment.

In Bódo and Dhimál there is apparently but one regimen for the conjugation of all verbs, which is accomplished by means of inflection in Bódo, of auxiliaries (immutable, verbal fragments) in Dhimál. This regimen exhibits great simplicity in both tongues, there being but three moods, the imperative, the infinitive, and the indicative,* and the last only admitting of a variety of tenses, which are limited to three, or, the absolute present, the absolute past, and the absolute or simple future. If a Bódo would express the time of the action with greater precision, he obtains an imperfect present by means of the auxiliary dong (thus, mou, 'do'; mou-dong, 'I am doing'); an imperfect past by means of dongman (thus, mou dongman, 'I was doing'); an emphatic past by means of the separate verb khángno, 'to be ended' (thus, mou, kar, khángbai, chúka, 'I have,' 'it is,' 'entirely done'); or else he marks decisively the three grand divisions of time, or any one of them, by prefixing an adverb of time (dáno, 'now,' 'this instant'; sigáng, 'previously,' 'in the past'; yúnó, 'afterwards,' 'in the future'). Of these methods of marking time with precision, the last alone appears to be available to the Dhimáls, although the careless manner in which they employ their sole conjugational index of time (khika, hika, and ángká, supposed to represent respectively the 'present,' 'past,' and 'future') would seem to render further expedients more needful to them than they are to the Bódo. The Dhimál adverbs of time, corresponding to the Bódo ones just given, are élang, lámpáng, and nhúcho respectively, and these likewise are placed before the verb as in the Bódo tongue. In Dhimál there is no passive voice; in Bódo the passive is formed precisely as in English; thus, shúno, 'to strike'; shú jáno, 'to be struck.' In Bódo, however, the auxiliary follows instead of going before the primary verb. There are two numbers, and three

* There are vague traces of a subjunctive mood in Mecch, formed by the postfix blá; thus, 'if I should go,' áng tháng blá. But in general the future indicative denotes contingency. 'Power' and 'will' are denoted by separate verbs, and 'duty' also.

persons in each number, both in Bódo and Dhimál. In Bódo number and person have no effect upon the verb, nor in Dhimál either, if, as conjectured, the second syllable of the Dhimál auxiliaries (*khiká*, *khindá*, *khi*, *et sic de cæteris*) be reduplicated pronouns, and not inflections. The imperative mood has but one tense and one *person* in both tongues, viz., the second person singular; and to this the negative is prefixed (*dá* in Bódo, *má* in Dhimál). In Bódo this proper verbal negative (*mat* in Úrdú) is nearly confined in its use to the imperative. In Dhimál it is as constantly applied to the infinitive, thus creating a very useful class of contrasted verbs (*dóángli*, 'to be able'; *má dóángli*, 'not to be able'; *khángli*, *vèle*, 'to will'; *má khángli nolle*, 'not to will' or 'wish'). This function is discharged in Bódo by the general primitive *gáyá*, contracted to *gai*, and put as usual between the radical and inflected part of the verb (*hááno*, 'to be able'; *háägaino*, 'to be *unable*'). This contrasted negative is likewise universally obtained in Bódo verbs by varying merely the terminal vowel, whether simple or diphthong ('Do you go or not?' *Thangoná thangá?* 'Will you go or not go?' *Thángnai ná thángá?*). The infinitive mood has only a present tense, and there is nothing more analogous to gerund or supine than the three participles, viz., a present, a past, and a remote past, the extensive use of which in lieu of conjunctions and of relative pronouns is very characteristic of both tongues. The root of the verb, as already frequently noted, is the imperative, and it is peculiar to these tongues that they form all tenses and compounds from it, and seldom or never from the participles or infinitive. From this root, in Bódo, the present tense (indicative) is formed by adding *ó* (go, if a vowel precede) for all the persons of both numbers; the past by *á* (*yá*, if a vowel precede) or *bai*; the future by *nai*; the infinitive by *nó*; the present participle by *in*, the past participle (like the past tense) by *á* (*yá*, if a vowel go before); and the remote past participle by *náné*.*

In Dhimál the inflective increments, as above enumerated, are either *khí*, impersonal, or *khika*, *khina*, *khi* for the three

* This last is equivalent to the *kar ké* of Úrdú, aptly called the conjunctive participle.

persons; hí, impersonal, or hika, hina, hí; áng, impersonal, or ángká, ángná, áng; lí, katang, ká, téng.

The passive voice in Bódo is conjugated precisely as is the active, while in Dhimál there is no such thing as passive voice. In neither tongue is there anything like honorific tenses or phrases of any sort. We may now conclude the subject of verbs with some samples of conjugation.

<i>English.</i>	<i>Bódo.</i>	<i>Dhimál.</i>
<i>Go !</i>	Tháng,	Hadó,
<i>Go not !</i>	Dá thág,	Má hadé.
<i>To go,</i>	Thág no,	Hadéli.
<i>Going,</i>	Thág in,	Hadé ka tang.
<i>Gone,</i>	Thágá,	Hadé ká.
<i>Having gone,</i>	Thág náné,	Hadé téng.
<i>I go,</i>	Áng thágó,	Ká hadé khiká.
<i>Thou goest,</i>	Nang thágó,	Ná hadé khiná.
<i>He goes,</i>	Bí thágó,	Wá hadé khi.
<i>We go,</i>	Jong thágó,	Kyel hadé khi kyél.
<i>Ye go,</i>	Nang chúr thágó,	Nyel hadé khi nyel.
<i>They go,</i>	Bíchúr thágó,	Úbal hadé khi.
<i>I went,</i>	{ Áng thágá or thág- bai,	{ Ká hadé hika.
<i>Thou wentest,</i>	Nang thágá or bai,	Ná hadé hiná.
<i>He went,</i>	Bí thágá or bai,	Wá hadéhi.
<i>We went,</i>	Jong thágá or bai,	Kyel hadéhi kyél.
<i>Ye went,</i>	{ Nang chúr thágá or bai,	{ Nyel hadéhi nyel.
<i>They went,</i>	Bíchur thágá or bai,	Úbal hadé hi.
<i>I will go,</i>	Áng thág nai,	Ká hadé áng ká.
<i>Thou wilt go,</i>	Nang thág nai,	Ná hadé áng ná.
<i>He will go,</i>	Bí thág nai,	Wá hadé áng.
<i>We will go,</i>	Jong thág nai,	Kyel hadé áng kyel.
<i>Ye will go,</i>	Nang chúr thág nai,	Nyel hadé áng nyel.
<i>They will go,</i>	Bíchur thág nai,	Úbal hadé áng.
<i>Come !</i>	Phoi,	Lé.
<i>Come not !</i>	Dá Phoi,	Má lé.
<i>To come,</i>	Phoino,	Léli.
<i>Coming,</i>	Phoi in,	Lé katang.
<i>Come,</i>	Phoi yá,	Lé ká.
<i>Having come,</i>	Phoi náné,	Lé téng.
<i>I come,</i>	Áng phoigo,	Ká lé khiká.
<i>Thou comest,</i>	Nang phoigo,	Ná lé khiná.
<i>He comes,</i>	Bí phoigo,	Wá lé khi.
<i>We come,</i>	Jong phoigo,	Kyel lé khi kyel.
<i>Ye come,</i>	Nang chúr phoigo,	Nyel lé khi nyel.
<i>They come,</i>	Bíchúr phoigo,	Úbal lé khi.
<i>I came,</i>	Áng phoi bai or yá,	Ká lé hika.
<i>Thou camest,</i>	Nang phoi bai,	Ná léhi ná.
<i>He came,</i>	Bí phoi bai,	Wá léhi.
<i>We came,</i>	Jong phoi bai,	Kyel léhi kyél.
<i>Ye came,</i>	Nang chúr phoi bai,	Nyel léhi nyel.
<i>They came,</i>	Bíchúr phoi bai,	Úbal léhi.
<i>I will come,</i>	Áng phoi nai,	Ká lé ángká.
<i>Thou wilt come,</i>	Nang phoi nai,	Ná lé ágná.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
<i>He will come,</i>	Bi phoi nai,	Wá léang.
<i>We will come,</i>	Jong phoi nai,	Kyel léang kyel.
<i>Ye will come,</i>	Nang chú phoi nai,	Nyel léang nyel.
<i>They will come,</i>	Bichúr phoi nai,	U'bal léang.
<i>Eat !</i>	Já,	Chá.
<i>Eat not !</i>	Dá já,	Má chá.
<i>To eat,</i>	Jánó,	Cháli.
<i>Eating,</i>	Jáyin,	Chákatang.
<i>Eaten,</i>	Jáyá,	Cháká.
<i>Having eaten,</i>	Jánáné,	Chá téng.
<i>I eat,</i>	Ang jágó,	Ká chá khiká.
<i>I ate,</i>	Ang jabai or jáyá,	Ká chá hiká.
<i>I will eat,</i>	Ang jánai,	Ká chángká (for chá ángka).
<i>Speak,</i>	Rai,	Dóp.
<i>Speak not,</i>	Dárai,	Má dóp.
<i>To speak,</i>	Raino,	Dópli. •
<i>Speaking,</i>	Raiyin,	Dóp katang.
<i>Spoken,</i>	Ráyá,	Dópká.
<i>Having spoken,</i>	Rai náné,	Dóp téng.
<i>I speak,</i>	Ang raigo,	Ká dóp mhiká.
<i>I spoke,</i>	Ang raibai,	Ká dóp hiká.
<i>I will speak,</i>	Ang rainai,	Ká dóp ángká.
<i>Be,</i>	Jáa,	Jé.
<i>Be not,</i>	Dá jáa,	Má jé.
<i>To be,</i>	Jáano,	Jéngli.
<i>Being,</i>	Jáayin,	Jéng katang.
<i>Been,</i>	Jáyá,	Jéngká.
<i>Having been,</i>	Jánáné,	Jéng téng.
<i>I am,</i>	Ang jáázo,	Ká jéliká.
<i>I was,</i>	Ang jaabai,	Ká higá hiká.
<i>I will be,</i>	Ang jáanai,	Ka jénká (for jó ángka).
<i>Strike !</i>	Shó,	Dáng hai.
<i>Strike not !</i>	Dá shó,	Ma dáng hai.
<i>To strike,</i>	Shúnó,	Dáng haili.
<i>Striking,</i>	Shú in,	Dáng hai katang.
<i>Stricken,</i>	Shúu,	Dáng hai ká.
<i>Having struck,</i>	Shónáné,	Dáng hai téng.
<i>I strike,</i>	Ang shógó,	Ká dáng hai khiká.
<i>I struck,</i>	Ang shúá or shúbai,	Ká dáng hai hiká.
<i>I will strike,</i>	Ang shonai,	Ká dáng hai ángká.
<i>Be thou stricken,</i>	Shó jáá,	...
<i>Be thou not stricken,</i>	Dá shó jáá,	...
<i>To be struck,</i>	Shó jááno,	...
<i>Being struck,</i>	Shó jááyin,	...
<i>Having been struck,</i>	Shó jaaya,	...
<i>I am struck,</i>	Ang sho jáágo,	...
<i>I was struck,</i>	Ang shó jáábai,	...
<i>I shall be struck,</i>	Ang shó jáánai,	...
<i>Desire !</i>	Labai,	Kháng.
<i>Desire not !</i>	Dá labai,	Má kháng.
<i>To desire,</i>	Labaino,	Khángli.
<i>Desiring,</i>	Labaiyin,	Kháng katang.
<i>Desired,</i>	Labaiyá,	Khánká.
<i>Having desired,</i>	Labaináné,	Kháng téng.
<i>I desire,</i>	Ang labaiyo,	Ka kháng khiká.
<i>I desire not,</i>	Ang labai gaigo,	Ká má kháng khiká.
<i>I am desiring,</i>	Ang labai dong,	Ká eláng kháng khika.
<i>I was desiring,</i>	Ang labai dongman,	Ká láupáng kháng khika.

<i>English.</i>	<i>Bódo.</i>	<i>Dhimál.</i>
<i>I desired,</i>	Ang labaibai,	Ká kháng hika.
<i>I will desire,</i>	Ang labainai,	Ka khángká (for kháng ángká).
<i>Give,</i>	Hót,	Pi.
<i>Give not,</i>	Dá hót,	Mápi.
<i>To give,</i>	Hótú,	Pili.
<i>Giving,</i>	Hotnin,	Pi katang.
<i>Given,</i>	Hotná, Húá,	Píká.
<i>Having given,</i>	Hotnáné,	Pi táng.
<i>I give,</i>	Ang Hóyá,	Ká pi khiká.
<i>I gave,</i>	Ang hotbai or húá,	Ká pi hiká.
<i>I will give,</i>	Ang hogon,	Ká pi áng ká.
<i>Be able!</i>	Háá,	Dóang,
<i>Be not able!</i>	Dá háá,	Má dóang,
<i>To be able,</i>	Hááno,	Dóangli (dóngli per ellipsis).
<i>Being able,</i>	Hááyin,	Dóang katang.
<i>Been able,</i>	Hááyá,	Dóangká.
<i>Having been able,</i>	Háá náné,	Dóang téng.
<i>I am able,</i>	Ang háágo,	Ká dóang khiká.
<i>I was able,</i>	Ang Háábai,	Ká dóang hiká.
<i>I shall be able,</i>	Ang Háánai,	Ká dóang ángká (dóangká vulg.).

INDECLINABLES.

These highly useful parts of speech which give precision to all the others, whilst they connect them into well-knit sentences, are sadly deficient in the Bódo and Dhimál languages. Here more than any where, and almost only, I trace evidence of systematic borrowing and very clumsy assimilation. For the adverbs of place, time, quantity, quality, mode, and for the conjunctions the Vocabulary must be consulted; nor is there anything needful to be added in this place. Conjunctions of pure or unborrowed character are very rare * both in Bódo and Dhimál, and this circumstance, together with the habitual neglect of those post-positions which denote the cases of nouns, causes the sentences to hang very loosely together. Euphony, however, is studied, and the euphonic particles, which are the chief links of the construction, may be properly regarded as conjunctions. In Bódo the chief ones are, *bo*, *no*, *ná*, *á*, *yá*, *má*. All are postfixes and insignificant, except the last, which has an intensive sense, as *hágrá*, 'a jungle,' *hágrá má*, 'a great jungle or forest.' In Dhimál there are fewer of these euphonic links of sentences, and indeed I remember distinctly but one, which is *sá*, and is void of meaning. Prepositions

* The want is cleverly evaded by means of the participles, *à la Turque*.

in these languages, as in others, govern various cases, of which some examples have been given, and more may be drawn from the subjoined sentences. Adverbs generally precede, but sometimes follow, the verb or nouns whose sense they qualify, and in close juxtaposition to which they are always found. I have met with no method of converting adjectives into adverbs, and this may account in part for the poorness of these tongues in indeclinables. Participles perform the function of conjunctions, as in Turki.

Sentences illustrative of the above rules of grammar and of the construction of the Bodo and Dhimál languages:—

Yesterday I went to the forest to cut timber. To-day I am going to the jungle, to cut grass; and to-morrow I shall go to the village, to choose a fit site for building a house on.

Bodo.—Miá áng thánga hágrámou, lóngphóng phónó.
Áng diné hágrou thángdong thuré hánó. Gábún áng phárou tháungnai núpthi majáng naino, jérúbo nóokho lúnó labaigo.

Dhimál.—Ánji ká hadékhiká bada díncha tá, sing pálli. Náni mhoiká dínchá tá hadékú (for hadékhiká), naimé chéli. Júmni ká dératá hadéung (ká), sá dāmli, elká chol (éng) khángli.

The big boy beat the big girl, till she began to cry.

Bodo.—Hiwágotho gedetná hinjougotho gedetna shúa, bini phrá gápmá dongman.

Dhimál.—Bada chan badá chám déng (for diéng) dánhahí, kólá wá khárli ténglí.

The large pig has given six young, three males and three females.

Bódo.—Yó²má gédét¹na yoshá⁵ má⁴ló (klo) * gúp³haiyá⁶; má-
thám⁷ jó⁸lá⁹; matham jó.

Dhimál.—Badá¹ páyá² tú⁴long chan⁵ jé³hi; sú⁶mlóng⁷ dánk⁸há⁹,
sú⁸mlong mahani.

The girl is older than the boy, but the boy is taller than the girl.†

Bódo.—Hinjougothoā⁶ gibí, híwá⁶ gothóā⁶ gó⁶dó⁶i; tó⁶blábo⁶
hinjougo thono h́wágothóā⁶ jou (for gajou) sin.

Dhimál.—Wá⁶val chan⁶ nhá⁶ (dong) bé⁶val chan⁶ sú⁶iná⁶ hí; tai
bé⁶jan nhá⁶dong wá⁶jan dhángá⁶ hí (hí for jehi).

The horse is fatter than the cow, but the cow is less fleet than the horse.

Bódo.—Múshú⁶jono goraiya gúp⁶húng⁶ shín; tó⁶blábo⁶ múshú-
jono⁶BO† gorai gakhri sin.

Dhimál.—P'á⁶ nhá⁶dong ónyhá⁶ gándi⁶ hí; tai plá⁶ nhá⁶dong
ónyhá⁶ chú⁶kká⁶ hí.§

This pen is longer than that knife.

Bódo.—Imbé⁶ kalam hó⁶bé⁶ dá⁶bá⁶ galou⁶ sin.

Dhimál.—Ú⁶tá⁶ chú⁶ri nhá⁶dong ita⁶ kalam rhínká⁶ hí.

This pen is the longest of all.

Bódo.—Boinobo⁶ mánino⁶ imbé⁶ kalam galou⁶ sin dong.

Dhimál.—Sogiming⁶ nhá⁶ (dong) itá⁶ kalam rhínka.

What (is) your name?

Bódo.—Nangni⁶ your, munga⁶ name, má⁶ what, mung⁶ name.

Dhimál.—Hai⁶ what, ming⁶ name, nangkó⁶ your's.

¹ When you ²called me ³I was ⁴within the ⁵house, and ⁶did not ⁷hear.

Bódo.—Jé¹lá² nang⁴ áng³khó⁵ lí⁸ng⁷hotbai⁶ áng⁹ nó⁹o singou⁹ já⁹ābai,
khanáyé.

* Sign of case, or elliptical omission, supplied within brackets.

† The comparative style not used in this member of the sentence, which literally means girl old, boy tall.

‡ Expletive particles marked by italics; double expletives by small capitals.

§ Literally, than the cow the horse fat, but than the cow the horse fleet.

Dhimál.—¹Jé²lú ná ³kailiná ⁴kéng, ⁵ká ⁶higáhiká ⁷sáko-liptá.

⁹*Má* hinhiká.*

Who is (there)? It is I.

Bódo.—Chúr dong. Ang dong.

Dhimál.—Háshú hí. Ká hiká.

It was so or thus. It is not so now; but it will be so again to-morrow.

Bódo.—Ríshá dongman. Dáno úripúsá géyá. Gábún ríshá jáá phin nai.

Dhimál.—Úsáng higáhi. Eláng úsáng* manthó. Júmui úsáng nhéchuto jáéng.

Why say so? It is false!

Bódo.—Máno idi raigo. Óngá.

Dhimál.—Hai pálé úsáng dópkhiná. Micchá jéng (for jé áng).

As it was, so it is.

Bódo.—Jiring dóngman, úring dong.†

Dhimál.—Jédong higáhi, kódong hí (for jéhi).

Will you go with me to the hills?

Bódo.—Nang ángjong hájóhá tháng nai.

Dhimál.—Ná káng dosa dántá hángná (for hadéáng ná).

I will go. I will not go.

Bódo.—Áng thágnai. Áng thangá.

Dhimál.—Ká hánká (hadéángká). Ká má hánká.

Did you go with him? I did not go.

Bódo.—Nang bijong (lagoche together) thángá. Thángí.

Dhimál.—Ná wáng dosa haina (for hadéhina).

Má haiká (for hadéhika).

Is he here, or not?

Bódo.—Imbóhá jáágo, ná géyá.

Dhimál.—Ishó jéhi, ná máhi (má jéhi).

Is it so (fact), or not?

Bódo.—Óngó, ná óngá.

Dhimál.—Jéhi, ná májéhi. (Precisely, hast yá nést.)

Yesterday I was beaten by Birna for leaving the calves in the cultivation.

* Here is a sample of sheerly direct construction in *Dhimál*.

† Or, Jiring jáábai, úring jáágo.

Bódo.—Áng miá Birnáni ákhai* jong shojayá, húnou múshúgalai phúr (kho) hógárnáné. (Past participle *always* if the act be done.)

Dhimál.—Ká ánji Birnako khúrdong dánh hai néncháhi, léngtá piá ko changalai (éng) láppíká.

Alas! I was yesterday beaten without fault.

Bódo.—Chi! chi! miá áng dóshgéyá (*lámáno*) shójáyá.

Dhimál.—Hai! hai! dóshmánthó ká ánji dánh hai nénchá-hiká.

¹ He was killed by a ² tiger, and when we ³ went to look for his ⁴ remains, we found nothing but ⁵ shreds of his ⁶ clothes.

Bódo.—Mochájong wátjáübai; ² jélai ¹ jong, bini ³ bégéng ⁴ nai-grúno ⁵ thángá, ⁶ sélai ⁷ hísri ⁸ bánó ⁹ maná, mangbo ¹⁰ máné [any thing (else) found not].

Dhimál.—Khúná ² dong ¹ chá ³ néncháhi, ⁴ jélá ⁵ kyel ⁶ wéngko ⁷ hárá ⁸ bhóli ⁹ hadéhi ¹⁰ kyel, ¹ télá ² théká ³ dhábá (éng) ⁴ kyel ⁵ nénhi ⁶ kyel, aro [else], haidong [anything], ⁷ mánthó [not].

The mouse was killed by the cat, and the cat was killed by the dog.

Bódo.—Injotna mouji jong wáthat jáyá, moujiä choïma jong wát phin jáyá.

Dhimál.—Júhá ménkou sho shé néncháhi úthoï ménkou khiá dong shé nénchahi.

I struck him and he struck me, and thereon we fought.

Bódo.—Áng bikho shúa biö ángkho shúa, yúnó jong khom-jalábai.

Dhimál.—Ká wéng dánhahi hika, wú kéng dánhahi hí kólá kyel púchú hí kyel.

Having so said, he departed.

Bódo.—Rishá raináné, thángbai.

Dhimál.—Üsáng dóp téng, hadéhi.

Having beaten his own wife, he fled for shame.

Bódo.—Gouini bihi (kho) shúnáné, lájinini khat lángbai (or khatbai).

* Literally, by the hand of Birna; and so in *Dhimál*.

Dhimál.—Tai (ko) bé (wal) éng dánh haiká, léder téng khat nhi (nhi=khi or hí).

He goes laughing.

Bódo.—Minin minin thánhdong.

Dhimál.—Lénkatáng lénkatáng hadékhi.

He comes crying.

Bódo.—Gapmin gapmin phoidong.

Dhimál.—Khárvatáng khárvatáng lékhi.

He goes speaking.

Bódo.—Raiin raiin thángo.

Dhimál.—Dópkatáng dópkatáng hadékhi.

Having come, he will speak.

Bódo.—Phoináné, rainai.

Dhimál.—Léténg sá, dópáng.

Having gone, he finished his business,

Bódo.—Thángnáné, hobbá (kho) moujapbai.

Dhimál.—Há (dé) téng sa kám jéhi.*

I shall be beaten to-morrow for not having finished the work.

Bódo.—Gábún áng shojáúinai, máno, hobbá háúgai.†

Dhimál.—Kám ‘work,’ (eng) ‘the,’ ma ‘not,’ páká ‘done,’ kónáng ‘because,’ ká ánji dánhái nénchángká (for chá ángká).

A beaten dog is good to nothing.

Bódo.—Sojáyá choimá, mangbo ‘any,’ hobbáno ‘work,’ (for) údaiyá (údaiyá ‘useless’).

Dhimál.—Dánhái néncháka kái, haibo ‘any,’ kám ko ‘use,’ má ‘not.’

Spoken words are quickly forgotten.

Written words are not soon obliterated.

Bódo.—Ráyá kothá, gakhri bou jáú bai litnai; kothá, gakhri gomatuá.

Dhimál.—Dópká kothá, dhimpá nílká,‡ lekhika kothá, má§ páká (idiomatic?).

Yesterday he came, but the work was done previously.

* A strong idiom if correct; literally, the work ‘was,’ fuit; so p. 93, chan jéhi for ‘has produced young.’

† Literally, for ‘why?’ I was unable for the work.

‡ Nílká ‘forgotten’; Mápáká ‘not done.’ I could not obtain the trace of a passive save the participle by any variety of questions.

§ Má páká is probably a contraction for níl má páká.

Bódo.—Bi mía phoiyá, kintú habba sigáng japbai.

Dhimál.—Ánji léhi 'came,' wá 'he,' kintú kám lámpáng hóihí.
If I find him I will beat him.

Bódo.—Jéla áng bikho mano, óla bikho, 'him,' shonai 'will beat,' áng 'I.'

Dhimál.—Jéla ká wéng nénangká, óla wéng dǎng haiángká.
Will you eat, or not?

Bódo.—Jánai, ná jáyá (or jáyá gai).

Dhimál.—Chángná, ná má chángná (chá ángná).
Will you sit down, or not?

Bódo.—Jòónai, ná jówá.

Dhimál.—Yóngángná, ná má yóngángná.
Will you speak, or not?

Bódo.—Rainai, ná ráyá gai.

Dhimál.—Dópángná, ná má dópángná.
Go quickly, Birná is gone.

Bódo.—Thó (familiarly for tháng) gakhri, Birná * thángbai

Dhimál.—Dhimpá hadé, Bírná hadéhi.
Go alone; I am going to the village.

Bódo.—Tháng nang háshing, áng thánghong pharou.*

Dhimál.—Ekélang hadé, ká dératá hadéángká.
I am not going to-day. I shall go to-morrow.

Bódo.—Diné áng thángá, Gábún thánghai.

Dhimál.—Náui ká má hánká (for hadéungká) júmni hadé-
ángká.

He was false. He is true.

Bódo.—Santalén jáábai, Ghám jáágo.

Dhimál.—Micchá higáhi, Élká jéhi.

That boy is fat. That boy is very thin.

Bódo.—Imbé gotho gúphúng dong, Hóbé gotho gaham dong.

Dhimál.—Ídong chan dhámka hí, Údong chan chóp mhi
(mhi = khi).

Father, and mother, and child.

Bódo.—Bi bipha, bi bima, bi bisha.

Dhimál.—Aba, ama, chan.

1. Eaten by a tiger.

* In these two instances the construction is as direct as in English, and would, I think, have been found so oftener if the Urdú questions had not told on the replies.

2. Ab homine stuprata.

3. Beaten by a hand.

Bódo.

1. Mochá jong jájáyá.

2. Hiwa jong khot jáyá.

3. Ákhai jong shójáyá.

Dhimál.

1. Khúnásho chá nén cháká.

2. Wával dong lú nén cháká.

3. Khúr sho dánhái nen cháká.

Given things how shall I take back ?

Bódo.—Hotnai jinis bré ‘how,’ láphinnai ‘take back shall,’ ang ‘I.’

Dhimál.—Píká jinis hésá ‘how,’ nhéchuto ‘back,’ rhú ‘take,’ ángká ‘shall I.’

Heard words why should I hear again ?

Bódo.—Khanáyá kothá máno raiphinnai (‘shall I hear,’ future).

Dhimál.—Hinká kothá haipáli nhéchuto hin ang ká (‘shall I hear,’ future).

The man who told you so is your own friend.

Bódo.—Jai nangkho idi raibai, bí ‘he,’ gúshtí ‘friend,’ nangni ‘yours.’

Dhimál.—Jai úsúng, dópmhi keng wái taiko ‘own,’ díang ‘man.’

¹ ² ³ ⁴ ⁵
The man whom you seek is dead.

² ³ ⁴ ¹ ⁵
Bódo.—Jékho nang naigrúgo bí ‘he,’ thóibai.

³ ⁴
Dhimál.—Jidongdiáng ‘what man,’ rhékhiná kódóng ‘that,’ díang ‘man,’ síhi.⁵

With what shall I plaster this wall ?

Bódo.—Imbé injurá májong litnai.

Dhimál.—Ithai bérhém haion lépángká.

What do you want ? and what are you saying ?

Bódo.—Bí ‘and,’ má ‘what,’ bídong ‘wanting,’ bí ‘and,’ ma ‘what,’ raidong ‘saying’ (conjunction repeated : so above).

Dhimál.—Hai rhékhiná, hai dópkhiná.

The nátech is begun, come and see it.

Bódo.—Moshá hángo, thánguáné ‘having gone,’ bikho ‘it,’ nai ‘see.’

Dhimál.—Híali téng hí, hátengsa ‘having gone,’ útáng ‘it,’ dó ‘see.’

The nátech is over, I will not go.

Bódo.—Moshá khángbai, áng thúngá.

Dhimál.—Híäli hoíhí, ká má hángká (hadéangka).

Having finished that job, he went to do the other.

Bódo.—Hobé habbá háánáné (or moujapnáné) gúbún hobba (kho) mouno thág bai.

Dhimál.—Útá káméng hoipáténg, bhináng kám (eng) páli hadéhi.

He wished to go with us yesterday, but was not able. To-day he is able, and willing to go.

Bódo.—Bi jong jong má thángo labai bai, háá (yá) gai; Diné hááyin, * thángo labaigo.

Dhimál.—Wá júmni king dosa háli (hadéli) kháng hí; má dóngghí (dóangghí). Náni háli dóng katang, † wá khángkhi háli.

Are you able (to do it) or not?

Bódo.—Nang háágó, ná háágé (gé for gai).

Dhimál.—Ná dóngghí khiná ná ma dánkhiná (dáng for dóang). From Siligóri to Dorjiling how many cós?

Bódo.—Siligori ni phrá Dorjiling chim, chéwá piché.

Dhimál.—Siligori sho Dorjiling thékapa hé cós.

How many sheep and goats in the pen?

Bódo.—Méndá bo búрмаိယာ nóonou béchébá.

Dhimál.—Méndá wá échéá sákolipta hé jéhi.

Take it from the water, and throw it in the fire.

Bódo.—Doimi phrá bokhángnáne, waton gárshún.

Dhimál.—Chísho chumateng méntá húipí.

In a large house two fires are better than one.

Bódo.—Nóó gédétnou doudap manché no doudap mangné ghámsin.

Dhimál.—Bada sútá élong ákhá dong (for nhá dong) gnélong ákhá nú élang. ‡

1 2 3 4 5 6 7 8 9
Take it from these naughty boys and give it to those good
10
girls.

* Thus, in every instance, the conjunction is evaded by the use of the participles.

† Literally, to-day being able, he wishes to go.

‡ Strong idiom: this word cannot translate: for ordinary use the word elka may take its place. Eláng is probably nothing but a jingle with élong.

Bódo.—⁴Imbechúr ⁵hámma ⁶hiwa ³gothophúrni ²phrá ¹bíkho
⁸lánáné ⁹hobechúr ¹⁰ghám ¹⁰hinjóúgotho ⁷phúr (kho) ¹hot. *

Dhimál.—⁴Ídóng ⁵máélká ⁶wájan ³galai ¹sho ²ghinténg ⁸wéng,
⁹údóng ¹⁰elka ⁷béjan-galai éng pí.

Call all the children quickly.

Bódo.—Boi (no) bogotho (phúr) kho gakhri ling hot.

Dhimál.—Sogiming chan (galai) éng dhimpá kai.

Sáheb! this is our buffalo: give it to us and take it from them.

Bódo.—Giri! imbé jongni maisho jáágo. Jongno hot. Bichurni phrá bikho lá.

Dhimál.—Giri! Idong kingko díi, king éng pí, úbal sho ghinteng 'having seized,' rhú 'take.'

He took all the pigs from us, and gave them to Birna.

Bódo.—Boinobo yómá phúr (kho) bi jongni phrá láyáné, Birnáno huá.

Dhimál.—Sogiming páyá (galai éng) king sho ghinténg, Birnéng plhi.

CONSTRUCTION.

I know not that anything need be added to the copious and careful particulars, the statement of which is just concluded. It has been my object to make that statement *perfectly adequate to the ends in view*, or a full illustration of these peoples as they are in themselves, and as they are in relation to one another, and to the larger group to which they belong.

A few concluding remarks may, however, be expected from me; but to avoid useless repetition I must glance at the whole group of tongues which I purpose to examine. It has been already observed that the Bódo and Dhimál languages belong pretty evidently to the aboriginal Indian tongues of the pronomenalised type.† They seem to me to have retained to a remarkable degree their primitive character, so as

* The participle is used all along to avoid the conjunction. There is not one exception to this rule.

† See note at Part III., p. 105.

to constitute very valuable exemplars of the class of languages to which they belong; nor have I any doubt that further time would have enabled me to replace many of the Úrdú or Hindí vocables to be found in the Vocabularies with others of indigenous stock. Such exotic words are surprisingly few, considering how long the Bódo and Dhimál people have lived in peaceful intercourse with the people of the plains on the one hand, and of the hills on the other; and, what is still more singular, is the broad distinction between the Bódo and Dhimál tongues as compared with one another, seeing that these people have lived for several generations, if not actually mixed (for their villages are separate, nor do they intermarry), yet in the closest apposition and intercourse. That the Kóech were originally an affiliated race, very closely connected with the Bódo and entirely distinct from the Hindus (Arian immigrant population using the Prákrits), I have no hesitation in saying. But since the beginning of the sixteenth century of our era, the Kóech have very generally abandoned their own in favour of the Hindu (and Moslem) speech and customs, though there be still a small section called Páni or Bábú Kóech retaining them. I failed to obtain access to the Páni Kóech, so that my Kóech Vocabulary exhibits little more than a mass of corrupted Prákrits. There are, however, some primitive vocables; and the Vocabulary, such as it is, has been taken in order to preserve a living sample (soon to disappear) of that process whereby the Arian and exotic are rapidly absorbing the non-Arian and indigenous tongues of India—tongues (the latter) which, if we make a general inference from the state of things in the hilly and jungly districts, wherein alone they are now found, must have been prodigiously numerous, when they prevailed over the whole face of the land; *unless*, indeed, the dispersion and segregation in holes and corners of the aboriginal population have given rise to that Babel of tongues which we now find.

11 tribes.

In the sub-Himálayas, between the Káli and the Tishta rivers, I know of the following aboriginal tongues and dialects: *—The Cisnivean-Bhótia, the Thaksia, the Pakia, the

* For a fuller enumeration see Trübner's reprint of my papers at pp. 13, 14, and 29, 30. See also papers on "The Broken Tribes," and on "The Vayu and Bahing," in J. A. S. of Bengal for 1857.

Sunwar, the Magar, the Gúrúng; the Múrmi, the Nówári, the Kíránti, the Limbú, the Lapchá, the Haiyú or Vayu, the Chépáng, the Kúsúndá, the Dénwár, the Dúrré, the Brámhú; the above in the hills. In the Tarai, extending our limits easterly to Assam, so as to include its south-west skirt, the Kócch, Dhimál, Rábhá, Gáró, Khyi or Khasia, Kachári or Mecch, or Bódo, Hájóng, Kúdi, Batar or Bor, Gangai, Kíchak, Kuswar, Thárú, Kébrat, Pallah, Amath, Maraha, Dhamúk, Dhékrá, besides those of hill-tribes located there long ago, and now very different from their confreres of the hills, such as Sringia Limbús, Dénwárs, Dúgrés, &c. What a wonderful superfluity of speech! and what a demonstration of the impediments to general intercourse characterising the earlier stages of our social progression! How far these languages, though now mutually unintelligible to those who use them, be really distinct, how far any common link may exist between them and the rest of the aboriginal tongues of India—so as to justify the application of the single name Tamulian to them all—are questions which I hope to supply large means of answering, when I have gone through the hill and Tarai tongues of this frontier, as above enumerated. Be these points as they may, the Bódo and Dhimál tongues will be, I think, allowed to be genuine and highly-interesting samples of the aboriginal languages of the plains of India (whatever their source or connection, matters to be settled hereafter), as well as to furnish a good key to the moral and physical condition of the simple races using those tongues. What can be more striking, for example, than agriculture being expressed by the term ‘felling’ or ‘clearing the forest;’ than the total absence of any term for ‘village,’* for ‘plough,’ for ‘horse,’ for ‘money’ of any kind; for nearly every operation of the intellect or will, whether virtuous or vicious; and, lastly, for almost every abstract idea, whether material or immaterial? Structurally viewed, these languages are distinguished by a frequent absence of inversion that is unwonted in Indian tongues;† by the peculiar use of the pronouns, particularly in Dhimál; by the special form and uses of the

* *Arva in annos mutant et superest ager!* See on.

† As will be seen, the *usual* structure of sentences is like that of Hindi and

privatives : by the loose cohesion of the sentences, resulting from a want of, and a contempt for, conjunctions, as well as a neglect of the signs of case and tense ; by the conjunctive application of the participles ; * by a want of precision arising from the paucity of adverbs, and also from the features just marked ; by a passion for ellipsis, yet an attention to euphony ; by extreme simplicity of structure ; and, lastly, by the universal and exclusive use, in Dhimal, of fragmentary auxiliars in the business of conjugation.

„ Adam Smith long ago remarked, that original languages might be known from derivative ones, by those auxiliars and prepositions of the latter, whereby the complex inflections of the former are got rid of. It would be practically very convenient if we had any certain marks of this sort, serving to distinguish those two classes of languages ; but it is difficult to suppose the Bodo and Dhimal languages other than primitive ; and yet if they *be* primitive, Smith's deduction from the languages of Europe cannot be allowed to have general validity.

Urdú ; but, as already remarked, it must be borne in mind that the Urdú and Hindimedium of questioning should be allowed for as necessarily influencing the responses, which *therefore*, perhaps, exhibit too much inversion !

* In lieu both of relative pronouns and of conjunctions, thus, instead of 'go and bring,' we have 'going, bring,' and instead of 'he who brings,' 'he bringing.'

In the Vocabulary words will be found for most of these things and ideas ; but they are all *borrowed* terms, the nature and sources of which the Indian reader will readily recognise, and see how clumsily and imperfectly they have been incorporated when any attempt at assimilation is made.

PART III.

ORIGIN, LOCATION, NUMBERS, CREED, CUSTOMS, CHARACTER AND
CONDITION OF THE KÓCCH, BÓDO, AND DHIMÁL PEOPLE,
WITH A GENERAL DESCRIPTION OF THE CLIMATE THEY
DWELL IN.

If we commence our researches into the aboriginal tongues and races of India in its north-east corner, or Assam, we find that province rich in such materials for inquiry. But the majority of the numerous aborigines of the mountains of Assam appear to belong to the simpler-tongued or Tibetan stem,* with which we have at present nothing to do. A line drawn north and south across the Brahmapútra, in the general direction of the Dhansri river, and continued southwards so as to leave Káchár within it or to the west of it, would seem not very inaccurately to divide the simpler from the more complex-tongued section of the Himalayan races. Possibly, indeed, some of the hill tribes to the north of the Brahmapútra, although within the limits of the former section, as above conjecturally defined, may yet be found to belong to the latter;† but to the south of that river, I think it is pretty evident that such is not the case, for the Káchárians, Khasias, and Gárós, are, in creed, customs, and languages, either identical with, or most closely affined to, the Bódo, while the Kúdi, Rúbhá, and Hájong, if not rather nominal than real distinctions (Hajong, Hojai Kachari), are but branches of the great Bódo or Mécch family, whose

* I divide the Himalayan races primarily into two groups, distinguished by the respective use of simple or non-pronominalised, and of complex or pronominalised languages.

† In the Northern Hills also the Dhansri seems to demark the Alpine races of Tibetan origin (ending easterly with the Lhopa or Bhutanese) from the Daphlas, Akas, Bors, Abors, Mishmis, Miris, and others of apparently Chinese or Indo-Chinese stock.

proper habitat, be it remembered, is the plains and not the mountains. I should add that it is a mistake to suppose the mass of the population in the *valley* of Assam to be of Arian race. I allude to the Dhékrás or common cultivators of the valley, who, as well as the Kácháris and Kócch of that valley, are non-Arians, as is proved beyond a doubt by their physical attributes, and in despite of that Bengálí disguise of speech and customs which has misled superficial observers. The illustration of these Assamese races is, however, I believe, in better hands than mine; and I therefore shall proceed for the present more westward. Whoso should advance from Góálpára in Assam to Aliganj in Morang would, in traversing a distance of some 150 miles along the skirts of the mountains of Bhútán* and Sikim, pass through the country of the following aborigines of non-Arian extraction: the Kócch, the Bódo, the Dhimál, the Rábhá, the Hájong, the Kúdi, the Batar or Bor, Kébrat, Pallah, Gangai, Maráha, and Dhanuk, not again to mention the Kachárians separately, they being demonstrably identical with the Bódo, and so in future to be regarded, nor further dwelling now on the Khasias and Gáros than to observe that Buchanan notes them as parts of the population of Rangpúr in its old extent.† We may have more to say of the rest of these tribes hereafter. Many of them have abandoned wholly their own tongues and a deal of their own manners. But our present business is with the Kócch, Bódo, and Dhimál, and first with the first.

Kócch
Location.

In the northern part of Bengal, towards Dálinkót, appears to have been long located the most numerous and powerful people of non-Arian extraction on this side the Ganges, and the only one which, after the complete ascendancy of the Arians had been established, was able to retain or recover

* Bhútán recte Bhutant, 'the end of' Dhót, Sanskrit name of the country, which the people themselves call Lhó, But, like the Hindus, consider it an appendage of Bhot v. Tibet, of which the former is the Sanskrit and the latter the Persian designation. The native one is Ból.

† Fifteen in sixty words of Brown's Vocabulary are the same in Gárá and in Mécch, and the whole sixty or nearly so in Kachári and Mécch. Again, the Kacháris called *themselves* Bódo, and so do the Mécch; and, lastly, the Kachári deities, Sijú, Mairong, and Agráng, are likewise Mécch deities—the chief ones too of both people, to whom I restore their proper names. These are abundant proofs of common origin of Gáros also.

political power or possession of the open plains. What may have been the condition of the Kócch in the palmy days of Hinduism cannot now be ascertained; but it is certain that after the Moslem had taken place of the Hindu suzerainty, this people became so important that Abul Fazul could state Bengal as being "bounded on the north by the kingdom of Kócch, which," he adds, "includes Kám-rúp." Hájo founded this kingdom towards the close of the fifteenth century or beginning of the sixteenth, and it was retained by his sovereign successors for nearly two hundred years.* In 1773 the Company's gigantic power absorbed the Kócch Ráj, which once included the western half of Assam on one side and the eastern half of Mórung on the other, with all the intervening country, reaching east and west from the Dhansri river to the Konki, whilst north and south it stretched from Dálimkót to Ghóraghát. In other words, the Kócch Ráj extended from 88° to $93\frac{1}{2}^{\circ}$ east longitude, and from 25° to 27° north latitude, Kócch Bihar being its metropolis, and its limits being coequal with the famous yet obscure Kám-rúp of the Tantras. Hájo's representative still exercises *jura regalia* in that portion of the ancient possessions of the family which is called Nij Bihár, and he and the Jilpaigori and Pángá Rajahs, together with the Bijni and Darang Rajahs, and several of the Lords Marchers of the north frontier of Kám-rúp (Barúas of the Dwárs)—all of the same lineage—still hold as Zamindar Rajahs most of the lands between Sikim, Bhútán, and Kám-rúp, as at present constituted, and a southern line nearly coincident with the 26° of north latitude. Sukla Dev of the Kócch dynasty divided the kingdom, and there seems to have been in later times a triple Sultanat fixed at Bihar, Rangamati, and Gauhati. The Rajahs of Gauhati and their kinsmen of Darang extended the Kócch dominion eastward to and beyond the Májuli or great island of the Brahmapútra. Hájó, the founder, having no sons, gave his daughter and heiress to a Bódo or Mécch chief in marriage; and to the wise policy indicated by this act (the policy of uniting the aborigines and directing their united force against intruders) was the founder of the Kócch dynasty indebted for his suc-

* Buchanan, Rangpur., vol. iii. p. 419, &c.

cess against the Moslems, the Bhútánese, and the Assamese.* Nevertheless the successors of Hájó speedily abandoned that policy, casting off the Mécch (Bódo) with scorn, and renouncing the very name of their own country and tribe, with their language, creed, and customs, in favour of those of the Arians, who, however resolutely they may eschew the aborigines whilst continuing obscure and contumacious, never fail to hold out the hand of fellowship to them when they become powerful at once and docile. In a word, Visva Sinh, the conqueror's grandson, with all the people of condition, apostatised to Hinduism; the country was re-named Bibár; the people Rájbansi; so that none but the low and mean of this race could longer tolerate the very name of Kócch, and most of these being refused a decent status under the Hindu regime, yet infected, like their betters, with the disposition to change, very wisely adopted Islám in preference to helot Hinduism. Thus the mass of the Kócch people became Mahomedans, and the higher grades Hindus: both style themselves Rájbansi. A remnant only still endure the name of Kócch, and of these but a portion adheres to the language, creed, and customs of their forefathers—as it were merely to perpetuate a testimony against the apostasy of the rest! The above details are interesting for the light they throw upon the *character and genius of Hinduism*, which is certainly an exclusive system, but not inflexibly so; and whilst it readily admits the powerful to the eminent status of Rajpút vel Kshatriya,† it is prone to tender to the humble and obscure no station above helotism—a narrowness of polity that enabled Buddhism not only to establish itself in the very metropolis of Hinduism (Bihar, Oude, Benares), but for fifteen to sixteen centuries‡ (sixth B.C. to

* The Yogini Tantra denounces these three under the appellations of Plov,* Yavan, and Saumar, as the foreign scourges of the land. Buch. iii. 413. The Assamese (Saumar) alluded to are the Ahoms, who held upper Assam when the Kócch held lower and middle, but with ever-varying limits.

† Witness the Khas tribe of Nepal, as to which see "Essay on the Military Tribes," l. 37 aforegone.

‡ Sakya was probably born in 545 B.C., and died in 465, and that his creed was still flourishing in the eleventh century A.D. is proved by the then solemn repair of the great temple at Gaya. The persecution, however, was hot in the ninth.

* Pluh or Pruh is the Lepcha name of the Bhutanese, and may be the etymon of the Plava of the Tantras. The people of Bhutan call themselves Lhopá.

eleventh A.D.) to contest with it the palm of superiority. The Yogini Tantra very properly denominates the Kócch, Mécchas or aborigines, the fact being imprinted in unquestionable characters on their non-Arian physiognomy, and also on the language and customs of their unconverted brethren. They are called Kavach * in the Tantra just named, Hásá by the Kácháris or Bódos of Assam, Kānāl by the Dhimáls, and Kócch by the Mécch or Bódos of the Méchi, as well as by themselves where not perplexed with Brahmanical devises. Buchanan, who was furnished with every appliance for satisfactory research, and whose sagacity was not unworthy of his opportunities, estimated the numbers of the Kócch people twenty-five years ago at 350,000 nearly. I am not aware that any good census has since been taken, and I have failed to obtain a general estimate: but from much inquiry, aided by Major Jenkins, Dr. Campbell, and Permanand Acharj, I conclude that Buchanan missed a great many of them under the disguise of Islám, that cultivation has vastly increased since his time, that the Kócch abound throughout the northern part of Rangpúr, Púrnea, Dinajpúr, Mymansing and in all Kámrúp and Darang, as far as the Dhansri river, and that their numbers cannot be less than 800,000 souls—possibly even a million or million and quarter. In Assam they are divided into Kamthali and Madai or Shara, and Kolita or Kholta, and in Rangpúr, &c., into Rájbansi and Kócch—those of the Moslem faith everywhere dropping their ethnographic designation. Their first priests were Déóshi, their next, Kolita or Kholta, and their last, the Brahmans or Múllahs. Buchanan vouches that their primitive or proper language (as still used by the unadulterated remnant of the race) has no affinity with the Prákrits, and I can attest the entire conformity of the physiognomy of all, and of the creed and customs of this remnant with those of the other aborigines around them. I have already stated that I failed to get at the unconverted Kócch, and that my Vocabulary is that of the converted. Hereafter I trust to supply this desideratum,

* This is identical with Kócch, the difference being merely that of the Sanscrit and Prakrit forms of the same word.

Observe that this is the name of the extant Bodo and Dhimál priesthood, one of numerous proofs demonstrative of the affinity of all the three people.

and in the meanwhile I cannot do better than give Buchanan's unusually careful and ample account of the condition, creed, and customs of this people—which, being compared with my own subsequent statement of the condition, creed, and customs of the Bódo and Dhimál (of whom Buchanan says little or nothing), will satisfactorily demonstrate the affinity I have insisted on.

Seeh.
atus.

"The primitive or Páni Kócch live amid the woods, frequently changing their abode in order to cultivate lands enriched by a fallow. They cultivate entirely with the hoe, and more carefully than their (Arian) neighbours, who use the plough; for they weed their crops, which the others do not. As they keep hogs and poultry, they are better fed than the Hindus; and as they make a fermented liquor* from rice, their diet is more strengthening. The clothing of the Páni Kócch is made by the women, and is in general blue, dyed by themselves with their own indigo, the borders red, dyed with Morinda. The material is cotton of their own growth, and they are better clothed than the mass of the Bengalese. Their huts are at least as good, nor are they raised on posts like the houses of the Indo-Chinese, at least not generally so. Their only arms are spears: but they use iron-shod implements of agriculture, which the Bengalese often do not. They eat swine, goats, sheep, deer, buffaloes, rhinoceros, fowls, and ducks—not beef—nor dogs, nor cats, nor frogs, nor snakes. They use tobacco and beer, but reject opium and hemp. They eat no tame animal without offering it to God (the gods), and consider that he who is least restrained is most exalted, allowing the Gárós to be their superiors, because the Gárós may eat beef. The men are so gallant as to have made over all property to the women, who in return are most industrious, weaving, spinning, brewing, planting, sowing—in a word, doing all work not above their strength. When a woman dies, the family property goes to her daughters; and when a man marries, he lives with his wife's mother, obeying her and his wife. Marriages are usually arranged by mothers in nonage, but consulting the

* The classic Zyth, ζυθος, beer without hops, as universal among the Aborigines is the absence of spirits or distilled waters.

destined bride. Grown-up women may select a husband for themselves, and another, if the first die. A girl's marriage costs the mother ten rupees—a boy's five rupees. This sum is expended in a feast with sacrifice, which completes the ceremony. Few remain unmarried, or live long. I saw no grey hairs. Girls who are frail can always marry their lover. Under such rule, polygamy, concubinage, and adultery are not tolerated. The last subjects to a ruinous fine, which if not paid, the offender becomes a slave. No one can marry out of his own tribe. If he do, he is fined. Suttees are unknown, and widows always having property can pick out a new husband at discretion. The dead are kept two days, during which the family mourn, and the kindred and friends assemble and feast, dance and sing. The body is then burned by a river's side, and each person having bathed returns to his usual occupation. A funeral costs ten rupees, as several pigs must be sacrificed to the manes. This tribe has no letters, but a sort of priesthood called *Déóshi*, who marry and work like other people. Their office is not hereditary, and everybody employs what *Déóshi* he pleases, but some one always assists at every sacrifice and gets a share. The *Kócch* sacrifice to the sun, moon, and stars, to the gods of rivers, hills, and woods, and every year, at harvest home, they offer fruits and a fowl to deceased parents, though they believe not in a future state. Their chief gods are *Rishi* and his wife *Jágó*. After the rains the whole tribe make a grand sacrifice to these gods, and occasionally also, in cases of distress. There are no images. The gods get the blood of sacrifices; their votaries, the meat. Disputes are settled among themselves by juries of Elders, the women being excluded here, however despotic at home. If a man incurs a fine, he cannot pay with purse; he must with person, becoming a bondman, on food and raiment only, unless his wife can and will redeem him."

The climate of north Bengal or *Kócch* (including the ^{Climato.} country of the people so called, and of the *Bódo* and *Dhimáls*) is too well known to require any particular notice. It is much less healthful than that of north *Bihár*, being infested with low fevers, which are either propagated from

the wilds north and east of it, or, more probably, generated on the spot by excessive moisture and vegetation in the very extensive tracts of waste, still unhappily to be found everywhere east of the Kósi river. West of that river, or in the ancient Mithilá, and modern north Bihár, the climate is as much more salubrious as cultivation is more diffused. The Saul forest everywhere, but especially to the east of the Kósi, is malarious to an extent which no human beings can endure, save the remarkable races which for ages have made it their dwelling-place. To all others, European or native, it is deadly from April to November. Yet the Dhimál, the Bódo, the Kichak, the Thárú, the Dhénwár, not only live but thrive in it, exhibiting no symptoms whatever of that dreadful stricken aspect of countenance and form which marks the victim of malaria. The like capacity to breathe malaria as though it were common air characterises nearly all the non-Arian aborigines of India, as the Kóls, the Bhíls, the Gónds, who are all fine and healthy races of men, though dwelling where no other human beings can exist. This single fact is to my mind demonstration that the non-Arians have tenanted the wilds they now dwell in for many centuries, probably thirty, * because a *very* great lapse of time could alone work so wonderful an effect upon the human frame; and even with the allowance of centuries, the fact stands forth as one of the miracles of human kind, which those who can explain may sneer at the *other* amazing diversities worked by time and clime on that marvellous unit, the seed of Adam! The Bódo and Dhimáls, whom I communicated with, alleged that they cannot endure the climate of the open plains, where the heat gives them fevers. This is a mere excuse for their known aversion to quit the forest; for their eastern brethren dwell and till like natives in the open plains of Assam, just as the Kóls of south Bihár (Dhángars) do now in every part of the plains of Bihár and Bengal, in various sites abroad, and lastly in the lofty sub-Himálayas. The Kóls are indeed, as enter-

* There is "no cabalistic virtue" in thirty, as Mr. Lyell observes in reference to his theory of the fourfold division of Tertiary rocks. That number expressly is given, however, because about 3000 years back is the probable date of the immigration of the Arian Hindus.

prising as industrious, and they should be employed by every European who seeks to reduce and cultivate any part of the malarious forests of India.* But it must not be forgotten that the very same qualities of freedom from disabling prejudices, cheerful docility, and peaceable industrious habits and temper, which render the Kóls now so valuable to us, are the inherent characteristics of most of the aborigines, requiring only the hand and eye of a paternal Government to call them forth, as in the case of the Kóls. Ages of insolent oppression drove the aborigines to the wilds, and kept them there till their shyness of all strangers had become rooted and intense. But I can answer for the Bódo and Dhimál possessing every good quality of the Kóls in an equal or superior degree, and the Bódo have already shown us with what facility those qualities may be put in action for our benefit as well as their own.

The physical type of the Kócch, as contrasted with that of the Hindu, is palpable, but not so as compared with that of the Bódo and Dhimál. In other words, the physical type in *all* the non-Arians (of this frontier at least) tends to oneness. A practised eye will distinguish at a glance between the Arian and non-Arian style of features and form—a practised pen will readily make the distinction felt—but to perceive and to make others perceive, by pen or pencil, the physical traits that separate each group or people of Arian or of non-Arian extraction from each other group, would be a task indeed! In the Arian form (Hindu) there is height, symmetry, lightness, and flexibility: in the Arian face, an oval contour with ample forehead and moderate jaws and mouth; a round chin, perpendicular with the forehead; a regular set of distinct and fine features; a well-raised and unexpanded nose, with elliptic nares; a well-sized and finely-opened eye, running directly across the face; no want of eyebrow, eyelash, or beard; and lastly, a clear brunet complexion, often not darker than that of the most southern Europeans.

In the non-Arian form, on the contrary, there is less height,

* How comes it that the Deyrah grantees, whom the malaria disables through their pensantry, do not procure Dhángars or Kóls, who would answer thoroughly and exactly for the purpose in view? I speak from much experience.

less symmetry, more dumpiness and flesh: in the non-Arian face, a somewhat lozenge contour, caused by the large cheek-bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader, flatter face, with features less symmetrical but perhaps more expressive, at least of individuality; a shorter, wider nose, often clubbed at the end and furnished with round nostrils; eyes less, and less fully opened, and less evenly crossing the face by their line of aperture; ears larger; lips thicker; beard deficient; colour brunet, as in the last, but darker on the whole, and, as in it, very various. Such is the general description of the Indian Arians and non-Arians. With regard to the particular races of the latter, it can only be safely said that the mountaineers exhibit the Mongolidan or Turanian type of mankind more distinctly than the lowlanders, and that they have in general a paler, yellower hue than the latter, among whom there are some (individuals at least) nearly as black as negroes. Among the Kóls* I have seen *many* Orauns and Múndas nearly black; whereas the Larkas or Hós (says Tickell) are as pale, and handsome too, as the highest-caste Hindu. The Kócch, Bódo, and Dhimál are as fair as their Bengali neighbours on one side, and scarcely darker (especially the Bódo) than the mountaineers above them on the other side, and whom (the latter) they resemble in the latter style of their features and form, only with all the physiognomical characteristics softened down, and the frame less muscular and massive. The Kóls have a similar cast of face, and a very pleasant one it is to look upon in youth, exhibiting ordinarily far more of individuality, character, and good humour than the more regular but tame and lifeless faces of the Arian Hindus. For the further illustration of this point I beg to refer to the accompanying drawings and appendix, and proceed now from the Kócch tribe to the Bódo and Dhimál tribes, who occupy the entire northern and eastern

Bódo and
Dhimál
Location.

* Kól is an old and classical name, and the best I think for the great mass of aborigines intervening between the Bhils, the Gonds, and the Ganges—at least till we know them better. The Orauns, Múndas, Kóls proper, and Larkas, seem to be distinct, and the chief families or stirpes.

skirts of the Kóech country, between the open plains and the mountains, both of which sites, generally speaking, they avoid, and adhere to the great forest belt that divides the two, and which is, on an average, from fifteen to twenty miles broad. The Dhimáls, who seem fast passing away as a separate race, and whose numbers do not now exceed 15,000 souls, are at present confined to that portion of the Saul forest lying between the Konki and the Dhorla or Torsha, mixed with the Bódo, but in separate villages and without intermarriage. But the Bódo are still a very numerous race, and extend as foresters from the Súrma to the Dhansri, and thence, viâ Bijni and the Bhútan and Sikim Tarai, to the Konki, besides occupying, outside the forest limits, a large proportion of central and lower Assam. In the divisions of Darang and Chatgari they constitute the mass of the fixed population: they abound in Chárdwár and Noudwár: in Nougáon and Tularam's country they are the most numerous tribe next to the Mikirs and Lalongs; in Kámrup next to the Dhékra and Kóech; whilst in the marches or forest frontier of the *north* from Bijni to Aliganj of Morung they form the sole population, except the few Dhimáls who are mixed with them; and in the *eastern* marches from Gauhati to Sylhet they are less numerous only than the Gárós, Rábhás, and Hajongs, not to mention that the two last, if not all three, are but Bódos in disguise. I look upon the Rábhá as merely the earliest and most complete converts to Hinduism, who have almost entirely abandoned the Bódo tongue and customs, and upon the Hájóns or Hojaí Kacháris of Nowgong, as the next grade in time and degree of conversion, who now very generally affect a horror at being supposed confreres in speech or usages with the Bódo, though really such. Nor have I any doubt that the Gárós are at least a more affiliated race, and no way connected with the monosyllabic-tongued tribes around them.* I do not, however, at present include the Gárós, or Rábhás, or Hájóns among the Bódo, who are now viewed as embracing only the Méches of the west and the Kácháris of the east and south; and, so limited, this race numbers not less than 150,000 to 200,000 souls. An

* See note at page 106.

accurate general census seems out of question except for Assam, but the above enumeration is given as an approximate result of several statements obligingly supplied to me by Mr. Kellner, Mr. Scott, Dr. Campbell, and that enlightened traveller, Permanand Acharya. Thus the Bódo race extends from Tipperah and the country of the Kúkis on the south-east to Morung and the country of the Kichaks to the north-west, circling round the valley of Assam by the *course of the Dhansri*, en route to the north, though Major Jenkins assures me that Bódos may be found even east of that river in the Assam valley. The latitude and longitude of the Bódo country are the same with those of the Kóché country, to speak without any affectation of a precision the subject does not admit of, and thus we may say the Bódo extend from 25° to 27° north latitude, and from 88° to $93\frac{1}{2}^{\circ}$ east longitude; and that the Dhimáls are confined to the most westerly part of this wide range of country, or that portion lying between the Konki and the Dhorla. My personal communications with these tribes were chiefly with those still found in all their primitive unsophistication on the banks of the Méchi river, and from much intercourse with these, during four months, I conclude that neither people have any authentic ancient traditions. Nevertheless the ancient connection of the Dhimáls with the west, and of the Bódo with the east, part of north Bengal, is vouched by the facts, that a tract of country lying between the Konki and the Mahananda is still called Dhimáli; and a still larger tract situated between the great bend of the Brahmaputra and the Gáró hills is yet called Méchpará. The close connection of the Bódo with Kámrúp is further confirmed by the facts of the mass of the people being still found there, though under the name of Káchári, and by the intimate affinity of the Bódo speech and customs with those of the Gáros. The so-called Káchár Rajah is a new man and alien to the Bódo race, and so is the mass of the people of Káchár. But Túlarám is a Bódo, and the late Rajah of Karáibári another, and the Kalang dwár chief a third; and among the Lords marchers of the southern confines of Assam, others might once, if not still, be found; for when the keeping of the northern marches (towards Bhutan)

was entrusted to the Kócc̄h race, that of the southern dwārs or doors (towards Gáró and Nágá land) was committed to the Bódo tribe, that is, to its chiefs. It would not appear that any chief of Dhimál race now exists: but the scattered remnants of this race assure me that they once had chiefs when they dwelt as a united people in Morung, on the banks of the Kaval (Kamla), whence they removed to the Téngwá, and ultimately to and across the Konki, sixty years ago, in order to escape from Górkhalī oppression. Of the few lately extant chiefs of Bódo race, the Karaibári Rajah's estate is transferred to the stranger, and the Kalap̄g and Tularam chiefships are shorn of much of their "fair proportions." But in the days of Hajo, the Kócc̄h founder, as well as in those of some of his more prudent successors, the Bódo seem to have had great political consequence, and if Hajo's descendants had steadily adhered to the wise maxims of their ancestor, their power might longer and more effectually have defied its enemies, whereas most of the Kócc̄h Rajahs followed the illiberal Arian maxims of Viswa Sinh, and thus the Bódo were driven back upon their beloved forests, retreats which, speaking generally, neither they, nor the Dhimáls, have since quitted, save in Assam. I proceed now to the consideration of the status, creed, and customs of the Bódo and Dhimál. Upon these points the two people have so much in common, that though I have myself gone through each particular separately in regard to each people, I shall spare the patience of my readers by aggregating what is common, and separating only what is particular, to the Bódo and Dhimál.

Condition.—The condition or status of the Bódo and Status. Dhimál people is that of erratic cultivators of the wilds. For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and the nomadic or herdsman's estate, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not entirely broken connexion with the precedent condition of things; for, though cultivators, all and exclusively, they are nomadic cultivators, so little connected with any one spot that neither the Bódo nor Dhimál language possesses a name for village! Though dwelling in those wilds, wherein the people of

the plains (Ahírs and Gwállas) periodically graze immense numbers of buffaloes and cows, they have no large herds or flocks of their own to induce them to wander; but, as agriculturists little versed in artificial renovative processes, they find in the exhaustion of the worked soil a necessity, or in the high productiveness of the new a temptation, to perpetual movement. They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth to sixth year. After the lapse of four or five years they frequently return to their old fields and resume their cultivation if in the interim the jungle has grown well, and they have not been anticipated by others, for there is no pretence of appropriation other than possessory; and if, therefore, another party have preceded them, or if the slow growth of the jungle give no sufficient promise of a good stratum of ashes for the land when cleared by fire, they move on to another site, new or old. * If old, they resume the identical fields they tilled before, but never the old houses or site of the old village, that being deemed unlucky. In general, however, they prefer new land to old, and having still abundance of unbroken forest around them, they are in constant movement, more especially as, should they find a new spot prove unfertile, they decamp after the first harvest is got in. † They are all in the condition of subjects (of Népál, Sikim, Bhútán, or Britain) having no property whatever in the soil they till, and discharging their dues to the Government they live under (Sikim, for example), 1st, by the annual payment of one rupee per agricultural implement, for as much land as they can cultivate therewith (there is no land measure); 2nd, by a *corvée* or tribute of labour for the sovereign and for his local representative. They calculate that they can raise thirty to forty rupees' worth of agricultural produce

* *Arva in annos mutant et superest ager!* So immutable is human nature that the descriptions applied to our ancestors in their pristine state are absolutely and most significantly true of similarly circumstanced races now abiding in the forest jungles of India.

† Such are the primitive habits still in use from the Konki to the Monásh, and which are most worthy of study and record, as being primitive and as being common to two people, the Bódo and Dhímál, though abandoned by the Kám-rúpian and most numerous branch of the Bódo.

with one agricultural implement, so that the land-tax is very light; and the *corvée* is more irksome than oppressive. It requires them, on the Rajah's behalf, to quit their homes for three or four days, thrice a year, in order to carry burdens for him into the hills, whenever he has goods coming from the plains; but, on the representative's behalf, to work only on the spot. Four times a year they must help to till his fields; also to build or repair his dwelling-house; to supply him with fuel and plates (leaves) whenever he gives a feast; and, lastly, they must pay him one seer of cotton each year for every cotton field they have. Very similar is the condition, in regard to taxation, of the Bódo and Dhimáls under the Nepal and Bhútán Governments. Under the British, the permanent cultivators of the open lands of Kámráp are subject to the usual burdens incidental to our rule, which they discharge with ease, owing to their industrious and orderly habits. Major Jenkins gives them the highest character, observing that—"they are a remarkably fine peasantry, and have very superior cultivation of the permanent kind." This is abundant proof of the docility of the Bódo, and strong presumptive evidence that their erratic habits and adhesion to the wilds, elsewhere, are the result of oppression, at least as much as of the bias of pristine custom. But as the Kámrápian Bódo have abandoned with their erratic propensities a deal of whatever is most characteristic of them as a distinct race, I resume the delineation of them and of the Dhimáls, as still found in primitive simplicity between Bijni and Mórang. There they are migratory cultivators of a soil in which they claim no sort of right, proprietary or possessory, but which they are allowed to till upon the easy terms of a quit-rent and labour tax, because none others will or can enter their malaria-guarded limits. There is no separate calling of herdsman or shepherd, or tradesman or shopkeeper, or manufacturer or handicraft, alien or native, in these primitive societies, which admit no strangers among them, though they live on perfectly amicable terms with their neighbours, and thus can always procure, by purchase or barter, the very few things which they require and do not produce themselves.

To a person accustomed to the constitution of social bodies in India, whether Arian or Tamulian, it must seem nearly impossible that communities could exist without smiths, and carpenters, and potters, and curriers, and weavers, not to mention barbers. Yet of these helot craftsmen, whose existence forms so striking a feature of all Indian societies, and whose origin and status so much need * illustration, there is no trace among the Bódo or Dhimáls, though they live apart from all others, like the Khóns, Góns, and Kóls, who *have* these aliens among them; and necessarily so, for their inaccessible position and predacious propensities would otherwise too often cut them off from all aid of craftsmen; whereas the Bódo and Dhimál, who dwell upon the plains, and on peaceful equitable terms with their neighbours, can always command such services, or rather their products in the markets. The Bódo and Dhimáls have no buffaloes, few cows, no sheep, a good many goats, abundance of swine and poultry, some pigeons and ducks. They have no need, therefore, of separate herdsmen, unless it were swine-herds, and these might be very useful in feeding their large store of pigs in the forest. But they have no such vocation among them, each family tending its own stock of animals, which is entirely consumed by that family, and no part thereof sold, though the proximate hill-men would gladly purchase pigs from them. But they love not trade nor barter further than is needful, and their need is confined to obtaining (besides rice) a few earthen and metallic culinary utensils, still fewer agricultural implements of iron, and some simple ornaments

* When we consider the indispensableness of the services of these craftsmen, it is remarkable that they should have continued to the present day in a helot or out-caste state, not only among the Arians but even among the non-Arians, not only in the plains but in the mountains. My belief is, that most of the non-Arians, on the Arian conquest, retired to the mountains and jungles, and that those who remained were reduced to helotism and became the artisans of Arian society, such as we now see them. Ages afterwards some of them passed into the fastnesses and wilds occupied by their non-Arian brethren, in freedom, and fierce defiance, for the most part, of their Arian enemies. These immigrants are the recent helot craftsmen of the Góns, Khóns, and Kóls, such as we now see them, non-Arians in origin like the masters they serve, but from whom they fail to obtain better treatment than from the Arians. No common tie is recognised; and ages of freedom and of servitude have left no common trait of character.

for their women—all which are readily obtained at the Kócch marts in exchange for the surplus cotton and oil-seed of their efficient agriculture. Each man builds and furnishes his own house, makes the wooden implements he requires, and is his own barber, or his neighbour for him, and he for his neighbour. He uses no leather, and he makes basketry for himself and family, whilst his wife spins, weaves, and dyes the clothes of the family, and brews the beer which all members of it freely consume. Thus, all manufactures are domestic, and all arts. The Bódo and Dhimáls are generally averse from taking service with, or doing work for, strangers, whether as soldiers, menials, or carriers, though there are a few soldiers and servants at Dorjiling belonging to the Bódo race, who conduct themselves well in their respective capacities. Among their own communities there are neither servants nor slaves, nor aliens of any kind; and whilst their circumstances tend to perpetuate equality of means, neither their traditions, their religion, nor their usages sanction any artificial distinctions of rank. Though they have no idea of a common tie of blood, yet there are no diverse septs, clans, or tribes among them, nor yet any castes; so that all Bódo and all Dhimáls are equal—absolutely so in right or law—wonderfully so in fact. Nor is this equality the dead level of abject want. On the contrary, the Bódo and Dhimáls are exceedingly well-fed, and very comfortably clothed and housed; and so soon as you know them—for they are very shy of strangers—their voices, looks, and conduct all proclaim the absence of that grovelling fear and cunning which so shock one in one's intercourse with the people of Bengal, and the mass of whom are much worse fed, and distinctly worse clothed and housed, than either Bódo or Dhimáls. Equality.

Laws.—It having been already stated that these people are, and have been for ages, in the condition of subjects of foreign Governments, I need hardly observe that they have no *public laws* or polity whatever, nor even any traces of that village economy which so pre-eminently distinguishes Indian-Arian societies. Their habits are too simple and migratory to allow of the existence of the village system, with its train Laws.

of hereditary functionaries and craftsmen. They dwell in the forest in little communities, consisting of from ten to forty houses, which they are perpetually shifting from place to place. Each of these communities is, however, under a head called Grá by themselves, Mondol by their neighbours. To the foreign Government they live under their Grá is responsible for the revenue assessed, which he pays periodically to the Rajah's representative—the Choudri—in cowries or rupees, the only currency. He has no scribe, nor keeps any accounts, his simple explanations to the Choudri being verbal. To the Choudri he is answerable, likewise, for the keeping of the peace and for the arrest of criminals: but crimes of a deeper dye are almost unknown, and breaches of the peace very rare. Should a murder or robbery occur, the Choudri would take cognizance of it, assisted by three or four proximate heads and elders of villages, and report to the Rajah, from whom alone in such cases a decision could issue. With regard to his own community, the head of the village has a general authority of voluntary rather than coercive origin, and which, in cases of the least perplexity, is shared with the heads or elders of two or three neighbouring villages. Those who offend against the customs of the Bódo or Dhimál—that is, their own customs—are admonished, fined, or excommunicated, according to the degree of the offence; the village priest being called in, perchance, to give a higher sanction to the award. The same jury-like tribunal seems to have almost exclusive cognizance of *civil law*, or the usages of each people in regard to inheritance, adoption, divorce, &c. Marriage is rather a contract than a rite, and as such is dissoluble at the will of either party; and if the divorce be occasioned by the wife's infidelity, the price paid for her to her parents must be refunded by them. Dower is not in use, and women, in general, are deemed incapable of holding or transmitting property. All the sons get equal shares, nor is there any nice distinction of sons by marriage, adoption, or concubinage. Adoption is common and creditable, even if there be one son of wedlock: concubinage is rare and discreditable. Daughters have no inheritance nor dower, but if their parents be rich and give them marriage presents,

such are held to be their own, and will be retained by them in the event of divorce. Neither Bódo nor Dhimál can marry beyond the limits of his own people; and if he do, he is severely fined. Within those limits only, two or three of the closest natural ties are deemed a bar to marriage. In the event of divorce, the children belong to the father, or the sons to the father and the daughters to the mother. If the husband take the adulterer in the fact, he may beat him and likewise the wife; but no more;* and thereafter, if he please, he may put his wife away, when she and the adulterer will continue to abide together as man and wife without scandal, but without marriage rite; or, if the husband please, he may pardon her, and frequently does so, should the offence have been the first, and committed with one of the tribe and not with an alien. Chastity is prized in man and woman, married and unmarried; and, as a necessary consequence, women are esteemed and respected, and divorce and separation rare, notwithstanding the bad footing upon which the custom or law of these nations sets the nuptial union. Siphilis is absolutely unknown among the Bódo and Dhimál—a fact that speaks volumes, and one that renders it scarcely necessary to add that any class of women, devoted to unchastity, is a thing for which their languages have no name, and their manners no place. Filial piety is not a marked feature in their character, nor perhaps the want of it. Sons, on marriage, quit the parental roof, and sometimes previously; but it is deemed shameful to leave old parents entirely alone; and the last of the sons, who by his departure does so, is liable to fine as well as disinheritance. Infanticide is utterly unknown, with every savage rite allied to it, such as human sacrifice, self-immolation, and others, too frequent among rude people. Daughters, on the contrary, are cherished, and deemed a source of wealth, not poverty; for every man must buy his wife with coin or labour, and 'tis very seldom that the price comes to be redemanded by the wronged and unforgiving husband. There is no bar to remarriage, and satti is a rite held in abhorrence.

* Among the Parbattias of Nepal the wronged husband may, nay must, slay the adulterer.

Learning.

Of *learning and letters* the Bódo and Dhimáls are totally devoid, and always have been so. The numerals of the cardinal scale are only seven in the Bódo tongue, ten in the Dhimáls, and they have no ordinals at all. Beyond seven or ten they count by the Hindu ways of fours and of scores, and in this manner they can reckon to 200. Very few of the Bódo or Dhimáls have learnt to write the neighbouring Prákrits, but many can converse in them, particularly in the corrupt Bengálí prevailing from the Kosi to the Brahmapútra. To the segregated manner of life of the Bódo and Dhimáls, and to the practice of both people of marrying only within the pale of their own folk, I ascribe the present purity of their languages.

Religion.

Religion.—The religion of the Bódo and Dhimáls is distinguished, like their manners and customs, by the absence of everything that is shocking, ridiculous, or incommodious. It lends no sanction to barbarous rites, nor does it hamper the commerce of life with tedious inane ceremonial observances. It takes less cognizance than it might advantageously do of those great sacraments of humanity, baptism, marriage, and sepulture, withholding all sanction from the first, and lending to the other two, especially marriage, a less *decided* sanction than the interests of society demand. The deplorable impediments to the business of society, occasioned by the Hindu (Arian) religion, are too well known to call for specification. But even some of the non-Arians are pestered with usages, under the guise of religion, which are alike injurious to health and convenience,* or are pregnant with cruelty.† From all such crimes and mischiefs the religion of the Bódo and Dhimáls is wholly free. With the most striking events or dearest ties of life it meddles little directly, confining itself almost exclusively to the propitiation of the superior powers by offerings and sacrifices. A Bódo or Dhimál is born, is named, is weaned, is invested with the toga virilis, without any intervention of his priest, who is summoned to marriages and funerals chiefly, if not solely, to

* Khasias. Robinson's *Assam*, p. 413, and Buchanan's *Reports*, vol. iii. p. 695.

† Gárós. Elliott. *Asiatic Researches*, iii. 29. Khóns. Macpherson's *Reports* and Taylor's *Account*, vide *Madras Journal*, No. xvi., and *Calcutta Review*, No. ix.

perform the preliminary sacrifice, which is indispensable to consecrate a feast, for no Bódo or Dhimál will touch flesh the blood of which has not been offered to the gods; and flesh constitutes a goodly proportion of the material of those feasts which solemnise funerals and weddings alike. The office of the priesthood is not an indefeasible right vested in a caste, nor is the profession at all exclusive. The priests are native Bódo or Dhimál, no way distinguished from the rest of the community, either before or after induction. Occasionally the son will succeed the father in this office, but rarely; and whoever chooses to qualify himself may become a priest, and may give up the profession whenever he sees fit. More than this, the Elders of the people may and do participate in the functions of the priesthood and even exercise them alone, so that it is not improbable there was a time when the civil heads of the community were likewise its ecclesiastical directors. This imperfect constitution of the clerical office has probably proved, upon the whole, a great blessing to these people by saving them from the trammels of *all* refined Paganism (Egyptian, Classic, Indian), though it has had the necessary ill effect of keeping their religious ideas in a state of extreme vagueness. I am not inclined to consider "the natural man" as a savage; and I have no hesitation in calling the religion of the amiable Bódo and Dhimáls the religion of Nature or rather, the natural religion of Man. It consists, clearly enough, of the worship of the most striking and influential of sensible objects—of the "starry host," and of the terrene elements—with a vague but impressive reference of the *powers* displayed by these sensible objects to an immaterial or moral source; unknown indeed, but still adored as Divine, and even as a divine Unity.* It is true that these latter conceptions are too vague to be denominated, strictly speaking, ideas proper to these people, much less positive tenets of their creed; and hence their languages have no word for God, for soul, for heaven, for hell, for sin, for piety, for prayer, for repentance. It is true that their gods are many, and are all void

Priesthood,
p. 175.

* I refer the caviller to Pope's universal prayer, and to that famous fane of antiquity dedicated to the Unknown God.

of definite moral attributes (save when their own meaner passions of vanity and anger and grief are occasionally ascribed to them). But still, in the pre-eminence assigned, however vaguely, to one (or two) of these gods, we cannot deny to these simple-minded races the germ of a *feeling* of God's unity; and when they appeal to Him as the avenger of perjury, the sanctioner of an oath; we must acknowledge that the moral sentiments of their own nature irresistibly impel them to ascribe like sentiments to the Godhead. Now, in every serious matter of dispute that cannot be decided by testimony, usually so called; oaths and ordeals are had recourse to—and both as substitutes for, and not confirmatives of, evidence, according to the ancient Jewish (nay, universal) notions on this head. But oaths and ordeals are appeals to the moral nature of the Divinity: nor can it be denied that, though the practical religion of the Bódo and Dhímáls consists of idle offerings and sacrifices to trivial deities, supplications for protection from danger, and thanksgivings when it is over, accompany these offerings and these sacrifices, forming a part, how inconsiderable soever, of the religious rites of the people, as conducted by the priesthood. The priests, *or* the elders, superintend the administration of oaths and of ordeals: the priests *alone* direct and conduct those high festivals, which thrice a year are celebrated in honour of the Elemental gods, and once a year in honour of the household divinities; as likewise those occasional acts of worship which originate with more or less diffused, or individual, calamity. The calamities to which the Bódo and Dhímál stand most exposed are small-pox and cholera, which sorely afflict them; and drought, blight, and the ravages of wild elephants and rhinoceroses, from which their crops suffer not less. Diseases are considered to arise entirely from preternatural agency, and hence there are no medical men but a regular class of exorcists, who are a branch of the priesthood, and whose mode of relieving the possessed or sick will be described presently.

* They are called Ojhá, and are the sole physicians. Small-pox

+ Ga. direst scourge of the Bódo and Dhímáls; next cholera
 Reports 1818); next itch; then diseases of the intestines, as
 Review, .

diarrhœa and dysentery; then fever; then goitre: diseases of the liver and lungs are very rare, and syphilis is unknown. The Bódo and Dhimál, though healthy races, are not long-lived nor prolific. Grey hairs are less common than in the hills or plains: sixty is deemed a great age: a family of eight or nine living children is hardly known; five or six alive is nearly the maximum, and two to four the mean. The hazards and the importance of agriculture to the Bódo and Dhimál are sufficiently indicated by their creed, the three chief festivals of which have almost exclusive reference thereto. Great as are the ravages committed on the crops by insects and wild animals, drought seems to be dreaded still more than either, so that among all the numerous gods, Jupiter pluvius, as typed by the rivers, commands a reverence second to none with the Dhimáls, second to one or two only with the Bódo. *All* the rivers between the Cosi and the Torsha are chief divinities of the Dhimáls—all those between the Konki and the Bar nadi, prime deities of the Bódo. Fire, however indispensable agriculturally for the clearing of the forest, is by no means equally revered; nor the earth, which yields all; nor the noble forest, so cherished, and so many ways indispensable; nor the mountains whence come these very rivers; nor even the sun and moon, which alone of the starry hosts are worshipped at all. All these deities are worshipped devoutly indeed, but none with such earnestness as the rivers: and yet the rivers flow too low to allow of their waters being turned to irrigation, so that it is as an index of copious rains, upon which exclusively Bódo and Dhimál crops are dependent, that the rivers are entitled to this reverence, though crossing as they do so frequently and so directly the route of communication through the country of these tribes, 'tis no wonder that they have unusually commanded attention. When I first obtained lists of the Bódo and Dhimál divinities, at once so numerous and so devoid of attributes, I was exceedingly perplexed what to make of these gods, how to render them at all intelligible to myself or others. But one key to the enigma was soon found in the Hindu pantheon—another in the best frontier maps, especially those of Rennell,

where the rivers proved to be so many Dii majores. A third class of gods, and a very important and characteristic one, in regard to the Bódo more particularly, remained, however, for solution. These, following the people themselves, I have denominated the 'household gods,' because their worship is conducted *inter parietes*. 'National,' however, were the fitter term, for these are the original deities of the whole people; and though their worship be conducted at home, or in each house, the whole neighbourhood participates through the medium of the accompanying sacrifice and feast, and reciprocally at every householder's of the village, once a year in solemn pomp, and more frequently and quietly as occasion may require. Not to mention that these deities likewise share with the elemental gods the high triennial festivals above adverted to; for how ample soever the Bódo or Dhimál pantheon, their practical religion is as simple as their manners, and they dispose of their superfluous divinities by adoring them all in the lump! A good many of the household or national divinities of the Bódo are elemental gods, chiefly rivers. Báthó, however, the chief god of the Bódo, is not an elemental god; but he is clearly and indisputably identifiable with *something tangible*, viz., the SÍj or Euphorbia, though why that useless and even exotic plant should have been thus selected to type the godhead I have failed to ascertain. Mainou or Mainong is the wife of Báthó, and equally revered with him; more I cannot learn of her. The supreme gods of the Dhimáls are usually termed Waráng-Béráng, that is, the old ones, or father and mother of the gods. They likewise are a wedded pair, whose proper names are respectively Pochima and Timai vel Timáng, of whom the latter is undoubtedly the Tishta river, and the former, I believe, the river Dhorla. The Bódo and Dhimáls have neither temple nor idol, and altogether their religion belongs to the same primitive era with their habits and manners, is void of offence or scandal, and if any judgment may be made of it from the manners and character of its professors, is not without beneficial influences.

I proceed now to some details upon this point, in which it will be necessary sometimes to speak separately of the Bódo

and Dhimál religions, though so little essentially distinct. This general correspondence extends not merely to the entire substance and character of the religion, properly so called, of each people, but to all minor points connected therewith: for example, both people have but a vague notion of the existence or functions of those Dii minores called Genii, Fauns, Satyrs, and Sylvans by the classic ancients, and Fairies, Sprites, Gnomes, Ogres, &c., by our Gothic or Teutonic ancestors. Neither people is infested with the Gothic bugbear of ghosts, or with the Gothic and classic follies of magic, sorcery, divining, omens, auspices, astrology, or fortune-telling. On the other hand, both Bódo and Dhimál alike and devoutly believe in witchcraft, of which they entertain a deep dread, and likewise in the influence of the evil eye, though much less dreaded than witchcraft. Omens are very slightly, if at all, heeded by either.

THE CHIEF DEITIES OF THE

Pantheon.

<i>Bódo</i>	and	<i>Dhimáls.</i>
Báthó, chief god; Euphorbia, or Sij plant.	The household or National gods of Nööni Madai.	Pochima, mas., father of the gods, the river Dhorla?
Mainou, or Báthó Búrói, } wife of above.		Timai vel } fœm., mother of the gods; Timang, } the Tishta river.
Agráng, male, relative of above pair.		Lákhim, fœm., sister of Timai, with some; Mahanada?
Khárgi, male.		Chíná, fœm., sister of Timai; the Kosi river.
Áblákhúngar, male.		Konokchiri, fœm., feeder of Konki river.
Khoilá, male, river?		Kangkai, fœm., river Konki.
Manáshó, female. River Monás or Bonás.		Ménchi, fœm., river Méchi.
Bráli, male, river? styled Brai, or the ancient.		Sonási, mas., the Soran river.
Búli, female, river? styled the ancient, or Búrói.		Bonási, mas., the Boás or Doás.
Khandaira, male, a Rajah.		Dhúlpí, mas., the Dábélly river.
Jaman, male, Yama of Hindus.		Danto, mas., styled the Old.
Kóngar, or } male, Bhutanese Góngar, } Deity.		Chádúng, mas., styled Rajah, son of Timai.
Jishing, } males.		Aphóí, mas., Rajah, son of Timai.
Mishing, } males.		Bíphoi, ditto, ditto, ditto.
Dhórlabrai, mas., river, husband of Tishta.		Aphún, ditto, ditto, ditto.
Dúdkosi, female, river.		Báphún, ditto, ditto, ditto.
Tishta, ditto, ditto.		Shúti, ditto, ditto, ditto.
Kangkai, ditto, ditto.		Rong, mas.
Ménchi, male, river.		Aika, mas. et fœm., styled the Old.
Torsha, ditto, ditto.		Táirúng, } males, sons of Biphoi.
Jórdaga, ditto, ditto; the Jerdeckór R.		Híli mahadóí, } Femalesall; wives of the 7 sons
Bálákhúngar, ditto, ditto; the Bálásan.		Khúchimahadóí, } of Timai above
		Khíli mahadóí, } given; appa-
		Aíri mahadóí, }

Ranga tékla, . . .	}	Spirits attendant on the god Hapbúsa and goddess Hapbúsi. Goats and fowls sacrificed to them.
Boja tékla, . . .		
Mojáng Mojáng, . . .		
Jang khalap, . . .		
Jang khilip, . . .		
Cháta bir, . . .	}	Dii minores, get fowls or eggs only in sacrifice.
Matho bir, . . .		
Khona khoni, . . .		
Match langkhar, . . .		
Jang khana, . . .		
Jang khani, . . .	}	Same as Búrha Gosain of the Kóch.
Búra Gorung, . . .		
Khola Gorung, . . .		
Raj phúsarú, . . .		
Agráng kólia, . . .		
Khandab, . . .	}	Fluviatile deities, malignant. Pigeons sacrificed to them.
Jol khúnjara, . . .		
Jol khúnjari, . . .		
Ayá, or Ai,*		
Maknar, . . .		
Jomon, . . .	} Adopted Hindu gods.	Kámakhya.
Jal kúvir, . . .		Lakshmi.
Thal kúvir		Yama.
Dhon kúvir, }		Kúvir, Indian Pluto.

I know not that I can add anything worth preserving to the foregone list of the deities of the Bódo and Dhimál, save what will fall more appropriately under the head of rites and ceremonies. The list might have been considerably enlarged, but chiefly by importations from the Hindu pantheon; and as these consist of mere names, it seems sufficient to observe, once for all, that the Bódo and Dhimál have latterly adopted a good many of the Hindu goddesses, particularly the various forms of Durgá or Káli, but without any of the rites appropriate to her worship, or even any images of her. The deities of the Bódo and Dhimál are divided into males and females, old and young; and the latter distinction is material, as indicating the relative rank and consideration of the gods: the ancient or venerable (Brai-Baroi in Bódo, Waráng-Bérang in Dhimál, according to the sex) are the Dii majores; the young (Khúngar vel Jholou in Bódo, Whánté in Dhimál) are the Dii minores. It will be noticed that several of the deities bear the title of Rújah; and as one of these (Hájó) is a known historic person, it seems probable that this portion of the Bódo and Dhimál pantheon exemplifies the classic and Hindu practice of deifying the mortal benefactors of man-

* Unde Ai húnó, the great festival, presently to be described.


kind—in a word, apotheosis, or hero worship. Madai, in Bódo, is a general term, equivalent to Deity, Divinity; Dír and Grám are corresponding terms in Dhimál.

Religious
rites.

Rites and Ceremonies.—The rites of the Bódo and Dhimál religions are entirely similar, and consist of offerings, sacrifices, and prayers. The prayers are few and simple when stripped of their mummery; and necessarily so, being committed solely to the memories of a non-hereditary and very trivially instructed and mutable priesthood. They consist of invocations of protection for the people and their crops and domestic animals; of deprecations of wrath when sickness, murrain, drought, blight, or the ravages of wild animals, prevail; and thanksgivings when the crops are safely housed, or recent troubles are passed. The offerings consist of milk, honey, parched rice, eggs, flowers, fruits, and red-lead or cochineal; the sacrifices of hogs, goats, fowls, ducks, and pigeons—most commonly hogs and fowls. Sacrifices are deemed more worthy than offerings, so that all the higher deities, without reference to their supposed benevolence or malevolence of nature, receive sacrifices—all the lesser deities, offerings only. Libations of fermented liquor always accompany sacrifice—*because*, to confess the whole truth, sacrifice and feast are commutable words, and feasts need to be crowned by copious potations! Malevolence appears to be attributed to very few of the gods, though of course all will resent neglect; but, in general, their natures are deemed benevolent; and hence the absence of all savage or cruel rites. All diseases, however, are ascribed to supernatural agency. The sick man is supposed to be possessed by one of the deities, who racks him with pains as a punishment for impiety or neglect of the god in question. Hence, not the mediciner but the exorcist is summoned to the sick man's aid. The exorcist is called both by the Bódo and Dhimáls Ojhá, and he operates as follows. Thirteen leaves, each with a few grains of rice upon it, are placed by the exorcist in a segment of a circle before him to represent the deities. The Ojhá, squatting on his hams before the leaves, causes a pendulum attached to his thumb by a string to vibrate before them, repeating invocations the while. The god who has possessed the sick man is

indicated by the exclusive vibration of the pendulum towards his representative leaf, which is then taken apart, and the god in question is asked what sacrifice he requires—a buffalo, a hog, a fowl, or a duck, to spare the sufferer? He answers (the Ojhá best knows how!) a hog; and it is forthwith vowed by the sick man and promised by the exorcist, but only paid when the former has recovered. On recovery the animal is sacrificed, and its blood offered to the offended deity. I witnessed this ceremony myself among the Dhimáls, on which occasion the thirteen deities invoked were Póchima or Waráng, Timai or Béráng, Lákhim, Konoksiri, Ménchi, Chímá, Danto, Chádúng, Aphói, Biphói, Andhéman (Aphún), Táto-pátia (Báphún), and Shúti. A Bódo exorcist would proceed precisely in the same manner, the only difference in the ceremony being the invocation of the Bódo gods instead of the Dhimál ones.

The *great festivals* of the year are three or four. The first Festivals. is held in December-January, when the cotton crop is ready. It is called Shúrkhar by the Bódo, Haréjata by the Dhimáls. The second is held in February-March. It is named Wágálénó by the Bódo, who alone observe it. The Bódo name for the third, which is celebrated in July-August, when the rice comes into ear, is Phúlthépno. The Dhimáls call it Gávi púja. The fourth great festival is held in October, and is named Ai húnó by the Bódo—Pochima pákú by the Dhimáls. The three first of these festivals are consecrated to the elemental gods, and to the interests of agriculture. They are celebrated abroad, not at home (generally on the banks of a river), whence attendance on them is called Hágron húdong or madai húdong, ‘going forth to worship,’ in contradistinction to the style of the fourth great festival, which is devoted to the household gods, and is celebrated at home. The Wágálénó or bamboo festival of the Bódo I witnessed in the spring of this year, and will describe it as a sample of the whole. Proceeding from Siligori to Pankhabári with Dr. Campbell, we came upon a party of Bódo in the bed of the river within the Saul forest, or rather were drawn off the road by the noise they made. It was a sort of chorus of a few syllables, solemnly and musically incanted, which, on reaching the spot, was found to be uttered by thir-

teen Bódo men, who were drawn up in a circle facing inwards, and each carrying a lofty bamboo pole decked with several tiers of wearing apparel, and crowned with a Chour or Yakstail. Within the circle were three men, one of whom, with an instrument like this () in his hands, danced to the music, waving his weapon downwards on one side and so over the head, and then downwards on the other side and again over the head. He moved round the margin of the circle, in the centre of which stood two others; one a Deóshi or priest, and the other an attendant or servitor called Phantwál. The priest, clothed in red cotton, but not tonsured or otherwise distinguished from the rest of the party, muttered an invocation, whereof the burden or chorus was taken up by the thirteen forming the ring above noticed. The servitor had a water-pot in one hand and a brush in the other, and from time to time, as the rite proceeded, this person moved out of the circle to sprinkle with the holy water another actor in this strange ceremony, and a principal one too. This is the Déódá, or the possessed, who when filled with the god answers by inspiration to the questions of the priest as to the prospects of the coming season. When we first discerned him, he was sitting on the ground panting, and rolling his eyes so significantly that I at once conjectured his function. Shortly afterwards, the rite still proceeding, the Déódá got up, entered the circle, and commenced dancing with the rest, but more wildly. He held a short staff in his hand, with which, from time to time, he struck the bedizened poles one by one, and lowering it as he struck. The chief dancer with the odd-shaped instrument waxed more and more vehement in his dance; the inspired grew more and more maniacal, the music more and more rapid, the incantation more and more solemn and earnest, till at last, amid a general lowering of the heads of the decked bamboo poles, so that they met and formed a canopy over him, the Déódá went off in an affected fit, and the ceremony closed without any revelation—a circumstance which must be ascribed to the presence of the sceptical strangers; for it is faith alone that worketh miracles, and only among and for the faithful. This ceremony is performed annually by the Rajah of Sikim's orders, or rather with his sanction of the

FESTIVALS.

usages of his subjects, is addressed to the sun, the moon, the elemental gods, and above all to the rivers, and is designed to ensure health and plenty in the coming year, as well as to ascertain beforehand its promise or prospect through the revelations of the Déódá. With regard to the festival sacred to the national or home-bred (noöni) gods, called Aihuno by the Bódo, and Póchima páká by the Dhimáls, it is to be observed that the rite, like the separate class of deities adored thereby, is more distinctively Bódo than Dhimál. With both people the pre-eminence of water among the elements is conspicuous; but whereas the river gods of the Dhimáls have nearly absorbed all the rest, elementary or other, the household gods of the Bódo stand conspicuously distinguished from the fluvatile deities. The Póchima and Timang of the Dhimáls are one or both rivers; the Báthó and Mainang of the Bódo are neither of them rivers, and their interparietal rites are as clearly distinguished from the rites performed abroad to the fluvatile and other elemental gods. However, the rites of Báthó and Mainou are *participated* by deities of elementary and watery nature; and, on the other hand, the Dhimáls assert that Póchima and Timai have a two-fold character, one of river gods (Dhorla and Tishta), and one of supreme gods, and that they are adored separately in these two characters, the Póchima páká or home rite of October being appropriated to them in the latter capacity, or that of supreme gods. I have not witnessed the Póchima páká, and therefore speak with hesitation. The Ai* húnó is performed as follows. The friends and family being assembled, including as many persons as the master of the house can afford to feast, the Déóshi or priest enters the enclosure or yard of the house, in the centre of which is invariably planted a Síf or Euphorbia, as the representative of Báthó, who is the family as well as national god of the Bódo. To Báthó thus represented the Déóshi offers prayers and sacrifices a cock. He then proceeds into the house, adores Mainou, and sacrifices to her a hog. Next, the priest, the family, and all the friends proceed to some convenient and pleasant spot in the vicinity,

* Ai or Aya is the goddess Kámákyá or Kámráp, vis genetrix naturæ, typed by the Bhaga or Yoni. See page 131.

previously selected, and at which a little temporary skied has been erected as an altar, and there, with due ceremonies, another hog is sacrificed to Agrang, a he-goat to Manásho and to Búli, and a fowl, duck, or pigeon (black, red, or white, according to the special and well-known taste of each god) to each of the remaining nine of the Noöni madai. The blood of the sacrifice belongs to the gods, the flesh to his worshippers; and these now hold a high feast, at which beer and tobacco are freely used to animate the joyous conclave, but not spirits, nor opium, nor hemp. The goddess Mainou is represented in the interior of each house by a bamboo post about three feet high, fixed in the ground and surmounted by a small earthen cup filled with rice. Before this symbol is the great annual sacrifice of the hog above noted performed; and before this the females of the family, *once a month*, make offerings of eggs. For the males, due attention to the four annual festivals is deemed sufficient in prosperous and healthful seasons. But sickness or scarcity always begets special rites and ceremonies suited to the circumstances of the calamity, and addressed more particularly to the elemental gods if the calamity be drought, or blight, or devastations of wild animals; to the household gods if it be sickness. Hunters likewise and fishers, when they go forth to the chase, sacrifice a fowl to the Sylvan gods to promote their success; and, lastly, those who have a petition to prefer to their superiors conceive that a similar propitiation of Jishim and Mishim, or of the Chiris, will tend to the fulfilment of their requests. And this, I think, is nearly the whole amount of rites and ceremonies which their religion prescribes to the Bódo and Dhimáls; and anxious as I am fully to illustrate the topic, I will not try the patience of my readers by describing all that variety of black victims and white, of red victims and blue, which each particular deity is alleged to prefer; first, because the subject is intrinsically trifling; and, second, because the diverse statements of my informants lead me to suspect that the matter is optional or discretionary with each individual priest prescribing these minutiae. I have mentioned the rude symbols proper to Báthó and Mainou. None of the other gods seem to have any at all, though a low line of kneaded

clay attached to the Tháli that surrounds the sacred Euphorbia in the yards of the Bódo is said to stand for the rest of the divinities, who, as I have already said, are wont to be worshipped collectively rather than individually; and thus the sun, the moon, and the earth, though adored by Bódo and by Dhimál, have no separate rites, but are included in those appropriated to the elemental gods. Witchcraft is universally dreaded by both Bódo and Dhimál. The names of the craft and of its professors, male and female, will be found in the vocabulary. Witches (Dain and Mháí) are supposed to owe their noxious power to their own wicked studies, or to the aid of preternatural beings. When any person is afflicted, the elders assemble and summon three Ojhás or exorcists, with whose aid, and that of a cane freely used, the elders endeavour to extort from the witch a confession of the fact and the motives. By dint of questioning and of beating, the witch is generally brought to confession, when he or she is asked to remove the spell, to heal the sufferer—means of propitiating preternatural allies (if their agency be alleged) being at the same time tendered to the witch, who is, however, forthwith expelled the district, and put across the next river, with the concurrence of the local authorities. No other sorcery or black art, save that of witches, is known; nor palmistry, augury, astrology, nor, in a word, any other supposed command of the future than that described in the 'Wá galéno' as the attribute (for the nonce) of the Déódá or vates. The evil eye causes some alarm to Bódo and to Dhimál, who call it mogon nángo and mí nójó respectively, and who cautiously avoid the evil-eyed person, but cannot eject him from the community. The influence of the evil eye is sought to be neutralised by offerings of parched millet and eggs to Khoja Rajah and Mansha Rajah—Dii minores, who find no place in my catalogue, ample as it is. Moish madaí, I am told, likewise claims a place in the Bódo pantheon, and a distinguished place too, as the protector of this forest-dwelling people from beasts of prey, and especially the tiger.

Priesthood.—The priesthood of the Bódo and Dhimáls is ^{Priesthood,} entirely the same, even to the nomenclature, which with both ^{P. 125.}

people expresses the three sorts of clergy by the terms *Déóshi*, *Dhámi*, and *Ojhá*. The *Dhámi* (seniores priores !) is the district priest, the *Déóshi* the village priest, and the *Ojhá* the village exorcist. The *Déóshi* has under him one servitor, called *Phantwál*. There is a *Déóshi* in nearly every village. Over a small circle of villages one *Dhámi* presides, and possesses a vaguely defined but universally recognised control over the *Déóshis* of his district. The general constitution and functions of the clerical body have already been fully explained. Priests are subject to no peculiar restraints, nor marked by any external sign of diverse dress or other. The connection between pastor and flock is full of liberty for the latter, who collectively can eject their priest if they disapprove of him, or individually can desert him for another if they please. He marries and cultivates like his flock, and all that he can claim from them for his services is, first, a share of every animal sacrificed by him, and, second, three days' help from each of his flock (the grown males) per annum towards the clearing and cultivation of the land he holds on the same terms with them, and which have been already explained. Whoever thinks fit to learn the forms of offering, sacrifice, and accompanying invocation can be a priest; and if he get tired of the profession, he can throw it up when he will. *Ojhás* stand on the same footing with *Dhámis* and *Déóshis*. They are remunerated solely by fees; but into either office—priests or exorcists—the form of induction is similar, consisting merely of an introduction by the priests or exorcists of the neophyte to the gods the first time he officiates. One *Dhámi* and two *Déóshis* usually induct a *Déóshi*; three *Ojhás* an *Ojhá*; and the formula is literally that of an introduction—'This is so-and-so, who proposes, O ye gods! to dedicate himself to your service. Mark how he performs the rites, and, if correctly, accept them at his hands.'

Customs.

Customs.—Under this head I shall state the usages observed at births, naming, weaning, toga virilis, marriage, and death, aggregating what is common, and distinguishing what is peculiar, to the *Bódo* or *Dhimáls*. The customs of both people have a great similitude, owing to their perfect simplicity. They are derived, in fact, from nature, and nature

CUSTOMS.

as little strained by arbitrary devices of man as can well be. At births the mother herself cuts the navel-string, so soon as she has recovered strength for the act. No midwives are found, so that nature must do all, or the mother and offspring perish together. But deliveries are almost always very easy, and death in childbed scarcely known—a blessing derived from the active and unsophisticated manners of the sex. The idea of uncleanness occasioned by births, and by deaths also, is recognised; but the period of uncleanness and segregation is very short, and the purificatory rites consist merely of bathing and shaving, performed by the parties themselves. The infant is named immediately after birth, or as soon as the mother comes abroad, which is always in four or five days after delivery. There are no family names, or names derived from the gods. Most Bódo and Dhimáls bear meaningless designations, or any passing event of the moment may suggest a significant term: thus a Bhótia chief arrives at the village, and the child is called Jínkháp; or a hill peasant arrives, and it is named Góngar, after the titular or general designation of the Bhótias. Children are not weaned so long as their mother can suckle them, which is always from two to three years—sometimes more; and two children, the last and penultimate, are occasionally seen at the breast together. The delayed period of weaning will account in part for the limited fecundity of the women. When a Bódo or Dhimál comes of age, the event is not solemnised by any rite or social usage whatever. Marriage takes place at maturity, the male being usually from twenty to twenty-five years of age and the female from fifteen to twenty. Courtship is not sanctioned: the parents or friends negotiate the wedlock, though in so simple a state of society it cannot be but the parties have frequently met and are well known to each other. The Hindús wisely and decorously attach much discredit to the parent who takes a “consideration” for the grant of his daughter in marriage. No such delicacy is recognised by Bódo or Dhimál parents, who invariably demand and receive a price, which is called Jan in the language of the former, and Gándi in that of the latter people. The amount varies from ten to fifteen rupees

among the Dhimáls, from fifteen to forty-five among the Bódo. I cannot learn the cause of the great difference. A youth who has no means of discharging this sum, must go to the house of his father-in-law elect, and there literally earn his wife by the sweat of his brow, labouring, more judaico, upon mere diet for a term of years, varying from two as an average to five and even seven as the extreme period. This custom is named Gabóí by the Bódo—Ghárjyá by the Dhimáls. It, of course, implies a good deal of intercourse between the betrothed youth and damsel prior to their nuptials; but from all I can learn, instances of opportunity abused are most rare. The legal nature and effects of the nuptial contract have been already explained under the head of Laws: what concerns fecundity, longevity, &c., under the head of Medicine, as a branch of religion. The marriage ceremony is little perplexed with forms. After the essential preliminaries have been arranged, a procession is formed by the bridegroom elect and his friends, who proceed to the bride elect's house, attended by two females specially appointed, to put red-lead or oil on the bride elect's head when the procession has reached her home. There a refec-tion is prepared, after partaking of which the procession returns, conducting the bride elect to the house of the groom's parents. So far the same rite is common to the Bódo and Dhimál—the rest is peculiar to each. Among the Dhimáls, the Déóshi now proceeds to propitiate the gods by offerings. Dáta and Bídata, who preside over wedlock, are invoked, and betel-leaf and red-lead are presented to them. The bride and groom elect are next placed side by side, and each furnished with five pauns, with which they are required to feed each other, while the parents of the groom cover them with a sheet, upon which the Déóshi, by sprinkling holy water, sanctifies and completes the nuptials. Among the Bódo the bride elect is anointed at her own home with oil; the elders or the Déóshi perform the sacred part of the ceremony, which consists in the sacrifice of a cock and a hen, in the respective names of the groom and bride, to the sun; and next, the groom, rising, makes salutation to the bride's parents, and the bride similarly attests her future

duty of reverence and obedience towards her husband's parents; when the nuptials are complete. A feast follows both with Bódo and Dhimáls, but is less costly among the former than among the latter—as is said, because the higher price paid for his wife by the Bódo incapacitates him for giving so costly an entertainment. The marriage feast of the Dhimáls is alleged to cost thirty to forty rupees sometimes, the festivities being prolonged through two and even three days; whereas four to six, rarely ten, rupees suffice for the nuptial banquet of a Bódo.

The Bódo and Dhimáls both alike bury the dead, immediately after decease, with simple but decent reverence, though no fixed burial-ground nor artificial tomb is in use to mark the last resting-place of those most dear in life, because the migratory habits of the people would render such usages nugatory. The family and friends form a funeral procession, which bears the dead in silence to the grave. The body being interred, a few stones are piled loosely upon the grave to prevent disturbance by jackals and rats rather than to mark the spot, and some food and drink are laid upon the grave; when the ceremony is suspended and the party disperses. Friends are purified by mere ablution in the next stream, and at once resume their usual cares. The family are unclean for three days, after which, besides bathing and shaving, they need to be sprinkled with holy water by their elders or priest. They are then restored to purity, and forthwith proceed to make preparations for a funeral banquet, by the sacrifice of a hog to Mainou or Timáng, of a cock to Báthó or Póchima, according to the nation. When the feast has been got ready and the friends are assembled, before sitting down they all repair once again to the grave, when the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents them to the dead with these words, 'Take and eat: heretofore you have eaten and drank with us: you can do so no more: you were one of us: you can be so no longer: we come no more to you: come you not to us.' And thereupon the whole party break and cast on the grave a bracelet of thread priorly attached, to this end, to

the wrist of each of them. Next the party proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet, and eat, drink, and make merry as though they were never to die! A funeral costs the Dhimáls from four to eight rupees—something more to the Bódo, who practise more formality on the occasion, and to whom is peculiar the singular leave-taking of the dead just described.

Arts. *Useful Arts.*—As already observed, the arts practised by the Bódo and Dhimáls are few, simple, and domestic. Agriculture is the grand and almost sole business of the men, but to it is added the construction and furnishing of the dwelling-house in each of the frequent migrations of the whole people. The boys look after the domestic animals. The women, aided by the girls, are fully employed within doors in spinning, weaving, and dyeing the clothing of the family, in brewing, and in cooking. The state of the arts will be sufficiently and most conveniently illustrated by a description of the house, household furniture, clothes, food, and drinks of the people, preceded by an account of the implements, processes, and products of agriculture.

Agriculture. The agricultural implements are an axe to fell the forest trees, a strong bill or bill-hook to clear the underwood and also to dig the earth, a spade for rare but more effectual digging, and lastly a dibble for sowing the seed. The axe is called Rúá by the Bódo, Dúphé by the Dhimáls. It is a serviceable implement of iron (the head) similar to that in use in the plains, where the head is bought; the haft being made at home. The bill, called Chékhu by the Bódo, Ghongói by the Dhimáls, is a 'jack of all work,' like in shape to our English bill, but with the curved extremity or beak prolonged, and furnished with a straight downward edge of some three inches. It is of iron, of course, and purchased in the Kócch marts. The spade is the ordinary short bent one of the plains, where it is bought, and where it is called Kódál. The Bódo and Dhimáls use it but little, and have no name of their own for it. The dibble is a wooden staff about four feet long, made by the people themselves. It is like a stout walking-staff sharpened at the lower end. The process of

culture, emphatically called 'clearing the forest,'* is literally such for the most part, and would be so wholly, but that several of the species grown being biennials, a field is retained over the first year, so that the second year's work consists merely of weeding and re-sowing rice amid the other standing products. The characteristic work is the clearing of fresh land, which is done every second year, and thus axes and bills clear away the wood. Fire completes what they have left undone, and at the same time spreads over the land an ample stratum of manure (ashes). The soil is worked nearly enough in eradicating the undergrowth of trees (for the lords of the forest are only truncated); so that what little additional digging is needed may be and is performed with the square end of the bill. 'Tis no great matter, and firing is the last *effectual* process. Amid the ashes the seed is sown by a dibbler and a sower, the former of whom, walking erect, perforates the soil in quincunxes by sharp strokes of his pointed staff (called Shómán by the Bódo, and Dhúmsi by the Dhimáls), so as to make a series of holes from one to two inches deep, and about a span apart; whilst the latter, following the dibbler, and furnished with a basket of mixed seeds, drops four to six seeds into each hole, and covers them at the same time. All the various produce raised is grown in this promiscuous style. Chait, Baisák, and half Jeth† comprise the season for preparing and sowing the soil. Sáwan, Bhádún, Kúár, and half Kártik,‡ that for gathering the various products, save cotton, which is not gathered till Pús-Mágh.§ The rest are reaped as they successively ripen: first, cucurbitaceous plants (Kóhara, Louka, Khíra, Kankara, Karéla); then greens (Sém, mattar, Béngan, Chichinda, Póí); then the several edible roots (Yam, Arwi, &c.); then the condiments (Haldi, Adrak, red peppers); then the millets and pulse (Marwa, Kúlthi, Úrid); then maize; next rice; then the mustards (Tori or Sarsún or Til); and last of all, cotton. The fields, which are much better worked in eradicating the jungle than

* See pp. 103 and 118 for more samples of the use of a full vocabulary in illustrating the condition of the people.

† March, April, and May respectively.

‡ July, August, September, and October respectively.

§ December-January.

those for which the Bengal plough performs the same office, are likewise as much better weeded; and how strange soever to mere English ears the huge mixture of crops may sound, this mixture does not greatly exceed the practice of Bengal, nor is it inconsistent with good returns, though there be no artificial irrigation whatever. The cotton is a biennial of inferior quality, but it is the main crop, and that from the sale of which in the plains the Bódo and Dhimáls look to provide themselves with the greatest part of the rice they consume; for their own supply is very inadequate. Nevertheless rice is usually spoken of as the crop next in estimation to cotton, though maize and even millet seem to contribute as much to the quantity of home-reared food. The rice grown is similar to the 'dry rice'—'the Ghaiá' of Nepal—the 'summer rice' of the plains. The other articles grown have all been enumerated above, save indigo, which, with the cochineal of the forest and madder procured from the hills, supplies the Bódo and Dhimáls with dyes. Arhar and a few more of the superior agricultural and horticultural products of the plains are occasionally grown by the Bódo and Dhimáls, whose chief products, however, are those given above, and of them not absolutely all in one field and year, though from twelve to fifteen are always there, and include a good supply of vegetables, condiments, and cerealea, but the last deficient in the article of rice, which is the principal grain eaten. Of vegetables, the favourites are Bégans, cucurbitacea, and roots (Thá vel Lin in their own tongues); of cereals, rice; of condiments, red peppers. Mustards are grown not for their oils, nor as stimulants, but merely for eating like parched pease. The oil-seeds are fried, and are relished in that state; * the young plants also are used as greens. The surplus seed is sold to the oilmen of the plains, neither Bódo nor Dhimál being wont to express oil, of which they consume little, and that only for cooking. Lights they use none (save on occasions of ceremony and of púja), but go to bed early, and sit by the fire—a splendid wood-fire—till then. The small quantity of oil used for cooking they buy in the adjacent marts of

* They are fried with greens, and of course yield up a good deal of their oil to flavour the vegetables.

the Kóché. The cotton crop and the surplus of the mustard crop are all the agricultural products which they sell any portion of. Cotton is habitually sold, the small portion only that is needed for clothing the family being reserved, which may be about one-fifteenth of what is raised. The domestic animals have been enumerated elsewhere, and must be spoken of again when we come to the head of Food. Agriculturally viewed, they are a dead letter, not even their manure being employed.

Upon the whole, the agriculture of the Bódo and Dhimáls is conducted with as much skill as that of their lowland neighbours; with skill much superior to that of their highland neighbours; and with pains and industry greatly above those of either highlanders or Kóèches. The following details of what is raised by one Bódo cultivator, and consumed by himself, his wife, and three young children, imperfect though they be, will help to convey a just idea of his position; and those who care to compare it with the position of a peasant in the hills and in the plains will find the means of making such comparison in Appendix II.

Bódo peasant tilling $1\frac{3}{4}$ bigha with the spade.

PRODUCTS OR INCOME.

Dhán or rice in husk, . . .	24 bisi = 12 maunds =	4	0	0
Cotton undressed, . . .	16 bisi = 8 maunds =	32	0	0
Maize,	3 bisi = $1\frac{1}{2}$ maunds =	0	8	0
Milletts and Pulse, . . .	4 bisi = 2 maunds =	0	12	0
Condiments, dyes, & greens, . . .	2 bisi = 1 maund =	4	0	0
		<hr/>		
Total Rupees, . . .		41	4	0

EXPENSES.

Rice in husk, bought, . . .	3 Pouthi = 48 maunds =	15	0	0
Salt bought,	18 Phol = 18 seers =	3	0	0
Cotton-field puja,		1	0	0
Government tax,		1	0	0
Cotton-seed bought,		1	0	0
Ai humo festival,		3	0	0
Oil bought for worship and for occasional lights,		0	8	0
Sickness, fees to the Ojha,		4	0	0

Presents to sisters and friends who ask aid and make visits,	=	2	0	0
Ornaments for wife,	=	2	0	0
Fruits bought for self, wife, and children, .	=	2	0	0
Fish bought in rains when none can be taken in the forest,	=	1	8	0
Earthen vessels bought,	=	0	8	0
Proportion of price of Chékhá or Bill, . . .	=	0	8	0
Ditto ditto of Jong or spear, r, . . .	=	0	8	0
Ditto ditto of metallic pots and pans, . .	=	0	8	0
Sundries,	=	2	0	0
<hr/>				
Total Rupees,		40	0	0
<hr/>				
Balance in favour,		1	4	0

It has been already mentioned that the Bódo and Dhimál peasant is liable to a corvee or labour tax, the items of which may be added thus—for the Rajah, 3 days thrice a year, or 9 days; for the Rajah's local representative, 6 days; for the village priest or Déóshi, 3 days—total, 18 days per annum. This is so much deducted from his resources, and may be stated at two * rupees in coin. A peasant of the plains using the plough will earn twice or even thrice as much as a Bódo or Dhimál, and yet, what with the wretched system of borrowing at 25 to 30 per cent., and the grievous extra frauds incidental to that system, he will not be nearly so well off. The Bódo or Dhimál, again, has abundance of domestic animals, and is, moreover, at liberty to eat the flesh of all save the cow; whereas the peasant of the plains has few, and of those only the goat that he can eat. And, lastly, the Bódo's industrious wife not only spins, but weaves and dyes all the clothes of the family, besides supplying it amply with wholesome and agreeable beer, whilst the peasant's wife in the plains does nothing but spin; and though this may diminish the cost of the family clothing, still it must be bought; nor will there be much thread to dispose it in free sale, apart from the clothier. The highland peasantry generally earn less than the Bódo and Dhimáls, and are proportionally worse

* If the Bódo pay one rupee of direct and two of indirect taxes, he will be nearly on a level, *quoad* public burdens, with the peasant of the plains.

off, though lightly taxed, and exempt from the curse of the borrowing system. The Nêwâr peasants of the great valley of Nepal—as industrious as the Bódo and Dhimáls—nay, more so—and more skilful too—earn more and retain more, notwithstanding the heavy *rent* they pay to their landlord, who pays the light tax or Government demand on the land. The particulars may be seen in the Appendix.

Houses.—The Bódo and Dhimáls build and furnish their own houses without any aid of craftsmen, of whom they have none whatever. They mutually assist each other for the nonce, as well in constructing their houses as in clearing their plots of cultivation, merely providing the helpmates with a plentiful supply of beer. A house is from 12 to 16 cubits long by 8 to 12 wide. A smaller house of the same sort is erected opposite for the cattle; and if the family be large, two other domiciles like the first are built on the other sides, so as to enclose an open quadrangle or yard. The houses are made of jungle grass, secured within and without by a trellis-work of strips of bamboo. The roof has a high and somewhat bulging pitch, and a considerable projection beyond the walls. It also is made of wild grass, softer than that which forms the walls. There is only one division of the interior, which separates the cooking and the sleeping portions of the house, which has no chimney or window, and but one door. Ten to forty such houses form a village, without any rigid uniformity or any defences whatever.

Furniture is very scant, consisting only of a rare bedstead, some sleeping-mats, a stool or two, and some swinging-shelves; and all of these are made at home. Household utensils are a few earthen vessels for carrying and holding water, some metallic cooking, eating, and drinking pots, and a couple of knives, to which we must add the spinning, weaving, dyeing, and brewing apparatus of the women. All the latter are of the simplest possible form and home-make. The earthen and metallic pots and pans are purchased in the Kócch marts. There are none of iron nor of copper; all are of brass or other mixed metals that are metallic, owing, it is said, to the dearth of iron and copper. There are no leathern utensils. Baskets of bamboo and of cane and ropes

of grass are abundant, and of home-make by the men, who likewise haft all the iron implements they purchase abroad for agricultural or domestic uses. It has already been said that lights are dispensed with beyond what is afforded by an ample fire.

Clothes.

Clothes.—With both people they are made at home, and by the women. The Bódo women wear silk procured from the castor-plant worm, which they rear at home in each family. The Bódo men and Dhimáls of both sexes wear cotton only. Woollen is unknown, even in the shape of blankets. The manufactures are durable and good, and not inconveniently coarse—in fact, precisely such as the people require; and the dyeing is very respectably done with their own cochineal, morinda, or indigo, or with madder got from the hills; but all prepared by themselves. The female silk vest of the Bódos possessed by me is $3\frac{1}{2}$ feet wide by 7 long, deep red, with a broad worked margin of cheque pattern—and of white and yellow colours, besides the ground red—above and below. This garment is called Dókha by the Bódo, and must be a very comfortable and durable dress, though it somewhat disfigures the female form by being pressed over the breast as it is wrapped round the body, which it envelops from the armpits to the centre of the calves. The female garment of the Dhimáls differs only in material, being cotton. It is called Bónha. The male dress of the Bódo consists of two parts—an upper and a lower. The former is equivalent to the Hindu Chadar or toga. It is called Shúmá, and is 9 to 10 cubits by 3. The latter, styled Gámchá, and which is 6 cubits by 2, is equivalent to the Hindu Dhoti, and after being passed between the legs is folded several times round the hips, and the end simply tucked in behind. The male dress of the Dhimáls is similar. Its upper portion is called Pátaka; its lower, Dhári; the whole, Dhába with this people; Hí with the Bódo. All cotton clothes, whether male or female, are almost invariably white or undyed. Neither Bódo nor Dhimál commonly cover the head, unless when the men choose to take off their upper vest and fold it round the head to be rid of it. Shoes are not in use; but a sort of sandals or sole-covers, called Yápthong vel Champhoï, sometimes are,

and are made of wood by the people themselves. There are no other shoes. Ornaments are rare, even amongst the women, who, however, wear small silver rings in their ears and noses also, and heavy bracelets of mixed metal on their wrists. These are bought in the Kócch marts, and are quite simple in form.

Food.—The sorts of vegetable food have been already enumerated in speaking of agriculture. Rice is the chief article; wheat or barley unknown even by name. Ghiu or clarified butter is likewise totally unused and unnamed, and oil is very sparingly consumed for food. Salt, chillies, vegetables, plenty of rice, varied sometimes with maize or millet, and fish or flesh every second day, constitute, however, a meal which the poor Hindu might envy, washed down as it is with a liberal allowance of beer. Plenty of fish is to be had from December to February, both inclusive, and plenty of game from January to April inclusive, though the Bódo and Dhimál are no very keen or skilful sportsmen, notwithstanding the abundance of game and freedom from all prohibitions. They have the less need to turn hunters in that their domestic animals must supply them amply with flesh. They have abundance of swine and of poultry, and not a few of goats, ducks, and pigeons, but no sheep nor buffaloes, and cows are scarce. Milk is little used, but not eschewed, as by the Gárós it is. They may eat all animals, tame or wild, save oxen, dogs, cats, monkeys, elephants, bears, and tigers. Fish of all sorts, land and water tortoises, mungooses, civets (not cats!), porcupines, hares, monitors of enormous size, wild hogs, deer of all sorts, rhinoceros, and wild buffaloes, are amongst the wild animals they pursue for their flesh, and altogether they are abundantly provided with meat.

Drinks and Stimulants.—The Bódo and Dhimáls use abundance of a fermented liquor made of rice or millet, which the former call Jó, the latter Yú. It is not unpleasant, and I should think was very harmless. Its taste is a bitterish sub-acid, and it is extremely like the Ajimana of the Népáris of Nepal. Brewing and not distilling seems to be a characteristic of nearly all the Tamulian races, all of whom drink and make beer, and none of them spirits. The Bódo and Dhimál pro-

cess of making this fermented liquor is very simple.' The grain is boiled; the root of a plant called Agaichito is mixed with it; it is left to ferment for two days in a nearly dry state; water is then added *quantum sufficit*; the whole stands for three or four days, and the liquor is ready. The Agaichito plant is grown at home. Its root, which serves for balm, is called Emon. I have never seen it. Besides this beer—of which both people use much—they likewise freely use tobacco; but never opium nor hemp in any of the numerous preparations of both; nor distilled waters of any kind; and, upon the whole, I see no reason to brand them with the name of drunkards, though they certainly love a merry cup in honour of the gods at the high festivals of their religion. Among my own servants, the Bódo have never been seen drunk; the Moslems and Hindús several times excessively so.

Manners.

Manners.—The manners of the Bódo and Dhimáls are, I think, a pleasing medium between the unsophisticated roughness of their highland neighbours and the very artificial smoothness of their neighbours of the plains. They are very shy at first; but, when you know them, are cheerful without boisterousness, and inquisitive without intrusion. Man's conduct to woman is always one of the best tests of his manners; now the Bódo and Dhimáls use their wives and daughters well, treating them with confidence and kindness. They are free from all out-door work whatever, and they are consulted by their husbands as their safest advisers in all domestic concerns, and in all others that women are supposed likely to understand. When a Bódo or Dhimál meets his parent, or one of the elders of the community, he drops his joined hands to the earth, and then raises them to his forehead; and if he be abroad, he says, 'Father, I am on my way;' to which the parent or senior answers, 'May it be well with you.' There is little visiting, save that which is inseparable from the frequent religious feasts and festivals, already sufficiently described; nor are amusements or pastimes for young or old common. Indeed, children or women seem to have none, and the men so little heed them that neither Bódo nor Dhimál tongue has a word of its own for

sport, play, or game ! The young men, however, have two games, which I proceed to describe summarily. In the light half of October, on the day of the full moon, a party of youths proceeds at nightfall from village to village, like our Christmas wakers, hailing the inhabitants with song and dance, from night till morn, and demanding largess. This is given them in the shape of grain, beer, and cowries, wherewith on their return they make a feast, and thus ends the pastime, which is called *Harna-harni* by the *Bódo*, and *Harna-dháká* by the *Dhimáls*. Again, in the dark half of the same month, when the wane is complete, the youths similarly assemble, but in the daytime, and dressing up one of their party like a female, they proceed from house to house and village to village, saluting the inhabitants with song and dance, and, obtaining presents as before, conclude the festival with a merrymaking among themselves. The *Bódo* name of this rite or game is *Chórgéléno* ; the *Dhimáls* call it *Chórdháká*. And now we shall conclude the subject of manners with a statement of the ordinary manner in which a *Bódo* or *Dhimál* passes the day. He rises at day-spring, and having performed the offices of nature and washed himself, he proceeds at once to work in his field till noon. He then goes home to take the chief meal of the day, and which consists of rice, pulse, fish or flesh (on alternate days), greens and chillies, with salt—never ghiu—seldom oil. He rests an hour or more at noon, and then resumes his agricultural toils, which are not suspended till nightfall. So soon as he has got home he takes a second meal with his family, then chats a while over the fire, and to bed betimes, seldom two hours after dusk. If the children be young, they sleep with their parents ; if older, apart. The *Bódo* call their first meal *Sanjúphúni inkhám* ; their second *Bílíni inkhám*. The *Dhimál* name for the first is *Mánjbéla-cháká* ; for the second *Dilima-cháká*. Wives usually eat after their husbands, children with.

Character.—The character of the *Bódo* and *Dhimál*, as will Character. be anticipated from the foregoing details, is full of amiable qualities, and almost entirely free from such as are unamiable. They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word,

steady and industrious in their own way of life, but apt to be mutable and idle when first placed in novel situations, and to resist injunctions, injudiciously argued, with dogged obstinacy. They are void of all violence towards their own people or towards their neighbours, and, though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out. The Commissioner of Assam, Major Jenkins, who has by far the best opportunities for observing them, *when drawn out of their forest recesses*, gives them, as we have seen, a very high character as skilful, laborious cultivators and peaceable respectable subjects; whilst that this portion of them want neither spirit nor love of enterprise is sufficiently attested by the fact, that when the Dorjiling corps was raised, two-thirds of the recruits first obtained were Bódo of Assam.* Neither the Bódo nor Dhimál, however, can be characterised, upon the whole, as of military or adventurous genius, and both nations decidedly prefer, and are better suited for, the homebred and tranquil cares of agriculture. They are totally free from arrogance, revenge, cruelty, and *fiercé*; and yet they are not devoid of spirit, and frequently exhibit symptoms even of that passionate or hasty temperament which is so rare, at least in its manifestations, in the East. Their ordinary resource against ill-usage is immovable, passive resistance; but their common demeanour is exempt from all marks of the wretched alarm, suspicion, and cunning that so sadly characterise the peasantry of the plains in their vicinity, and which, being habitual, must be fatal to truth. The Bódo and Dhimál in this respect, as in most others, more nearly resemble the mountaineers, whose straightforward, manly carriage so much interests Europeans in their favour. Oppression and its absence beget these different phases of character. The absence of all petty trade likewise contributes materially to the candour and integrity of the Bódo and Dhimáls. Among all mankind, women, wine, and power are the great tempters, the great leaders astray. Now the Bódo and Dhimáls rise decidedly superior to the first temptation, are not unduly enslaved to the second, and, from the perfect equality and subject condition of the whole of them, are en-

* See also Griffith's Journals.

tirely exempted from the third. Power cannot mislead those who never exercise it; where women are esteemed, and no artificial impediments whatever exist to prevent marriage, women are a source, not of vice, but of virtue; and, lastly, where "honest John Barleycorn" is free from the dangerous alliance of spirits, opium, and hemp, I know not that he, even if assisted by the "narcotic weed," need be set down as a necessary corrupter of morals. True, the Bódo and Dhimál do not pretend to the somewhat pharisaical abstemiousness or cleanliness of the Hindús. But I am not therefore disposed, particularly on Hindú evidence, to tax them with the disgusting vices of drunkenness and dirtiness, though these, and obstinacy, *if any*, are the vices we must lay to their charge, as the counterpoise of many and unquestionable virtues. Peasant, be it remembered, must be compared with peasant, and not peasant with people of higher condition; and if the comparison be thus fairly made, it may perhaps be truly decided that the Bódo and Dhimál are *less* sober and *less* cleanly and *less* tractable than the people of the plains; *more* sober and *more* cleanly and *more* tractable than those of the hills. The Bódo and Dhimáls are good husbands, good fathers, and not bad sons; and those who are virtuous in these most influential relations are little likely to be vicious in less influential ones, so that it need excite no surprise that these people, though dwelling in the forest, apart from the inhabitants of the open country, are never guilty of blackmailing or dacoity against them, whilst among themselves crimes of deep dye are almost unknown. To the ostentatious hospitality of many nations whose violence against their neighbours is habitual they make no pretensions; but among their own people they are hospitable enough, and towards the stranger invariably equitable and temperate.

APPENDIX.

No. I.

PHYSICAL ATTRIBUTES.

THE physical characteristics of these races have already been summarily stated. But it is desirable to be more particular on this head. A young man named Bírna, a Bódo, has been selected to represent his nation, and through it the Dhimáls and Kócches also, for the traits of face and form are so nearly alike in all that neither pen nor pencil could satisfactorily set them apart.* Bírna is about twenty-one years of age (for, like a true Bódo, he knows not how old he is), so that we are obliged to give his age conjecturally. The mistake, however, cannot exceed a year or two.

His dimensions are as follows in English feet, inches, and quarters:—

	1st time.	2d time.
Total height,	5 3 $\frac{3}{4}$	5 3 $\frac{1}{2}$
Crown of head to hip,	2 3	2 2 $\frac{3}{4}$
Hip to heel,	3 1	3 1
Length of arm,	2 3 $\frac{1}{2}$	2 3 $\frac{3}{8}$
Length of foot,	0 9	0 9
Length of hand,	0 6 $\frac{5}{8}$	0 6 $\frac{7}{8}$
Greatest girth of chest,	2 7 $\frac{1}{4}$	2 7
Greatest width across shoulders,	1 2 $\frac{3}{4}$	1 2 $\frac{3}{4}$
Girth of pelvis at hips,	2 3	2 5
Greatest width of pelvis, at hips, less,	0 11	0 10 $\frac{1}{2}$
Greatest girth of head,	1 9	1 8 $\frac{3}{4}$
Greatest length of head, chin to crown,	0 9	0 9 $\frac{1}{4}$
Greatest width of head, across parietes,	0 5 $\frac{3}{4}$	0 5 $\frac{3}{8}$
Greatest girth of thigh,	1 5 $\frac{3}{4}$	1 5 $\frac{1}{2}$
Greatest girth of calf,	1 1 $\frac{1}{4}$	1 1 $\frac{1}{8}$
Greatest girth of arm,	0 9	0 9 $\frac{3}{8}$

Bírna's colour is an olive or brunet, clear and pale as that of a high-caste Hindú. Though a stout youth, of twenty-one or more, he has not yet the least symptom of beard, and but a very faint show of moustache. He expects, he says, to have more or less of beard in five or six years, but shall carefully eradicate the stray hairs, *more majorum*! He has no want of eyelash or

* Pages 113, 114.

eyebrow; and the hair of his head is copious, straight, strong, and glossy. He has no hair on the chest, but as much as usual on the armpits and elsewhere. He is well made and stout enough, sufficiently fleshy, but without any striking muscular development. His calves, in particular, though not quite equal to those of the mountaineers, are very superior to anything of the sort to be seen amid the people of the plains. His legs are long in proportion to his trunk, but not awkwardly so, and his chest is finely formed, broad and deep. His head is well formed and well set on the shoulders, the great foramen having apparently a central aperture. There is no defect of cranial development anteaally or posteaally, and the skull is well shaped and round, though not so ample in the frontal region as in fine specimens of the Arian vel Caucasian family, and the face is larger in proportion to the head than in *such* specimens. The length of the head to that of the body is as one to seven nearly. If the features are not straight, or perpendicular, to the front, the want of right line is caused less by recession of the forehead or chin than by the advance of the jaws and lips, which are both large. The mouth is too wide and the lips too thick for beauty; but there is no ape-like or negro-like deformity, nor do the finely-formed teeth project forward. The chin wants the rounded projection of the Arian type; but it is not ill formed nor retiring. The forehead has sufficient height and breadth, though there are vague indications of contraction and backward slope as compared with very fine heads. The eye is sufficiently large and sufficiently well opened; but the cavity around it is too much filled with flesh, and the angles of the aperture have a tendency to obliquity, the outer one upwards and the inner downwards. The nose, sufficiently long and well raised between the eyes, has a good, narrow, straight bridge, but a somewhat thickened or clubbed extremity; and the nares are wide, inclining from the elliptic to the round shape. The ears are somewhat large, and stand rather apart from the head, but not remarkably so. The oval form to which the contour of the face inclines is broken by the projection of the cheek-bones, between which the face is noticeably wider than anywhere else, but only in a small degree; and, upon the whole, the ill effect of the somewhat large and quasi-Mongolian features is redeemed by their cheerful and amiable expression, though the human type indicated is clearly rather Mongolian than Caucasian.

No. II.

PRODUCTION AND CONSUMPTION OF A NÉWÁR PEASANT OF THE VALLEY OF NÉPÁL, CULTIVATING WITH THE SPADE SEVEN STANDARD ROPINI OF NÉPÁL.*—1 man, 1 wife, and 3 small children.

Household Utensils and Agricultural Implements.

<i>Iron pots and implements, domestic and agricultural.</i> —1 Lóhyá or Tá-kyá; 1 lamp, Díp or Dallú; 1 spoon, Dárú or Dhouwo; 1 spade, Kúdál or Kú; 2 sickles, Hasuá or Ít; 2 spuds, Basuli or Kokaicha; 1 knife, Churi or Chú-pi; 1 cleaver, Pahasúl or Khúni,			2	13	6
<i>Copper pots, domestic.</i> —4 plates or Tháls; 1 drinking-pot, Lótah or Táhán-po; 2 cups or saucers for greens, &c., Katóra or Khola,			4	0	0
<i>Earthen pots.</i> —2 large vessels, Hándi or Kousi; 1 water-drawing, Méntá or Gópah; 1 to hold water, Gharra or Dhapa; 4 dishes, Parai or Bhégó,			0	2	0
<i>Sundries.</i> —1 Pestle and mortar, Silalora or Lohómá; 1 winnow, Dagara or Hásá; 1 broom, Jharu or Túphi; 1 rope, Dora or Lákhá khi,			0	6	3
1 sleeping mat, Chatai or Súkhú; 1 blanket, Kamal or Sàngá,			1	1	0
<i>Woman's weaving apparatus.</i> —1 spinning-wheel, Charka or Yong; 1 cotton cleaner, Phatka or Timá; 1 loom, Karigá or Tánjolong,			1	8	3

Production, annual.

5 Ropini of wet rice-land or $\frac{1}{2}$ Lakhábú—1st crop, Málsi dhán, 20 mûri = 40 man,	40	0	0
2 Ropini of dry rice-land or U'lábú—1st crop, Ghaid-dhán, 5 mûri = 10 man,	8	0	0
Gleanings of both the above, Phúlówá, 10 Páthi = 1 man,	0	12	0
Second crops, or summer crops, Jari or Sécé—Lakhábú Sécé—Wheat, 2 mûri = 4 man,	8	0	0
U'lábú Sécé—Greens, roots, and red peppers, 1 $\frac{1}{2}$ mûri = 3 man,	3	0	0
Straw and bran of rice and wheat of all crops, 36 loads (mans),	2	8	0
Wages earned as a carrier in cold months,	24	0	0
Wages for odd jobs all the year round,	12	0	0
Total earnings,	98	4	0
Earnings from the soil,	62	0	0

* Four ropini equal one bigah, or thereabouts.

Monthly Expenses.

Rice for all the family, 17th páthi = 1 man 27 sér,	. 3 3 3
Salt for do. do., 2 mána = 1½ sér,	. 0 4 0
Oil, eating, do. do., 1 bokóché = ¼ sér,	. 0 2 0
Tobacco, do. do., 1 bádhaní = 1½ sér,	. 0 3 0
Greens, roots, red peppers, do., 2½ páthi = 11 sér,	. 0 4 0
Fuel, Louna or Chúsí, 3 loads,	. 0 3 3
Lights (burn pine-sticks of own cutting),	. 0 0 0
Grain for brewing and distilling, 3¼ páthi = 13 sér,	
yielding 1 sér spirits, 10 sér of beer,	. 0 8 0
Daily luncheon, Jalpán or Diko,*	. 0 12 0
Per mensem,	. 5 7 6.
Per annum,	. 65 10 0

Annual Expenses.

Twelfefold of the above expenses,	. 65 10 0
Landlord's rent on the Lakhábú, called Póón,	. 20 0 0
Do. do. on the Ulábú, do. do.,	. 4 0 0

N.B.—Second crops are rent free; landlord pays the land-tax.

Government capitation or house tax, viz, sawani,	
o 1 6; phágú, o 1 6; shri panchami, o o 9,	. 0 3 9
Government corvee or bith, composition for,	. 0 12 0
Mendicant tax or Jógi pá,	. 0 0 6
Barber,	. 0 6 0
Wear and tear of implements and utensils,	. 1 11 0
Cotton to make clothes, 2 dhárni = 6 sér,	. 2 0 0
Total expenses,	. 94 11 6
Balance in favour,	. 3 4 6*

Peasant of the plains (Azimgurh) cultivates 6 standard bighas with the plough. Family as before.

Agricultural Implements or Stock.

Two oxen for the plough,	. 16 0 0
One plough,	. 1 0 0
One harrow, &c.,	. 1 0 0
One Dúrmús or smoother,	. 0 2 0
One Kodál or spade,	. 1 0 0
Two Khúrpi or spuds,	. 0 2 0
Two Hasúa or sickles,	. 0 3 0

* Throughout these details the native terms have been given to secure accuracy and facilitate reference. The first term is Hindi; the second, Newari, a language so little known that the Hindi equivalent is added.

One Háthá or irrigating shovel,	0	4	0
One Doura or shovel,	0	1	3
One Páncha or rake,	0	1	6
One Akhana,	0	1	6
	19	15	6

Household Utensils.

Iron pots and pans, none,	0	0	0
Brass pots, 1 lólah, 1 thál,	2	4	0
Earthen pots for cooking, drawing and holding water,	0	8	0
Wooden utensils—Okli músal, to husk rice,	0	4	0
— Plates, dishes, &c.,	0	7	0
Leathern utensils, Chalani, Súp, &c.,	0	2	0
Stone utensils, pestle and mortar,	0	8	0
Two bedsteads,	0	7	0
One blanket,	1	0	0
Bed-clothes, Dohar, Chadar,	1	12	0
Wife's spinning-wheel,	0	4	0
	5	4	0

Annual Production.—Two fasals or crops, Kharif and Rabbi—
Wet rice-land, three bighas.

First crop, kharif—Dhán or rice, 20 mans,	20	0	0
Janéra, 8 mans,	8	0	0
Tárgan, 1 man,	0	8	0
U'rid, 1 man,	2	0	0
Kaukari, 1 man,	0	12	0
Second crop, Rabbi—Wheat, 1½ bigha, 10 man,	13	5	3
	44	9	3

Sugar ½ bigha, 10 mans gúr,	25	0	0
Arhar, } 1 bigha mixed, { 8 mans,	8	0	0
Cotton, } 4 mans,	8	0	0

Dry or wheat land, 3 bighas, 1 crop.

Barley, 2 bighas, 20 mans,	20	0	0
Wheat, 1 bigha, 10 mans,	13	5	4
Straw, bran, &c., of all the crops, 80 kháchá,	14	0	0
Total raised,	130	10	8

Annual Expenses.

Government tax,	12	0	0
Interest at 25 per cent. on whole stock, raised on loan,	29	0	0
Seed,	8	8	0
Wear and tear of implements	1	0	0
Wagon or cart hire,	0	8	0
Cotton bought to make thread,	0	4	0
Pújas or worship,	5	0	0

APPENDIX.

Puróhit or family priest,	o	8	o
Weaver's charge for weaving wife's and children's clothes from own thread,	2	o	o
Wear and tear of pots and pans,	o	4	o
Repairs of house,	o	12	o
Earthen pots,	o	8	o
Physician,	o	8	o
Fees to miller,	1	o	o
Washerman, barber, smith,	2	o	o
Man's clothes bought,	4	o	o
	67	12	o

Monthly Expenses.

Barley for food, 3 mans,	3	o	o
Pulse, do., 20 sérs,	1	o	o
Salt and oil, 2 sér of each,	o	8	o
Tobacco, 2 sér,	o	4	o
Food of two oxen,	2	o	o
Flesh and fish for family,	o	8	o
	6	15	o
Per annum,	83	4	o
Total expense per annum,	151	o	o
Balance against,	20	5	4

Thus it appears that the productive energy of the Névár, working with the spade upon the same extent of land or thereabouts, is to the productive energy of the Bódo working somewhat similarly—that is, without aid of plough—as 3 to 2; and to that of the peasant of the plains, using the plough, as 3 to 2 also. The Névárs, indeed, are the best cultivators in Asia. 'Tis hard to compare the Bódo with them. I have no materials yet for comparison with the highlanders of Sikim, who, however, I know pretty well, cannot compete with the Bódo, whose productive energy exceeds that of the lowland peasant, aided by the plough, by one-seventh. With regard to the peasantry of the plains, it is very evident that it is not the weight of Government taxation which crushes them, but the borrowing system—the miserable habit of never laying by a sixpence—of living upon loans—annually taking up their whole stock from the capitalist at an interest never less, and often more, than 25 per cent., so that, as they say themselves, their life is spent in filling a vessel full of holes at the bottom, and beneath which is another *entire* vessel belonging to the usurer! The above details show that the Government tax is but one-eleventh of what the Azinggarh peasant raises from the soil; and also that the interest he annually pays is nearly (in fact fully) threefold of the public

demand. Thus the poor peasant is perpetually plunged into difficulties such as the present account may fully explain, whereby it is seen that the annual deficit is equal to one-sixth of the annual gross produce raised by this cultivator. Now, look at the Bódo cultivator's account. Here is no debt; and small as the whole earnings are, I can testify that they suffice for such comfort as no peasant of the plains has any conception of. But the Bódo, it may be argued, is nearly exempt from taxation.* Look, then, at the Névár peasant of Népál, whose burdens equal two-fifths of all he rears from the *soil*—one-fourth of whatever he annually produces by *all* his industrious toils. Nor does it in the least matter to the present question that what he pays is rent, not tax; for in the plains of India the Government stands in place of landlord, and if it did not, the peasant's position cannot be at all affected by the quarter or denomination of his payment, but only by its positive and relative amount, including *every* permanent charge, such as that incurred by the Hindu to those craftsmen whose services his scrupulosity and his indolence compel him to pay for. On the other hand, the simpler and more active habits of the Névár peasant and his wife enable him to dispense with these craftsmen, and to add, besides, nearly a third to his agricultural income by labour apart from, and in excess of, that devoted to the soil. And thus the Névár peasant, whilst living far more comfortably than the Hindú peasant—better fed, better clad, and better housed by much, yet never exceeds his income, and paying not a sous to the usurious capitalist, or rather loan-monger, whose *indirect frauds are as bad as his direct extortions*—can sustain cheerily legitimate agricultural burdens great as those I have recorded!

DARJEELING, June 4, 1846.

B. H. HODGSON.

* *P.S.*—I have said that I do not propose to go into comparisons till I have accumulated a large mass of materials. But I may mention, as a sample of the prospective fruits of this inquiry in reuniting the so long and so utterly scattered members of the Non-Arian family, that the identifying of the Gárós and Khasias (as well as of the Kacháris) with the Bódo is already nearly or quite established, and that points of arbitrary similitude in creed and customs and speech, indicating radical identity of race, are rapidly multiplying in relation to the aborigines of this frontier and those of South Bihar, viz., the Kóls or Dhángars.†

* It has been shown above that the real pressure of taxation is, in fact, equal in both cases.

† Since this paper was written, Mr.[now Sir Walter] Elliot of Madras has shown that the Gónd language of Séóni (north of the Nerbudda) is in vocables and structure very closely allied to Tamil; that is, to the typical speech of the Aborigines.

SECTION II.

ON HIMÁLAYAN ETHNOLOGY.



I.

COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN TRIBES OF NÉPÁL.

DARJILING, October 4th, 1857.

The Secretary of the Asiatic Society of Bengal.

SIR,—I have the honour to transmit to you herewith four series of Vocabularies of Himálayan tongues, comprising (in two parts), 1st, the languages of the broken tribes of the Central Himálaya; and, 2d (also in two parts), the several dialects of the Kiránti language, which likewise is proper to the same part of the chain, or, to be more specific, to Eastern Népál. The languages included in the two parts of these two papers are—

Broken Tribes.

- | | | | |
|-------------------|--------|---|--------------------------------|
| 1. Dahi or Darhi. | Dadhi. | • | 7. Kuswár. |
| 2. Dénwár. | | | 8. Kúsúnda. |
| 3. Pahi or Padhi. | | | 9. Pákhya, <i>unbroken</i> . |
| 4. Chépáng. | | | 10. Tháksya, <i>unbroken</i> . |
| 5. Bhránu. | | | 11. Tháru. |
| 6. Váyu or Háyu. | | | |

Tribes of the Kiránti People.

- | | |
|---------------------------|--------------------------|
| 1. Chamling or Ródóng. | 10. Báling. |
| 2. Rúngghénbúng. Bontáwa. | 11. Lohorong. |
| 3. Chhingtáng. Bontáwa. | 12. Lambichhong. Wáling. |
| 4. Nachhereng. | 13. Bálili. |
| 5. Wáling. Bontáwa. | 14. Súngpáng. |
| 6. Yákha. | 15. Dumi. |
| 7. Chourásya. | 16. Kháling. |
| 8. Kulung. | 17. Dungmáli. |
| *9. Thulung. | |

The arrangement and nomenclature of these, made some time back, are not quite correct, but they will serve the present end, and can be corrected when we come to particulars. At present it will suffice to say that 9 and 10 of the "broken tribes" cannot well be classed under that head, the Pákhyá and Tháksya being still unbroken.

Of the Kiránti tribes, the value of the subdivisional names is not always equal. I have indicated this on the right hand. Thus, 2, 3, 5, as to language, &c., could be unitised under the common name of Bontáwa; and 5, 12, both classed first as Wáling, and then as Bontáwa, the larger aggregate. These minuter affinities are pretty well indicated by the dialects. I was obliged to begin in the dark as to what varieties of the language would be fittest for selection as dialects, and those I hit on were not always of equal value.

As samples of the broken tribes and of the great Kiránti people, I have lately selected for special study the Váyu of the one and the Báling of the other. I shall forthwith submit these ample essays,* and then may find time to advert to some

* These also will be found in the sequel, but awkwardly blended by a common heading with the empirical comparative vocabularies of the languages of the broken tribes and of the dialects of the Kiránti language, which two latter also are similarly confused. Neither have anything to do with the complete analyses following them. The whole of the papers consist of—(1) comparative vocabularies of the languages of the broken tribes; (2) ditto of the dialects of the Kiránti language;

general considerations. If not, they will be found in the new essay on the "Physical Geography of the Himálaya" now issuing from the Calcutta press as No. XXVII. of Selections from the Records of the Government of Bengal.—I am, Sir, your obedient servant,

B. H. HODGSON.

(3) grammatical analysis of the Váyu tongue; (4) ditto of the Báhing tongue, (5) description of the Váyu people; (6) ditto of the Kiránti people, of whom the Báhing are a sept. The two first papers form the sequel of that long series priorly given with a view to furnish *prima facie* evidence of the affinity of all the Túránians in and near India. But after these two papers had been completed, they were held back in order to that fuller style of investigation which is exemplified by papers 3 and 4. Suddenly, however, I found myself obliged to quit India; and then, deeming it wisest on the whole no longer to delay the publication of the several papers, I sent them all to press, and in my hurry forgot to erase from papers 1 and 2 certain hints for correction or addition which grew out of my increasing knowledge, but which, not having been worked out, should have been erased from these two papers before they were forwarded for publication. This, with my inability to correct the press, will explain what else might seem odd.

COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN-TRIBES OF NÉPÁL.

English.	Dullá ret Dullá.	Dewar.	Patli ret Patli.	Chéping.	Bharámá.	Hágu, or Váipá.	Kusadr.*
Air	Bátás + { Cheuna T-seu-n-ta	Bátás Cheu-ti	Phú-sá Mig-za	Má-rú Túl-ti	A-sí	Hujum	Bátás
Ant	Kaur	Kaur	Bá-rú	Lá	A-nap	Chiki-bulla	Kimili
Arrow	Chári	Cháru	{ Bú-khinchá Ru-khin-cha	Wá. Mó-á	Pá-rá	Sár	Sár
Bird	Rágté	Ráktú	Hí	Wé-f. W-i	Jyá-ling	Chin-ehí	Chári
Blood	Dungo.	Dunga.	Dón-ga	Dún-gá	Chí-wí	Ví	Rakti
Boat	Had	Had	Ku-sá	Rhu-s	Dun-ga	Dun-ga	Dun-ga
Bone	Bhainsa	Bhainsi	Mé-sá	Mi-syá	Wot	Rú	Hadh
Buffalo	Biralo	Birali	Bhí	Birál	Bhai-sa	Caret	Bhainsa
Cat	Gai	Gai	Mó-sá	Mó-syá	Manzyi	Dana	Biralo
Cow	Kiwá	Kowa	Kó-kó	Kág. Ká	Syá	Caret	Gai
Crow	Din	Din	Nhi-na-ko	Nyi. Ngí	Káng-kang	Gá-gu	Kág-lé
Day	Kúkúr	Kú-kúr	Ku-ju. Ku	Kwi. Kúí	Di-ná	Nu-ma	Di-ná
Dog	Kán	Kán	Nhú-puru	Né. Nó	A-kyá	Uri	Ku-kol
Ear	Mati	Máto	Chá	Sá	Ká-ná	Nak-elú	Kán
Earth	Anda	Dimba	Khén-ja	Wá-kúm. Lu-m	Ná-sá	Kó	Mati
Egg	Hathi	Hatti	Ki-si	Há-chi	Hom	Chalang	Dimba
Elephant	Ankhi	Ankhi	Mi-gi	Mi. Mi-k	Caret	Caret	Hathi
Eye	Bábó	Bábó	Bá	Ba-bá	Mi-k	Mé-k	Ankhi
Father	A-gé	Agí	Mí	Mé. Mí	Ba-bái	U-pá	Bábó
Fire	Ma-cha	Ma-che	Nyó-já	Nyá. Ngá	Má-i	Mé	A'ghi
Fish	Phul	Phul	Só-no	Do. Ró	Ná-ngá	Hó	Jhán
Flower	God	God	Lí	La	A-wai	Pum-mí	Phul
Foot	Chá-gri	Chá-gár	Chá-lá	Mé-syá. Mí-chá	U'n-zik	Lé	{ Chá-gori Chá-g-ri
Goat	Bár	Bár	Són	Mén	Mí-chá-ya	Chá-li	Bár
Hair	Háth	Háth	Lá	Kút-t. Kú-t-pa	Syám	Sóng	Háth
Hand	Múd	Mú-dek	Chhé	Tá-Tó-long	Bhít	Gót	Ká-pá
Head	Sá-gúr	Sá-gúr	Phó	Pyá. Pyak	Pak-pá	Pú-chhi	Sá-ri
Hog	Sú-er	Sú-er	Mhú-ní	Róng	Pak-syá	Póg	Sú-ri
Horn	Sing	Sing			U-nyá. U'n-yú	Rung	Sing-ek.†

Horse	Ghoro	Ghoro	Sa-ro	Sé-rang	Caret	Caret	Ghóra
House	Ghar	Ghar	Chén	Tim. Kyim	Nam	Nam	Ghara
Iron	Phalám	Phalám	La-ti	Phakám	Phalám	Phalám	Phalám
Leaf	Pát	Pát	Ja-la	Ló	Sou	Ló	Pátá
Light	U-jung	U-jat		{ Sé-mo, Ang-gho }	Caret	Dang-dang	Johan. Joha-n.
Man	Má-nus	Má-nus	Man-che	Pur-si	Bal. Bar	{ Sing-tong Lon-cho }	Gok-chái
Monkey	Banker	Pandar	Mú-ga	Yú-k	Pá-yúk	Phó-ka	Chá-wái
Moon	{ Já-nhá }	{ Jún }	Nhi-bá	La-he. La-me	{ Cha-la-wan-n }	Chó-lo	Báner
Mother	Am-hái	Am-hái	Mi	A-mai	A-mai	U-mé	Jún
Mountain	Danda	Pa-khá	Tó-lhá	Ri-sá	Danda	Chyé-jú. Wane	A-mái
Mouth	Mú-hún	Mú-hún	Mú-r	Mó-tong	A-nám	Múk-chu	Pabár*
Musquito	Kón-kón-ya	Ghú-suná	Pa-ti	Caret	A-mín	{ Eks'a-mék }	Mú-hú
Name	Ná-yám	Ná-u	Nu-ng	Myéng	Min	{ (Night-eye) }	Pip-sa. Bhun-si
Night	Rátó†	Rátíng	{ Chá-nákó Chan-ko }	Yá	Caret	Ming	Nou
Oil	Tél	Tél	Sú	Sáté. Lí-ko	A-sá	E'k-sá	Ráthi
Plantain	Kéra	Kéra	Mó-avi. Mozyí	Mé-sai. Mai-sé	Ung-syé	Kí	Tél
River	Khó-lá	Lá-rí	Khá-rá	Kyú. Gó-ro	Gú-útl	Bí-sá	Kéra
Road	Pán-ya	Bat	Long	Sé	U-m-má	Gang.	Kó-si
Salt	Nún	Chí-há	Chú-há	Sé	Chá	Lóm	Bat
Skin	Chá-la	Chá-la	Chú-ra	Caret	Chá	Nún	Nún
Sky	Sá-rá-g	Sá-rá-g	Sá-rá-g	Sá-rá-g	Caret	Kók-chó	Chá-la
Snake	Sámp	Sámp	Bí	Lú	Caret	Caret	Sá-rá-ng
Star	{ Tí-ryá Tí-r-ya }	{ Tá-rái }	{ Nū-ng-í Nung-gni }	{ Ka-r }	Pái-gú	Hó-bú	Sámp
Stone	Pá-thiár	Don-kho	{ Lhong-go }	Báng	Caret	Caret	Tá-ra-i
Sun	Gá-má	Gá-má	{ Lhong-g-no Sa-je }	Nyún	Kúng-bá	Lún-phu	Pathár
					U-ni	Nó-mó	Súraj

* The Kuswár tongue is remarkable for having, though it has nearly lost its vocabularies retained its grammar, which shows the affinity of the Kuswár to the Turbíc group of tongues. The conjunct pronoun is suffixed to both noun and verb. See on page 170.

† It is almost needless to remark that in columns 1, 2, and 7 the vocabularies are mostly corrupt Hindi or Khas. The Dahis, Dénwárs, and Kuswárs are located in the faral, where the aboriginal tongues are being gradually superseded by Hindi, as they are in the mountains by Khas. But some retain a deal of their grammar—*c. g.*, Kuswár, as to which see the note at page 170.

‡ See note at page 170.

English.	Daghi vel Dahi.	Dénwár.	* Pañhi vel Pahi.	Chéping.	Birdmá.	Hágu, or Vágu.	Kusédr.
Tiger	Bág	Rág	Dhún	Já-ké-la and Já	Bá-máng	Bílo	Bághi
Tooth	Dánt	Dánt	Wá	Srék	Sú-a, S-wá	Lú	Dant
Tree	Rúk	Gách	Sí-má	Sí-ng, Sing-tak	Sím-ma	Sing-phung	Gách
Village	Gáon	Caon	Gón	Caret	Háng-úng	Caret	Gáon
Water	Pa-tí	Kyu	Lá-khú	Tí	A-wá	Tí	Pán
Yam	Pín-álu	Cho-yán	Sá-gí	Gó-f	Yá-k	Rá-pí	Gé-tí
I	Mái	Mái	Núng and Já	Núng	Ngá	Gó	Má-ha
Thou	Tu-tí	Tu-tí	Cháng, Chí	U'	Náng	Chó-pí	Bhyá-gar
He, She, It	U'	I'	Há, U'	U'	U'	Gón	Tá-ha
We	Há mí	Hami	Já-di	Ngí-lum	Ní	Mít. Wáthi. A' I'	Há-lo
Ye	Ta-he	To-ho	Chá-di	Níng-lum	Núng	Gók-háta	Há-mí
They	U'-uin	U'-ho	U'-si, Ho-si	Wó-nai	Hú-dú	Mít-khata	Há-ri.
My	Mé-ro	Mo-ra	Núng-gu, Já-gu	Ngá-ku	Ngá-ku	Kó-me. A'-mé	Há-ríng
Thy	Té-ro	Tó-ra	Chhúng-gu	Náng-ku	Náng-ku	Ang or Ang-mu *	Má-ba-na
His, Hers, Its	U'-ker	Wok-rak	Hong-gu	U'-ku	U'-ku	Ung or Ung-mu	Suffix, in
Our *	Ham-ro	Ham-rai	Já-gu	Ngí-ku	Ní-ku	A' or A-mu	Suffix, ir,
Your *	Taha-ro	Caret	Chhá-gu	Níng-ku	Núng-ku	Ang-ki or Ang-ki-mu	Hamára
Their *	U'-karo	Wal-ko	As-ya-gu, Asya-gu	U'-nai-ku	U'-ná	U'-ni. U'-ni-mu	Tómáya
One	Ek	Ek	Chhi or Chhi-gu	Yá-zho. Ya-z-yo	Dé	A'khata mu	Há-ríng-kara
Two	Dwi	Dwi	Ní or Ní-gu-gu	Nhi-zho. Nhi-z-yo	Ní	Kó-lú	Ek
Three	Tin	Tin	Súng or Sung-gu	Sum-zho. Sum-z-yo	Ná-yung	Ná-yung	Dwi
Four	Chár	Chár	Pí or Píng-gu	Píot-zho. Píot-z-yo	Bi	Bí-níng	Chár
Five	Páuch	Páuch	Ngo or Ngo-gu-gu	Pu-ma-zho	Bá-ngá	Caret	Páuch
Six.	Cháh	Cháh	Khú or Khu-ng-gu	Pu-ma-z-yo	Caret	Caret	Cháh
Seven	Sát	Sát	Nhé or Nhe-ng-gu	Cháná-zho	Caret	Caret	Sát

Eight	A'th	Chyá or Chya-nggu	{ Prap-zho Taku-zho	Caret	Caret	A'th
Nine	Nó-ú	Gán or Gung-gu	{ Taku-zho Gyi-b-zho	Caret	Caret	Nó-ú
Ten	Das	Gí or Gí-ng-gu	{ Gyi-b-zho Caret	Caret	Caret	Das
Twenty	Bis	Ní	Caret	Caret	Caret	Bis
Thirty	Tis	Sun	Caret	Caret	Caret	Tis
Forty	Cháls	Pí í	Caret	Caret	Caret	Cháls
Fifty	Pachás	Ngé-é	Caret	Caret	Caret	Pachás
Hundred	So	Sá-chí	Caret	Caret	Caret	So
Of	Kó	Yá. Yágu	Kú	Caret	Mu. Mo. Mi	Ná. Kara
To	Kí	Yá-ta	Súí	Tú	Caret	Láí
From	Nhé	Áng	Í	Jáng. Gáng	Caret	Bátho. Dékhi
With	Súí	Nang	Í	Chou	Khen	Sin
In. On	Yér. Hér	Gar-hi-né	Háng	Thá-chí	Ré	Kana
On. Upon	U'paré	Caret	Caret	Gái	Bé. Wane	Kana. Te. E
Now	Yéhe	Alaga	Caret	Tha-chí	U'm-be	Já-khen
Then	Wóhe	Wéhe	Caret	Wá-lhé	Má-the	A'-khen
When	Káhe	Gwi-thé	Caret	Kai-lhé	Há-ké	Ka-khen
To-day	A'ju	Tha-ra	Té-n	Ti-ya	Ti-ri	A'-ja
To-morrow	Ká-lú	Kin-chi	Syáng	Wó-gai	Nú-kana	Kál-hi
Yesterday	Ká-lú	Mi-zyé	Yón	Mi-ya	Ti-jong	Kál-hi
Here	Yé-ti	Thúgu-thá	Caret	Hí-di	Í-ne. I-the	Achi-na
There	U'-chi	Hong-tha	Caret	Hú-di	Mi-ne. Wa-the	U'-chi-na
Where	Ká-chi	Gu-thá	Caret	Ku-nai	Há-né	Ka-chi-na
Above	Aksai	Cho-gu-tha	Caret	Hú-khai	Wa-ne	U'para
Below	Hét	Ko-gú-thá	Caret	Hu-nai	Hu-the	Hét
Between	Máhuí	Dári	Caret	A-sal	Mádm-be	Manjhi
Without.	Báhir	Pen-há	Caret	Am-bu	Tongma. Lok	Báhir
Outside	Bhitar	Dohor	Caret	Trka. Náng	Neng. Bék	Bhitar
Within	Tarho	Ta-pa-le	Dyáng-to	Ka-lok	Ho-lám	Dú-re
Far						

* These are plurals. I subsequently found that some of these tongues have duals also, as well as separate pronominal affixes. See Váyu grammar in sequel for a sample.

† Ang = my; angmu = mine; and so of the others. See full treatise of Váyu in the sequel.

‡ Gú, affix of all the numerals, as of all the pronominal and other qualities, is the minor of gender. The major is bma, as in Névári, to which tongue Pahi is closely allied.

English.	Daghi rel Dahi.	Dénwár.	*Paqhi rel Pahi.	Chépaug.	Bherdmá.	Háyu, or Váyá.	Kusodár.
Near	Ná-gk	Yén-chi	Nhyár-ke	Lok-to	Ka-nyák	Khú-wa	Pa-syang
Little	Chút-hi	Chút-ok-pe	Bhá-chá	Caret	Són-bi	Iti-bang	Thóre
Much.	Thérai	Théré	Chó-hóng	Jhó	Bát-he	Ching-ngak	Thóre
Many	Kat'ha	Kat'ha	Gu-ri	Caret	Ku-wa	Sing-ye	Thóre
How much	Ja-né	Ja-né	Gé-ré	Caret	Jún	Háng-thá	Katak
As	Wó-sai	Tá-nhé	Hé-ré	Caret	U'chi	Háng-nga	Jásge
So	Yé-sai	Ye-nhe	Ye-ré	Caret	Hé. Kháksá	Mé-má	Há-sege
Thus	Ká-sai	Ka-nhe	Gr-re	Caret	Hé-tu	I'ma	I-sege
How?	Caret	Caret	Khyú'	Caret	Caret	Hung-ngá	Ká-sege
Why?	Hó	Té	Má-khi	Caret	Mó. Lik	Mis-pa	Kyú-hún
Yes	Hóit-né	Boy-in	Má-re	Caret	Mami. A-lik	Dik-sa. Nom	An. An
No	Jún	Jún-ú	Khá	Caret	Man	Thá	Ná
Do not	Ra. Pún	Sá. Súa	Khá. Lá	Caret	Wóng	Lé	Ná-má
And	Ti	Láne. Né	Ki. Lá	Caret	Ké	Ki	Gyú
Or	Ise-k	I'	A'khyá-gu	Caret	Hé-tu	Sú-do	Ná
Which.	Tón	U'	Hókhyá-gu	Caret	Hó-tu	Mi-do	Jé
Which?	U'-se-k						Húle
Who?	Kó-no	Kó-hik	Gú-gú. Gu-hmo	Caret	Hai	Sá	Ké
Who?	Kyá-hú-je	Ki-chhu	Chala	Caret	Háng	Mis-che	Ké-hu
Something	Kó'ho-pun	Kó-lhu	Súnung	Caret	Súng	Sú-pa	Ké-hu
Good	Niko	Sajhá	Bhing-gu-hma +	Pi-to	Gá-do	Nuh-kámo	Bhala.
						Nuh-ka-mo	
						Maning-nuh-	
						kamo	
Bad	Bón-tha	Bón-sajha	Ma-bhing-gu-hma	Pi-lo	Ma-dó		Nakhaja
Cold	Chiso	Chiso	Khu-khu-dha	Yés-to	Chiso	Khém-ta	Chiso
Hot	Tá-to	Tá-to	Kwá-gu-hma	Dhá-to	U'dum	Jé-ta	Tá-to
Raw	Ká-cho	Caret	Ka-zhi-gu-hma	Caret	Pón	Chala-mo	Ká-cho
Ripe	Pá-ko	Caret	Bú-gu	Caret	Ki-ming	Mín-mo	Pá-ko
Sweet	Gúre	Gúro	Chág-gu	Nim-to	Kyó-syá	Chin-ji-mo	Gúlyo
Sour	Syl-syé	Ko-ro	Pa-lu-gu	Nim-lo	Kyá-só	So-tim. So-ti-m	Nágúlyo
Bitter	Ti-ta	Ti-ta	Khá-khá-dha	Caret	Kyá-khai	Khá-chim	Tito
Handsome	Rámuo	Caret	Bángla-gu-hma	Dyáng-to	Ku-syén	Kha-chi-m	Banaila
						Bing	

	Inje-ramro	Caret	Bāmala-gu-hma	Pi-lo	Má-syón	Mam-bing	Nakhaia
Ugly	So-lar	Bán-ko	Ti-pyóng-gu-hma	Dhím-to	Caret	Chéng-chéng-mo	Sóho
Straight	Kwón-káro	Kár-da	Phara-só-gu-hma	Dóng-to	Bán-go	Ko-ke-láng-mi	Bángo
Crooked	Kaj-ráro	Goró	Há-ku-gu-hma	Gal-to	Chil-ing	Khák-ching-mi	Kal-da
Black	Góro	Rak-ta-ro	Túy-gu-hma	Bám-to	A'bo	Dawng-mi	Pán-dal
White	Kak-ta-ro	Harro	Si-dha-gu	Dú-to	Phaya	Lang-ching-mi	Pil-la
Red	Háro	Lámo	Wón-wón-dha	Phéto	Sik-sik	Girung-mi	Haridáo
Green	Lámo	Tá-há-gu †	Tá-há-gu ‡	Caret	Kiwo, Alhok	Phia-ta	Lámo
Long	Chóti	Kháto	Píti-ha-gu	Caret	An-yak	Mam-phín-ta	Chóto
Short	Dhénas	Alko	Tha-so	Caret	Alhok	Jóng-ta	Algo
Tall	Nanar	Hócho	Khó-so	Caret	An-yak	Thó-thi	Hó-cho
Short	Bát-ko	Bát-ke	Hwongu-dha-gu	Bron-to	Alham	Hóng-ta	Bara
Large	Námí	Chot-ke	{ Chí-ja-gu Chigí-dha-gu }	Mat-to, May-yo	A'mi	Choh'mi	I'bra
Small	Dallo	Dúmro	Gó-ná-gu	Caret	Dallo	Kúl-kúl	Dallo
Round	Chep-to	Chep-to	Pherchiya-kyen-ſ'í	Caret	Nim-bu-le	Teng-teng	Sambh
Flat	Char-konya	Caret	Pekúng-la-gu	Caret	Chámpatya	Caret	Chámpatya
Square	Móto	Móto	Lhóng-lmo	Caret	Ki-elho	Lón-ta	Moto
Fat	Dúbró	Dúbro	Gang-si-hma	Caret	Má-elho	Grí-ta	Khángalo
Thin	Thá-kin	Hadyalla	Néi-nu, Ngál-nu	Caret	Kiu-khwi	Jób	Caret
Weariness	Pias	Tirkha	Pyá-há	Caret	A'waphang	Ti-daksa	Tirkha
Thirst	Bhú-kha	Bhúk	Ha. He-nu	Caret	U'yangkéhé	Sók-sa	Bhók
Hunger	Khóu	Khá-ik	Né	Jé-che, Jhí-sa	Chá	{ Já-che, n. Ja-ko, n. }	Khá-ik
Eat	Pyú	Khá-ik	Tó-in	Tum-che, Tum-sa	Syá-ngá	{ Tung-ko, n. Tung-ko, a. }	Khá-ik
Drink	Sút-uk	Sút	Dyún	Em-che, Yem-sa	Ná-wa	Im-che	Sut-ou
Sleep	Chétas.	U'th	Don	Tyok-che, Tyok-sa	Só-wa	{ Thá-im'-che Sis-che }	U'thou, Uth-on
Awake	Hans-uk	Rhyás, Rhi-as	Nhi-li	Nhi-s-che, Nhi-sa	Nú-ya	I'-sche, Yès-che	{ Hás-kou Hnak-on }
Laugh	Ró-uk	Hán	Khwé	{ Rhi-as-che, Rhi- a-sa }	Há-pá	O'k-che	{ Da-ka-rou Da-ka-rou }
Weep							

* Jon and ton, as well as kon, are Hindi and Urdu—languages very rich in relative and correlative terms. At first I got professedly equivalent terms in these Tartar tongues, but afterwards I saw reason to doubt their accuracy, as being contrary to the genius of these tongues—a point as to which see the full treatises on Váyu and Bāhing in the sequel.

† For the affixes gu, hma, see note at the word "ten," supra. Dang and dha respectively are quasi-equivalents, sometimes substituted, more rarely added.

‡ Ta-he-gu, quod (gu) longitudine (ha) magnum (ta). So píti-ha-gu is quod longitudine parvum (píti). Ha is the generic sign of long things.

English.	Daghi vel Dahi.	Dénwér.	Puñhi vel Pahi.	Chépáng.	Bhrámá.	Háyo, or Yáyo.	Kuswár.
Speak	Bórá-uk	Sa-rha	Lhá	Nhó-s-che. Nho-sa.	Kha-lá-wa	It'. Dáwa-hot.	Bar-ou
Be silent	Júnborá-uk	Júnáá-rhá	Sumán-chón	Caret	Má-pé. Má-	Bót *	Ghan-ou †
Come	A'-úk	An	Yá	Caret	Thá-yá	Thá-it	Mámá-bor-ou
Go	Já-úk	Já	Lá-són	Caret	Thá-yá	Gýng-pon-che	Mama-bor-ou
Get up	U'th-úk	U'th	Dáung-chon	Ching-sa	Yé-ngá. Yen-ga	Phi †	A'be
Sit down	Bas-uk	Bas	Kujung-chon	Mús-che. Mu-sa	So	Lá-lá	Ná. Ná-hin
Walk	Hid-uk	Chól	Gó	Whá. Whá-sa	Mú-ká	Y'é-che	U'th-ou
					Syó. Jéwa	Mó-che	Basou
Run	Dégar-uk	Dégar	Kéng-gno		Gé-gwé-ya	Khók-che	Nón
			Ke-in-go	Ki. Kísa		Lóng-che	Dhou
Give	Di-hik	Di-ik'	Ke-ng-go		Pvú	Há-to	Dé-ik
Take	Lé-hik	Lé-ik'	Bi-chon	Bú-i §	Thá-yo	Dé-ko	Né-ik
Strike	Thá-thá-ik	Már-ik'	Há-ya	Lé-i	Mó-tó	Toh-po	Thá-tha-ik ||
Kill	Káti-ik	Már-ik'	Dá-chon	Caret	Sáto. Aprito	Sish-to	Hirka-ik
Bring	An-ik	A-nih'	Pá-li	Caret	A-pri-to	Yák-to	An-ik
Take away	Léj-ik	A-nih'	Bú-yá	Caret	Kháí	Pinh-to	Né-hin
			Báláson. Bú-lá-son		Yáng-guó	Lák-to. Lá-k-to	Alga-ik
Lift up	Bok-uk	Algá-ik'	Bú-gno. Bu-n-go	Caret	Yá-n-go	Bé-ko	Thé-ik
Put down	Rák-uk	Dhár-ik'	Ti-gne. Ti-n-ge	Caret	U-yo-gno	Tá-ko	Sunou
Hear	Sún-kare	Sún	Nyú	Caret	Caret	Hón-ko. Thá-ko	Bujhon
Understand	Búh-kare	Bijh	Thú-i	Sái	A-só-yo	Sé-ko	Ghanai-ik
Tell. Explain	Ká-huk	Sa-rha	Kýn	Caret	Búz-nyú	Ish-to. Boh'-to	
				Nhó-s-che	Chi-só-yo		

* Throughout the Háyo column the affix is the reflexive sign; to, ko, vel po, the transitive; it, hot', and bo' are contractions for i-to vel ish-to, ha-to, and bo'-to. As nature suggests, in point of sense both signs are applicable; thus, ish-che, speak to thyself, articulate; ish-to, speak to him, to some one; ha-s-che, give to thyself; ha-to, give to him. Sis-che, learn to thyself; ish-to, teach another. In the other tongues which are losing these niceties they are less clearly explicable. See Yáyo grammar in sequel.

† Ou is the neuter or reflexive formative, as ik is the active; and added su makes the former passive—*é-g.*, from root *ghan*, to speak, *ghan-su-mi*, n, I speak, utter. Ghan-on-su, m-mi, p., and *ghanai-mik-an*, a., = *ghanai-mik-an*, told I him or it, I told it or I told him. See grammar in sequel.

‡ Phi is a sample of the primitive and neuter verb. There are several other samples in the other columns. See grammar in sequel.

§ I' vel ya of Pahi, Chépáng, and Bhrámá is the transitive or active sign, as in Névati and Telugi, though unrecognised as such in either.

|| Ik, it will have been seen, is the pronominal affix of the third person. The whole, and their application, may be given in this place:—

Tha-ha-ik-an, I can. *Tha-ha-ik-an*, I strike (him or it, transitive).

Sak-en-i, thou canst. *Tha-ha-ik-an*, thou strikesst.

Saken-i, he, she, it, can.

Wáa-b, his, her, another's father

Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Népal.

English.	Kusánda.	Pákhyá.	Thákya.	Tháru.
Air	Kái	Bayálo	Nammar	Bayár
Amaranth, } the grain }	Bhartu	Bethyang	Bhendo	Rámdáná
Ant	Pyai ki	Krímula	Nato	Doká
Arm	Táü bi	Hát, H. K. *	Yá	Hát
Arrow	Muyu	Kádha, H. K.	Tumé	Khándha
Barley	Jo	Jou, H.	Chika	Jau
Bird kind	Kotau	Cháda, H. K.	Nom'ya	Chirai
Ditto, male	Gyá kotau	Bhálya cháda, K.	Nom'ya dhó	Chirai
Ditto, female	Gimi kotau	Póthi cháda, K.	Nom'ya iso	Chirai
Bitch	A'gaigimi	Kyatái chhowri	Nagamoma	Pilli
Blood	Uyú	Ragat, H. K.	Ká	Lohu
Boat	Wai. Wou	Dúga, K.	I sabao	Náu
Boar	Yásgyá. Higýá	Baigan harra	Tili	Suwar
Boiled rice	Káddi	Bhát, H.	Bhát, H.	Bhát
Bone	Gou	Hát, H.	Nati	Hád
Boy	Tala sái	Kéta, K.	Kala chája	Kotá
Buffalo kind	Mahi	Bhainsa, H. K.	Mai	Bhaisa
Ditto, male	Máhi-gyá	Bhainsarango, K.	Mai rágo	Bhaisá
Ditto, female	Máhigimi	Máu bhainsa	Mai móma	Caret
Bull	Nogmwa gyá	Ballasáth, H.	Hméyeso	Sádha
Cat kind	Birálo	Billo, H.	Nobar	Birála
Ditto, male	Birálo gyá	Dágo birálo	Nobar kho	Birála
Ditto, female	Birálo-gimi	Chháuri birálo	Nobar hmo	Birála
Calf, male	Nógmwachyáchigyá	Báchho, H. K.	Hméehaja	Báchhá
Calf, female	Nógmwachyáchigimi	Bad	Hmé chájasimo	Báchhi
Child kind	Gitasé. Chyáchi	Chhóra chhóri	A'lópichám	Ladikábálá
		Kétakéli, K.		
Child, male	Gitasó	Kéta. Chhóra, K.	Kalachája	Ladiká
		Nánu bálakha, H.		
Cow	Nokmwa gimí	Gái, H.	Ilmémam.	Gáye
Cock	Tab'gyá	Bhálya kukuddo, K.	Caret	Mur'ga
Crow	Káuwa H.	Kág, H.	Ghábráng	Káuwa
Daughter	Taksó	Chhóri, K.	Chame	Béti
Day	Dina	Djuso, K.	Sar	Dína
Dog kind	Agai	Kyatái	Nága. Nak'yu	Kúttá
Dog, male	Agai gy'a	Kyatái dango	Nak'yughyutya	Kúttá
Ear	Chyáü	Kán, H.	Hna. Nha	Kán
Earth	Doma	Máto, H.	Sa	Máti
Egg	Gáá. Gwá	Phul, K.	Chhyárkyaphúm	An'da
Elephant	Hátti gyá	Hátti, H.	Lam'boché	Háthi
Ditto, female	Hátti gimí	Mákuna, H.	Lam'bochhómhyo	Háthi
Ewe	Ghalogimi	Caret	Ghyúmama	Bheti
Eye	Chining	A'ukhá, H.	Mi	A'ukh
Face	Hángná	Muulhá, H.	Lí	Muhu
Father	Pái	Babai	A'bo	Bábá
Fire	Já	A'go, H. K.	Hmó	A'gi
Fish	Gnása	Máchhá; H.	Trang gná	Machheri
Flower	Gipoán	Phul, H.	Ro	Phul
Fowl kind	Táp	Kukura, K.		
Foot	Chán.		Malethin male	Pángogóda
Fruit	Yegiyán	Phala, H.	Phum	Phar
Girl	Taksó	Keti, K.	Mrin	Ladiki
Grain	Kadiyun	Caret	Caret	Anaj
Goat kind	Mijha	Boko, K.	Rámo	Chhegadi
Goat, male	Mijha gyá	Boko, K.	Rámogyá	Chhegadi

* H. for Hindi, K. for Khas; see note at page 165. In the Tháru column I have not thought it worth while to indicate the endless borrowings. For the Kusánda and Chépang tribes, see J.A.S.B., or No. XXVII. afore cited.

English.	Kusúnda.	Pákh'ya.	Tháksya.	Tháru.
Goat, female	Mijha gimí	Bákhro, K.	Rámomá	Bághiya
Hair	Gyá-i	Ráwa	Chham	Bár
Hand	Gípan	Hatkela	Yáyáthin	Tar hatti
Head	Chípi	Manto	Ta	Mudi
Hen	Táp gimí	Kukhurako pothi, K.	Caret	Murgi
Hog kind	Hí. Yása	Har'ra	Tili	Suwar
Horn	Ipíng jing	Sing, H. K.	Ru	Sing
House	Báhi	Ghar, H. K.	Ghim	Ghar
Husband	Dúwói	Lóg nyá, K.	Mrinthin	Caret
Iron	Phalám	Khadar	Phré	Lóha
Leaf	Hák	Pát	Lhá	Pátá
Leg	Nawágichán	Godá	Phale. Bhaletthin	God
Light	Jina ikya	Urt bátti	Muthnangmu	Anjoriyo
Maize	Makai	Ghóga	Makai	Makáya
Man kind	Mih'yák	Manchha	Mli	Manhai
Ditto, male	Mih'ya dawái	Log nyá, K.	Pyung	Caret
Mare	Caret	Caret	Támama	Ghodi
Millet or Kongani	Kwá chhó	Caret	Dhéya	Tágun
Millet or Kodo	Mádyi. Mazyi	Kódo	Rangre	Madáwa
Monkey, male	Ugu	Bádar, H. K.	Pángdar	Báuar
Ditto, female	Ugu gimí	Bádarni, H.	Pángdarsyá	Bádari
Moon	Jun	Chan'drama- bel', H. K.	Láti gná	Chand'ra- majón
Mother	Mái	A'má	A'má	Mahatári
Mountain	Parbat	Páhár, H. K.	Yedadhyu	Par'bat
Mouth	Birgyád. Birgyang	Múkha, H.	Sung	Múkha
Mosquito	Caret	Pokha	Polorinaba	Mas
Name	Giji	Ná u, K.	Min	Ná u. Ji
Night	Ing gai	Ráti, K.	Mun	Ráti
Oil	Jing	Tel, K.	Chhigu	Tela
Old man	Caret	Caret	Khéba	Budhá
Old woman	Jigel. [Nogmwa	Caret	Khúgyu	Budhiyá
Ox kind	Nwágwá. Nogo.	Caret	Mekinba	...
Paddy, or rice in husk	Chhusum	Dhán, H. K.	Mlasam	Jadhan
Plantain	Mochá	Kela, H. K.	Tatung ro	Kera
Ram	Bhanták. Ghologya	Caret	Ghyu kidaba	Baigan- bhátá
Cleaved rice	Káliyun	Caret	Mla	Chá ur
River	Gimmekoná	Khola, K.	Umdakyu	Kholá
Road	Won	Báto, K.	Ghyám	Rastá
Salt	Huk vi	Nún, H. K.	Chacha	Nun
Sheep kind	Gholo	Caret	Ghyu	...
Skin	Gitán	Chhála, H.	Dhi	Chám
Sky	Lágá i	Sarga	Mu	Caret
Snake	Tou	Sápa, H. K.	Pudhi	Sápa
Son	Tala sái	Chhorá, K.	Jha	Taranggan
Star	Ing gai	Tára, H. K.	Sar	...
Stallion	Caret	Caret	Ta	...
Sow	Higimi. Yásagimi	Baigani harra	Tili moma	Sugarni
Sun	Ing	Ghama, H. K.	Ghán gni. Saughini	Ra uda
Tiger	Dájá káuli	Bágha, H. K.	Ná	Bágha
Tooth	Toho	Dáta, H. K.	Gyo	Dáta
Tree	I'	Rukha, K.	Ghyung	Gáchh
Vegetable	Mál ghyák	Ság, H.	Dhap	Ság pattá
Village	Láháng	Gá u, H. K.	Hál	Ga won
Water	Táng	Páni, H. K.	Kya	Páni
Woman	Ning dai	Baigini	Mrin	Meráru
Wheat	Gabun	Gahun, H.	Karu	Gohun
Wife	Ningdaimyáhoa	Baig'ani	Mrinhmí	Jani
Yam	Byalongolandán	Caret	Hmau dau	Hanmul
I	Chi	Ma	Ghyáng	Ihang

English.	Kusúnda.	Pákh'ya.	Thák'sya.	Tháru.
Thou	Nu	Ta	Gna	Tong
He. She. It {	I' si. It'. Tok' - pya? * Gida }	U'kya	Chana. H'mi	Utu
We two. Dual	Tok'jhi'na	Caret	Ghyangsi	Hángdu
Ye two	Nók'jhi'na	Caret	Gnísi	Tongdu
They two	Gidajhi'na	Caret	Hmi si	Unudu
We all. Plural	Chóbaki [ráki	Caret	Ghyang cha	Hang log
Ye all	Nokibaki Toga-	Caret	Gna cha	Tusal
They all	Gidabaki	Caret	Hmichá	Usal
Mine. My	Chiyi	Mero, K.	Ghyang ge	Caret
Thine. Thy	Níyi	Tero, K.	Gná ye	Caret
His. Hers. Its	Gidayi	Usai ko, K.	Hmi ye	Caret
Ours. Dual	Tok'jhi'na	Caret	Ghyang si ye	Hamarnu hye
Yours. Dual	Nok'jhi'na	Caret	Gni si ye	Caret
Theirs. Dual	Gidajhi'na	Caret	Hmi si ye	Uduwonko
Ours. Plural {	Takibakimida }	Caret	Ghyang cha ye	Hámlogkau
Yours. Plural	Chobakiyida }	Caret	Gna cha ye	Tahárasabake
Theirs. Plural	Nokibakiyida }	Caret	Hmi cha ye.	Unakara
	Gidabakiyida }	Caret	Hmi ye ka }	
One	Goi sáng	Yek	Di	Yek
Two	Ghigna	Dúi	Gni	Dúi
Three	Dáha	Tin	Som	Tin
Four	Pinjáng	Chár	Bla	Chár
Five	Pagnangjáng	Pách	Gná	Páche
Six	Caret	Chha	Tu	Chha
Seven	Caret	Sát	Gnes	Sát
Eight	Caret	A'th	Bhre	A'th
Nine	Caret	Nau	Ku	Nau
Ten	Caret	Das	Chyu	Das
Twenty	Caret	Bis	Gniyu	Bis
Thirty	Caret	Tis, H. K.	Sombu	Tis
Forty	Caret	Chális, H.	Blibyu	Chalis
Fifty	Caret	Pachás, H.	Gnasyu	Pachas
Hundred	Caret	Saya, H.	Bhra	Sau
Of	Nata igin	Ko, H.	Chaye	Keha
To, dat. and acc.	La i, K.	La, T.	Dhyári	Keráke
From	Jáng jai	Báto, K.	Kyáche	Paidádekhalbat
By. Instrumental	A' i	Lo, K.	Kau	Lo
With. Cum.	Tángche	Saga	Gnávero	Saga
Without. Sine.	Káuthá i	Bholi	Arobhoja	Náhiho i
In	Tái	Reli	Hisono	Bákinahi
Now	Ipwaji	Yeso	Ghyángchye	Amal. Abhai
Then	Nhu	Caret	Khaghángchye	Nabhai. Tabhai
When?	A'sahi	Caret	Tigni	Kabahu
To-day	Itwaji. Ipwaji	A'ja, K.	Namá	Aju
To-morrow	Gorak	Bhóli, K.	Tila	Kálihi
Yesterday	Binágá	Híjo, K.	Kemichuri	Ryáhan
Here	Tau wa	Yétá, K.	Kesichosi	Yehara
There	Isaga	U'ta, K.	Khatáikhanti	Ulhara
Where?	A'naka	Kóta, K.	Tomí	Kánha
Above	Drasu ok	Hapra	Caret	Upara
Below	Tumái	Tala, K.	Masi	Tare
Between	Gijhágda	Máijha, K.	Kung ri	Biche
Without. Outside	Iangjo	Báhira, K.	Phelori	Bahera
Within	Wáha	Bhitra, K.	Nhári	Bhitra
Far	Isinha	Táhi	Chari	Uhá
Near	Ista	Nesai	Nyese	Ihyá
Little	Dyoro	Yokai. Thokái	Chipri	Thoro
Much	Mang gni	Mauti	Dan há	Rahut
How much?	A'sina	Kati, K.	Kang nya	Ketaná
As	Natiya	Caret	Khajibá	Jaisan
So,	Nápawai	Caret	Khaprihá khaju }	Wunaisan

English.	Kusúnda.	Pákh'ya.	Tháks'ya.	Tháru.
How?	Natuwan	Caret	Khajulába	Caret
Thus	Tantau	Caret	Ho alába	Hán
Yes	A'yábakiho	Ihóhó, K.	Hin	Náhihá
No	A'yewá	A'sin	Aí	Náhi
Not. Prohibitive	Hyá	Na, H. K.	Kino	Rahare
And	Caret	Ra	Bikigang	Ká
Or	Caret	Caret	Howochuchhyáng	Ihe
This	Tá i. Ta.	Yehi. Yó, H.	Pa áng kyungpa	U ...
That	Iasi. It	Wóhi. U', H.	Cha. Khapanii	U
Which	Jón {	Jimanchha	Khanángpémhi	Kunmanai
Who	Who {	Jaunaman-	Khajupémhi	Umanai
Which	Tón {	chha, K.		
Who	Who {	Kaunaman-	Tá	Kaunmanai
Who	Kón * {	chha, K.		
Which	Nátat			
What?	Nátáng	Kyá, H.	Khajupero	Ká
Anything	Natium'ya hágit	Kehi bastu, H.	Khajang pemhi	Kunbastu
Anybody	Natium'ya hak	Kohimán-	Sabadhyángpá	Konamana
	vel hyák	chhá, H.		
Good	Waiyaki	Báhiya. Ni-	A'sbá	Niman. Bad-
		ko, K.		hai
Bad	Ka ingbarai	Ghatiyá. Behor	Na ásba	Tuiman
Cold	Kháng go	Chiso, K.	Sim	Thandá
Hot	Bhrok	Táto, K.	Lhap	Chuban
Raw	Ben	Kácho, K.	A'tehebá	Kácha
Ripe	Pakog	Páko, K.	Tyáhejiba	Pákal
Sweet	A'hál	Guliyo, K.	Koghíhá	Mithá
Acrid, pungent				
(as red pep-	Byá	Piro, K.	Swobá	Tin
per, &c.)				
Bitter	Kátuk	Tito, K.	Kambá	Tin
Sour	Dani tan	A'milo, K.	Kimbá	Khattá
Handsome	Waiyaimyá hák	Rámro, K.	Bastu. Mhik-	Besmanai
			yahepá	
Ugly	A'ingbarai	Caret	Mhi ákyáhopá	Bauramani
Straight	Caret	Tersai, K.	Tananphirphai	Sojh
Crooked	Wáng káng	Ráng go, K.	Yeba	Tat
Black	Páng sing	Kálo, K.	Maláng	Kariyá
White	A'sai	Séto, K.	Tarpa	Ujar
Red	Bán ubá	Ráto, K.	Walá	Lál
Green	Hariyo, K.	Hariyo, K.	Phin	Hariyer
Long	Hwang gai	Lámo, K.	Hrimba	Lambá
Short	Poktok	Chhoto, K.	Rimba	Chhot
Tall	Phiyong	A'go, K.	Bauchhenba	Uchcha
Short	Poktok	Hochó, K.	Putulu	Nicha
Small	Hungkoi	Sánu, K.	Chángba	Chhot
Great	Wogonrái	Thúlo, K.	Théba	Mot
Round	Mang gni	Bátulo, K.	Ghighirba	Gola [bate
Square	Chárapáte, K.	Chárapálo	Bhilirehówa	Chárákuna-
Round	Dallo, K.	Dallo, K.	Bhuunriba	Dhela
Flat	Chyángkáng	Pátalo, K.	Pabapilla	Pánarabang-
				pánang
Fat	Biji	Móte, K.	Dhum'wa	Mot
Thin	Gharáu	Hár'yáko	Jyaiba	Dabar
Weariness	Balangba	Galelágyo	Blulápi	Thákali
Thirst	Táp yáu	Pámitis, H. K.	Kejuphiji	Pipás
Hunger	Idáng	Bhok lágyo, K.	Phothauji	Bllok
Eat	A'm	Gáu. Khú-	Lhila	Khai
		wa, H. K.		
Drink	Táng gonong	Piu, H. K.	Pi u	Piyál. Pilá-
Sleep	Iptu (? Causal)	Saira, H.	Nhuko	yaba
				Sutali

English.	Kusúnda.	Pal'hya.	Thak'sya.	Tháru.
Wake	Blengwoto	U'tha, H.	Réto	Uthali, Jagal
Do	Au ó. Au wo	Haribal	Lhaú. Lau	Kara
Do not	Anibil •	Janabára	Thulaú	Nakara
Laugh	Nakyába	Hás, H.	Gnéto	Káhasal
Weep	Jháma ó	Sanchha	Táko	Káro ól
Be silent	Abágánebin	Chochira	Lhemthalo	Chupraho
Speak	Pwáktoba	Caret	Tyáto	Bolai
Do not speak	A'noktubin	Janabol	Tha tyáto	Nabol
Come	Agga	A'íja, K.	Khau	A'wá. Yánha
Go	Dá	Báíja	Hero	Jájá
Remain standing	Loengwóto	Pakhanataba	Prunhogatu	Khadárahawa
Stand up, get up	Loengwóto	Utha, K.	Gnajurpa	Khadáhó
Sit down	Bhingwóto	Basa, K.	Túpa	Baith
Walk or move	Aban	Hat, H.	Hero	Chal
Run	Gorgowóto	Phalála	Gniuhero	Iphába
Give	A'í	Deu, K.	Pino	Dada
Take	Má	Ia, K.	Bhakáu •	Lala
Strike	Pungbógo	Kát, K.	Táú. Thopáti	Már. Maráu
Kill by cutting, cut down	Puwágo	Kát, K.	Thagothájáti	...
Kill anyhow, i.e., destroy	Wagdágo	Márideú, K.	...	Már
Kill with stone or other missile	Yuphwágo	Hán, K.	Prino	Kát
Bring	A'í	Lyályá, K.	Bhakau	Lyáre. Léáre
Take away	Wá	Láljá, K.	Bhoro	Léjáre
Lift up	Yálingwajo	Bok, K.	Thlithónko	Uthá o. Lád
Put down	Gyag'mo	Bisa	Thano	Rákhare
Hear	Mang'bo	Suna, K.	Nagnino	Suna
Understand	Caret	Bujha	Ghau	Bujhare
Tell or relate	Wongdago	Kaha, K.	Bhígho	Kahare
I beat	Ki-pomatánha-u	Man kut'chhu *	Gnajai toba	Hama marilá
We two beat.	Tokjhignai	Hamidwi	Gnigni to-	Hamadunu
Dual	pomatánhai	kut'chau	baká	marilá
We all beat.	Tokkhágyai	Hamiharu	Gnignichai	
Plural	pomatánhai	kut'chau	tobamu	Raura marila
Thou beatest	Nupomatawa	Ta kut'chhas	Chyang chai- tobá	Raura marila
Ye two beat.	Nokjhegna	Timidwi	Namágni to-	Rauradunu má-
Dual	pomatawa	kut'chhau	bamu	rilá
Ye all beat.	Nokkhagpoma-	Timiharu	Namacha to-	Raurapang-
Plural	tawa	kut'chhau	bamu	chanmarila
He, she, it beats	Gida pomatawa	U kut'chha	The tobamu	U marila
They two beat.	Gidajhigna	Undwi kut'-	Thamagni to-	Udunu marila
Dual	pomatawa	chha	bamu	
They all beat.	Gidbki poma-	Unharu kut'-	Hmichaka	Unaloga má-
Plural	tawa	chhau	tobamu	rala
I am beaten	Tangda pung-	Malai kut'chha	Gnazir tobamu	Hamake marila
	matabahini			
We two are	Tokjhigai po-	Hámidwilai	Gnigni to-	Hamidunuké
beaten. Dual	matabai	kut'chha	bamu	marila
We all are beat-	Tokkhádai po-	Hámiharulai	Gniri tobamu	Hánaloga
en. Plural	matabai	kut'chha		ke marila
He, &c., is	Gidodánigidai	Usli kutta-	Caret	Woke marila
beaten	pungmataba	chha		
They two are	Gidajhiguai-	Unaidwidí	Caret	Woduke marila
beaten. Dual	pungmataba	kuttachha		
They are all	Gidakhaigi	Unharulai	Caret	Wologanake
beaten. Plural	pungmataba	kut'chha		marila

* The rest of this column is pure Khas or Parbatya, as also all the other words having the "K" subjoined. The corrupt Urdu or Hindi of Tharu is too palpable and incessant to need a mark. The Tharu tongue, like the Kóoch and so many others of the Terai from Hardwar to Assam, is fast merging in the proximate Arian tongues; and so also the Hill dialects into Khas.

COMPARATIVE VOCABULARY OF THE SEVERAL LANGUAGES (DIALECTS)
EASTERNMOST PROVINCE OF THE KINGDOM OF NÉPÁL, OR THE BASIN

English.	Rodong, or Chámling.	Rúngghénbúng.	Chhingtángya.	Náchheréng.
Air	Hýú	Heek. Hak	Him'ma	Hí. I'
Amaranth	Lúng'ma	Chhénna. U-chen na *	Chhénna	Chípa nám
Ant	Chikarépa	Sáchakáwa. Chikyáng	Póngkharók	Chhámpanyú
Arm (see Hand)	Chhu	Chhuk. U-chho *	Muk	Hú ü. Hu hú
Arrow	Bhé	Bhyé. Bhé U'bhé *	Phésúk. Pheuk	Hé í
Barley	Yéwa dām. Wádám	Tongchhóng	Jáma. Jáwa	Chhóng kha
Fird kind	Wása	Chhóngwa	Wása	Chhó wa
Bird, male	Wása opá	O'pa chhóngwa	U'pa wása	U'pa chhó wa
Bird, female	Wása óma	O'ma chhóng-wa	U'ma wása	U'ma chhó wa
Bitch	Khlíma	O'ma kochuwa	U'ma kochuwa	U'ma haaga
Blood	Hí. Háa	Há. Héu	Há li	Hí
Boar	Opa bó. Húpa. Hwí pa	O'pa-bá. Yútpabá	U'pa pháak	U pa bóó
Boat	Náwa	Náwa	Dóng' ga	Dúng' ga
Boiled rice or Bhat	Rón	Kok. Koo	Kok	Já. Rákojá
Bone (see horn)	Sar'wa. Sárú- wa †	Sá yúba. Yúwá. (Pí yúwa, cow's bone)	Sárúk wa	Tu prú. Tu pru
Boy	Sorron chha- chhá	Dú wachhachhá	Yém bichhá	Wáchehha chhá
Buffalo kind	Báhira. Maisi	Sángwa	Sángwa	Méisá. Meis
Buffalo, male	Um'pa maisi	O'pa sáng'wa	U'pa sángwa	Um'pa méisá
Buffalo, female	U'mma maisi	O'ma Sáng'wa	U'mma Sángwa	Um'ma méisá
Bull	Pí umpa	O'pa pít	U'papít	Wáchehha píya. Um'pa péya
Calf kind	Pí úmchhá	Pitchhá. Pih'chhá	Pitchil	Píni úmchhá
Calf, male	Pí úmpa úm- chhá ‡	O'pa pitchhá	U'pa pitchilé	Píni úmpa- chhá
Calf, female	Pí úmma úm- chhá	O'ma pitchhá	U'mma pitchilé	Píni úmma- chhá
Cat kind	Bé ra	Sur'ma. Minima	Púsú	Manima
Cat, male	Bé rapá	O'pa minima	U'pá púsú	U'mpá manima
Cat, female	Bé ramá	O'ma minima	U'mma púsú	U'mma ma- nima
Child	Chháchi. Yáyachhá	Chhá chi. Ma- nachhá	Chh'a che	Chhámú wa

* U prefixed is the pronominal definitive; ó of opa and óma is the same. U' vel ó: eu best; French eu in heure, heur.

† In this and the following columns the sá prefixed is the generic definitive (sá = flesh). Very generally words used singly must have the pronominal or the generic definitive. In composition both fall away, especially the latter; thus, "bone" of column 2 is úyúba or :áyúb but cow's bone is pí yúba. In "skin" of this column the word is given in all three ways hókwa, útok'wa, and sáhook'wa.

‡ Pí úmpa úmchhá, literally cow, its male, its young (see the words for father and mother).

OF THE CELEBRATED PEOPLE CALLED KIRÂNTIS, NOW OCCUPYING THE
OF THE RIVER A'RUN, WHICH PROVINCE IS NAMED AFTER THEM, KIRÂNT.

<i>Wding.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kálung'ya.</i>	<i>Thulung'gya.</i>
Him'ma. Hak	Hig'wa phák Hik'gwa	Phúrim	Hik' pa	Iú
Chhénná	Magarim	Gósaráni	Lúng kúpa	Lúng kúpa
Chhikyáng	Khelek. Khelem	Po urung'ma. Pwórum'm	Khá lem	Khálim
Chhuk	Muk	Lá	Háh' u	Lwá
Bé. Bhé	P'í si k'. Píshik'	Bló	Béi. Bó í	Né pló
Tóng chhóng	Chí-chána	Bóg já	Jéú. Chhóngki	Jéú. Jé ú
Chhong wá	Núa and Nwa- wachi	Chak bwa	Chhówa	Chakpu
A'po chhongwá	I'ba chhano- wachi	A'po chák bwa	Wápchhó wá	Grok'pu-Chak' pu or Upap chakpu
A'ma chhong- wá	I'ma chhano- wachi	A'bomo chakbwa	Wámchhó-wa	Umam' chakpu
A'ma kwachu- wa	I'ma chha kwa- chúma	Cháliníma. A bomócháli	U'makhéba	Umám khlé ba
Hí. Há	He'l'la. He'l'wa	U' sú	Hí	Sísí
Bépha. Apo- khong	Ipáchha phák	A'po pá	Léma	U'pa bo
Dúng' ga	Dúng' ga	Ghág	Bo kho	Dúng' ga
Kok	Cháma	Hépa	Já	Jám
Sar'wa. Sai wa	Séng khok' wa. Seng khog' we	Rúsú	Tapri. Tap ri	Sasar
Dú wachhá	Wéngpha pícha	U'chobéba	Wáhchhachhá	Wes' chwe-' chwéchwé
Sáng wa	Sán wa	Bé í so	Mési	Mési
A'pa sáng wa	I'pa chha sán wa	A'po be í so	Mési mipa. Um'pa mési	Upap mési
A'ma sáng wa	I'ma chha sán wa	A'bomó be í so	U'm'ma mési. Mési minia	Umám mési
Caret	I'pachha pik	A'po bíya	U'mpapi. Pimpa	Bénwa
Caret	Pikaichwe	Bíya nunu	Pim'chha	Gaikam§úchwé
	Pikaichwe ipachhá	Apo bíya nunu	U'mpa pim'chhá	Gaikam upap- úchwe
	Pikaichwe imachha	Abomo bíya nunu	Um'ma pim'chhá	Gaikam úmam- úchwe
Mú nimá	Púsúma	Bir'mo	Biráli	Bir'má. Ubirna
Apa múnimá	I'páchhá pú- súma	A'po bir'mo	U'mpa biráli	Upáp bir'ma
Amamúnimá	I'máchhá pú- súma	A'bómó bir'mo	U'm'ma biráli	Umám bir'ma
Chháchi	Píchhá	Béba	Nukcha. Chhá- chháma man- chháma. Cha- s-cha	Chwé chwé. (Málochém chwéchwé, human young)

also used as sex signs, and the third possessive pronoun, conjunct form). As noted at "bone," words used singly must have almost always a definitive, pronominal or generic; and voce egg, umdi, udng, utlin, are samples of the one, as wádí, wadin, babangya, are of the other (wá, bá = fowl). In column 2, "day" has the pronominal definitive, while "face" omits it; in column 3, precisely the reverse is the case. This may indicate optional use; and in column 8 "egg" occurs in all three ways— that is, with either definitive, and without either. In regard to the words for father and mother, the pronominal definitive is indispensable.

§ Gaika borrowed; definitive 'm annexed.

English.	Rodong, or Chámling.	Rángghénbung.	Chhingtángya.	Náchhereng.
Cow	Pyu pa. Pí	Pít. Pih'	Pít	Pí
Cock	Wápá	Wápá. O'pa wápá	Rang gába	Wápá
Crow	Oúwá	Ká ga. Kah' wá.	Ghák wa	Gógok pá
Daughter	Márchha chhá. Chhachha ma	Méch' chha chhá. chá. U mech'- chá chhá chhá	Méch'chha chha	Mímehha chhá
Day	Kholé	Ukholén	Nám	Mlépa
Dog-kind	Khlí	Kóchúwá	Kochúwá	Haga
Dog, male	Khlípa	O'pá kóchúwá	U'pa kochúwá	Haa ga
Ear	Nápro	Nába	Nárek	Nábá
Earth, little }	Bókhá	Bákhá. Henk-	Khám	Baha
Earth, whole }		hama		
Egg	Dai. Da i	U dín. Wá dín	U thin	Di i
Elephant-kind	Hátti	Háti	Háti	Háthi
Elephant, male	U'mpa hátti	O'pa háti	U'pá háti	U'mpa háthi
Elephant, female	U'mma hátti	O'ma háti	Um'ma háti	Um'ma háthi
Ewe	U'mma bhéda	O'ma bhéda	Um'ma bhéda	Um'ma lúsa
Eye	Michak	Mak. Maák	Mak	Mik'sa
Face	Ugnálung	Gnálung	Gnálung	Nábwa
Father	U'm' pa	Eu pa. U'pa. O'pa	U'pá	U'pa
Fire	Mí	Mí	Mí	Mí
Fish	Gnásá	Gná	Gnásá	Gná
Flower	Búnguá	Búnguá	Phúng	Bú
Fowl-kind	Wá	Wá	Wá	Wá
Foot (see leg)	Phílú	Langtemma. Wukhuo. U khuro	Láng	La. Lóphóma
Fruit	Báda. Yóda	O síwa	Síwa	Súsá
Girl	Chhámárchhá	Mechchhachhá- chá	Máchchhachhá	Mim chhá chhá
Goat	Chá	Chámá	Kwak. Kok	Chám'ma
Goat-kind	Chhóng gara	Chhéng gara	Méndíba	Chhángara
Goat, male	U'mpa chhong gara	O'pa chhén gara	U'pá méndíba	U'mpa chhángara
Goat, female	U'mma chhong gara	O'ma chéng gara	U'mma méndíba	U'mma chhángara
Hair	Mus'ya. Twóng. Ta = head	Má a	Tang'phúkwa. (Tang = head)	Táá sám. (Táá = head)
Hand (see arm)	Chhúku phé- ma, arm flat	Chhúku phéma, arm, flat	Múk	Húú *
Head	Táklo. Tak lo	Táng. Eu táng†	Táng	Ták lo
Hen	Wáma	O'ma wáma	U'ma wa	Wámá
Hog-kind ‡	Bó	Bá. Yángbá, the wild	Phak	Bó ó

* Vowel repeated marks the pausing tone here and everywhere.

† Eu prefix is the same as ó and ú elsewhere, e.g., oma, u hawá, u sangga, &c.

‡ Abo-mo adds the male to the female designation. The two are in Tibetan bo-mo ba-ma; in Lepcha, a-ben, a-mot.

§ Myek-chi, Myet-i, Burmese.

Wálingʹ.	Yákha.	Chouras'ya.	Kuláng'ya.	Thulung'ya.
Gái	I'machhá pik	Bía. Bíya. A'mobia	Píim'ma. Um- mapí	Gai
Wápá Gówá	I'páchhá wa A'h' gwá. A g wa	Bó gnápa Gág bó	Wápá Gágáh' p6	Grókpup6 Gápwa. Gá p6
Máchhá	Chiyá méch chhá	Tábe	Mimchháchhá	Máschwéchwé. Mis' che chwe- chwé Némphú
Wo kholé. Námdiya	Leh' ni	Duk'zo	Lépá	
Kótima. Ko- chuwá	Kóchúma	Cháli	Khé b	Khlebá
A'pa kochuwáj	I'pachhá ko- chuma	Chali gnápo. A'pochali	Um'pa khebá, Khémí pá	Upáp khlébá
Náphák	Náphák	Dóbú	Nóbwa, N6 bo	Nókphla
Pákhá	Khám	Kánski	Bóhó	Kwá
Dim	In. Wá in. (Wa = fowl)	Bábáng'gya. (Bá = fowl)	U'mdi. Wádi. Di. (Wa=fowl)	Di i
Háthi	Hátti	Hátti	Hátti	Háti
A'pa háthi	I'páchhá hátti	A'po hátti	Háttimpá	Upáp háti
A'ma háthi	I'máchhá hátti	A'bómó hátti	Háttim' má	Umám háti
A'ma bhéda	I'máchhá bhénda	A'bómó bhéda	Bhédim' má	Umám bheḍa
Mak	Mik	Bisi	Muk'si §	Mik'si
Gná láng	Náchik	Kúli	Gnóbwa. Gnó bo	Kal
A'pá. Pápá	I'pa	A'po	Um'pá	Páp. U'páp
Mi	Mi	Mi	Mi	Má
Gná	Gnásá	Gnósó	Gnúa	Gnó-sá ||
Búng	Phúng	Phúri	Búng	Búng'ma
Wá	Wá	Bó	Wá	Pó
Lángkutém	Lang tápi	Lósu	Lóng	Phémkhlé ¶
Sángsi wa **	Ichá	Ching'chi	Sisi	Sisi
Máchhá	Méchéhá pi- chhá	Bicho bébá	Mimchhá-chhá	Musche chwe
Chá	Chabák	Jáma	Chásúm	Má
Bákara	Méngthibak	Sángara	Chháng gara	Chhwá-wa
A'pa bákara	I'pachhá méngthibak	A'po sáugara	Chháng gurámpa	Upáp chhwáw- ra
A'ma bákara	I'máchhá méngthibak	A'bómó sáugara	Chháng garámma	Umám chhwáwra
Táng múwa. (Tang — head)	Tángpháng' wa. (Tang = head)	Sóm	Mái. Tósúm. (Tó = head)	Sóm. Swém
Chhúk	Múktápi	Lá	Háh'pháma	Lwáblém ¶
Táng	Tukh rúk. Tukhurúk. Tú khrúk	Phútiri	Tóng	Búi
Wáma	I'máchhá wá	A'bómó bo	Wáma	Pwa. U'mam pwa P6. Umam po
Bók. Phá. Khong	Phák	Pá	Bó o	Bwá. Bo

|| Final si vel só is the generic sign or definitive as used throughout this column (sá = flesh).

¶ Under "foot" and "hand," see and compare "leg" and "arm." To the names of the latter the sign of flat things is added to form words for the former.

** Sang = tree is the generic definitive.

English.	Rodong, or Chāmting.	Rāngchhēnbāng.	Chhingtāngya.	Nācherēng.
Horn	Rúng. Tong. Umtong	Usang'ga	Siug' gp	Tá á *
Horse-kind	Ghódá, H	Ghódá, H	Ghódá, H.	Ghóli, H.
House	Khim	Khim	Khim	Khim
Husband	A'túmi. Túmi	Caret	Pápho. A'túmi	Umtopo
Iron	Phalám	Phalám	Rānchhúwa	Phalám
Kid-kind	Chhong gara umehha	Chhén garachha	Méndibachhá	Chhángara um- chhá
Kid, male	Chhong gara umpachhá	Chhén gara opa- chha	Upa méndiba- chhá	Chhángara um- pachhá
Kid, female	Chhong gara ummáchhá	Chhéng gara oma- chha	U'ma méndiba- chhá	Chhángara um- machhá
Lamb-kind,	Bhédi umehhá	Bhédá umehhá	Bhédichha	Lúsa umehhá
Lamb, male	Bhédi umpa- chha	Bhédá opa chha	Bhédi upa chha	Lúsa umpa chhá
Lamb, female	Bhédi umma- chha	Bhédá oma chha	Bhédi uma chha	Lúsa umma chhá
Leaf	Lábo	Ubáwa euchha	Laphówa	Sam. Saa ma
Leg	Phílú	Láng	Láng	Ló ó
Light	Námchha. Kha wiya	Uláwachhámi, sam.	Khálmthá	Wúyálo
Maize	Makai	Makai	Makai	Bapsú sá
Man-kind	Mina	Mana. Ma a na	Mápmi. Mah'mi	Mina. Min
Man, the male	Soronchha. Soronchhá mina	Dú wachhá. [Mech-chha- chha, woman chha homo]§	Pá	Wáhechhá
Mare	U'maghódá	O'ma ghódá	U'mma ghóliá	U'mma ghódá
Millet (Kan- gani)	Phéro	Phésa,	Phésa	Pisa
Millet (Kódó)	Char'ma	Sámpicha	Sambok	Chérchá
Monkey-kind	Tóng bhú. Nôí	Héláwa	Héláwa	Pópa
Monkey, the male	U'mpatong bhú	O'pá héláwa	U'pa héláwa	U'mpa popa
Monkey, the female	U'mma tong bhú	O'ma héláwa	U'mma héláwa	U'mma popa
Moou	Ládipa	Ládima	Láthiba	Lánima
Mother	U'ma. Umma	O'ma. U'ma. Euma.	U'ma	U m-ma
Mountain	Dánda	Bhar	Bour	Dánda
Mouth	Dyó	Dó	Thurum'	Gnócho
Musquito	Túngkama	Lámkhútya	Twang gyómma	Súpyál
Name	Nang	Nang	Nang	Na
Night	Khósai	Ukhákhwái. Uk- háko	Ukha khúit. Uk- hakhuit	Umsyápa
Oil	Béli	A'h'wa	Kiya	Tél
Old man	Páchha. Pa- chha kówa	Búdhá khókpa	Búdhapá	Passou
Old woman	Máchha. Ma- chhakóma	Bhúdá khókma	Búdhimá	Massou
Ox-kind	Pí	Pit	Pik	Pél' ya
Paddy	Róng	Chá	Cháya	Rá á

* The vowel repeated represents the pausing tone, which, as also the abrupt tone, is very decided.

† Ōn (in Balali, ūn, vel ēun; in Lohorong, ēn) recalls Dhimalí, ōn-hya; and all the more in that so few of the Himalayan tongues have a word for horse.

‡ In Kid we have the form with genitive sign and definitive prefix. Here we have both dropt. With them the terms would run bheda-kam-uch (for um) chwa or bhera-kar-u-chwe.

OF THE KIRÁNTI LANGUAGE.

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thalung</i>
Khú úng táng. Atam'mi khak Ghódá Khim Apa sang' Phalám Bákarachháchi	Itáng' . O'n + Páng Wémphá Chék chi Menthúbaich- chya	Róso Ghódá Kúdtú O' chó. Wó cho Phalám Sángár núnu	U'mpitta. Pitta Ghódá Khim Umtúppo. Túppo Sél Chhángarachhá	Ráng. Um ráng Ghódá Ném Kha Sél Chhwarakam uchwe
A'pa bákarachhá Ama bákarachhá Bhóráchhachi Apo bheda- chhachi Ama bhera- chhachi Sung'phák. Bá	Ipáchhá men- thúbaichchya Imachhá men- thúbaichchya Bhedaichwe Ipuchha bhe- daichwe Imachha bhe- daichwe Súm phák	Sángár táwa Sángár tábe Bhóda núnu Bheda táwa Bheda tábe Sáphá. Mólí	Chhángarachhá- úmpá Chhángarachhá- úmna Bhedamachhá Bhedumpachhá Bhedummachhá	Chhwarakam, uchwe úpah Chhwarakam uchwe úmam Bhédáchwé Bhedupachháwé Bhedumam- chwé Sé biám
Láng Wúyáló. Khá- dái	Láng Wop'na	Lósu Dwám somo	Siba. Lá. Um bóá Lóng Kodáta. Nám- chhowa. Mí- wal'ma	Khel Hwah'wáya, sam.
Makai Mana. Mína Adúwa. Dúwa	Makai Yáp'mi Wengpha	Groboma Múyo O'cho	Makai Mis Wáchchhá	Mákai Míchyu Wáchswe
A'ma ghodá Phósa Sámpicha Hóláwa Apa hóláwa Ama hóláwa	Imáchha wón (ón) Péya Páng gyá Pubáng Ipáchha pu- báng Imáchha pu- báng	A'bomo ghodá Já Charjá Pokú A'po pokú A'bomo pokú	Ghodám ma Pési Lisi Púpwa Púpwampá Púpwamná	Umam ghoda Sar Lísér Núk'syu Núk'syu upáp
Ládima A'má Dánda Twó. Do Súpyál. Tokli. Nang Umkhakhú. Akhakhwi	Lá I'ma Kwángu Múláphu Thokthoki láng Ning Séh'ni	Twasyál. To syal A'mo Kwáma Dúli Gang'gayúmo Di Domsá. Dwáng- prime. Dom- páime	Lá Ummá Tám' him Gno Kwongtholi Ning Sépa	Khlyé. Khlé Mám. Umám Bro Si Mas Nang Dum'ma. Dungma
A'h' wá Pásang Másang Caret Káya	Kiwa Tháp' pa Tháp' ma Pik Chám	Tilyám Gné wá Gné bé Bíya Gárá	Khilám Manchám wá- chhá Manchám mim- chhá Pi Rá	Tel Gná ú Gnámi Caret Réséjma (ma = grain)

But genitive ka is borrowed, and kam is = ka-um. See remarks on genitive signs in sequel (Bathing Grammar).

§ What bracketed was one of those hints for further research referred to in the first leaf, *supra*. See, Wáling, wherein duwa is man; duma, woman; or, with the definite, aduwa, aduma.

English.	Rodong, or Châmting.	Rángghénbáng.	Chhingtángya.	Náchheréng.
Plantain	Gnósi *	Gnak'si	Gnákłási	Lí gnáksi
Ram	U'mpa bhóda	O'pa bhóda	U'pa bhóda	U'mpa lúsa
Rice or choul River	Cháráng Wá hwái	Cháyóng Hongkú	Chá srák Wáhóh' ma	Síra Húng kwáma. Hung kóna
Road	Lám	Lám	Lámbo	Lám
Salt	Rúm	Yúm	Yúm	Ram
Sheep-kind	Bhóda	Bhóda	Bhóda	Lúsa
Skin	Húlépá	Hokwa. † Uho- k'wa. Sa hok wa	Sáhok' wa	Sá hok
Sky	Nám	Námchok	Námchhuru	Nám chho
Snake	Púchho	Púchhám	Púchhá	Pu ú
Soil	Bóh'khá	Héngkháma	Tháng'pu	Thámpu
Son	Sorónchhachhá	Dúwachháchhá	Chhái	Wach'chha chhá
Star	Pitipya. Pit- appa	Sáng géu	Chok chong i. Chok choi	Sangger'wa
Stallion	Umpa ghodá	O'pa ghodá	U'pa ghodá	U'mpa ghodá
Stone	Lúng'to	Lúng'ta	Lúnggwak' wa	Lú ú
Sow	O'ma bó	O'ma bá	U'mma pháuk	Un'ma boó
Sun. Sun- shine	Námliya. Nam	Nám	Nám	Nám
Tiger	Chábhá	Kiwa	Kibha	Dhing'trá
Tooth	King	Kang	Kéng	Ka a
Tree	Song púwa	Sang'táng	Sang'	Sá á
Vegetables	Ság	Limkhám chok- khám	Sága	Sánkhai lúnkhai
Village	Túngmá	Téng	Tén	Tyál
Water	Wá	Cháwá	Chú wá	Ka a wá
Wife	Mai. U mai	Mechchhachha	Méchéhha	Yúh' ú §
Wheat	Chhong. Námbo	Núh'chhong	Jáwá	Docher
Wood	Sang	Sáng	Sáng	Sou
Woman	Máchha	Méchéhchachha	Máchó	Mim'chha
Yam	Sóki	Sáki	Khi sú wa	Khi yok'sa
Young man	Wálahichhá	Phánta. Phán- táchhá	Wánchábáng	Solo
Young woman	Klámáichhá	Káméchéhha	Káméchéhha	Solome
I	Kágná. Ka. Ingka	Unka. Angka. Ang	A'ká	Kágná. Ká
Thou	Khana	Khana	Haná	A'ná
He, She, It ||	Khú. Tyako Hyako	Oko. Moko. Euhyako. Euyauko	Mogo. Mogwa. Yoko. Mogo	Manka. Yáko
We. Plural inclusive	Kai. Ka í	Ungkan ¶	Kánaná. Kan- ga na	Ka i

* In all the words sí vel chí vel cha is the generic sign for all fruits. So also cha vel jé, = all grains, in the words for barley and rice: ma in Thulung (renopma).

† See notes at "calf" and "bone." U the pronominal, sá the generic definitive—e.g., yu-a or sá-yúba, bone; sa or u-sa, flesh; hokwa or sa-hokwa, skin; hau or sa-hau, blood, and also u-hen; hokwa, skin; sá-hokwa, flesh-skin; sing-hokwa, tree-skin or bark.

‡ SÍ=sa is the generic sign; kók=hok, vel hokwa, ante.

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulungg'ya.</i>
Gnáksi	Chómokla,	Bál chi	Li gnoksí. Li- gnoksi	Lég noksí
A'pa bhéda	Ipáchhabhéda	A'po bhéda	Bhédlámpá (for Bhéda ampa)	U'pápvhéda
Cháyáng Hong' ma	Yáméchéhhu Hong' ma	Sérá Gúlo	Séri Yo wá	Soar'. So ar' Kúrkú
Lám Yúm Bheda Sáhok	Lám' bu Yúm Bheda Sáho wárik	Lám Yok'si Bhéda Kwak' te. Kok' te	Lám Gúm Bhéda Soko wári	Lám Yo Bheda Kwok'si, Kok'- si. ‡ Kok'te
Sag'ra	Táng khyáng	Dwám	Ohhúburi. Net- wa. 'Netg	Dwámu
Puchháp. Púchham	Púchákh	Bisa	Pu	Phú chyú
Bákhá Chhá. Dúwa- chhá	Khámbema Chyá. Chwe	Kák'si Táwa	Thám'pu Wáchha chhá	Kwá Chye. Chwe. Waschhwe chwe
Sang gen ma	Chokchígi	Soru	Súnger	Swar
Apa ghodá Lúng-ták Amopha. Khongmá Mámehho wa. Sunshine Dhí na rá. Dhinra Kang Sang u	Ipáchha won Lúngkhok' wa Imáchhá phákh Nám K'iba Há. Háchi Ing tháp. Sing gaitháp	A'po ghodá Lúng A'bomo pá Dwám Gúpsu Gúm'so Sing	Gho dám'pa Lúng Bwam má. Bo oma Nám Nári Káng Thonám	U'pápghodá Lúng U'mám bwá. Umam boó Nepsúng. Nem, sunshine Gúpsyú Lyú Dhak'sa
Ságá	Phiyakhyú	Silim	Kháiyu	Ság
Teng Chá wá A'masang' Cháyong' chhong	Ten Máng chúwa Mechchhá Chíchá ma	Del Ká-kú Bicho Caret	Tel Kát Yuh' u § Docher	Del Kú Kha† Jepser
Sang Adúma Sá khi. Yák Phang' ta	Caret Meechha yapmi Khe. Súchigwa Wengchá	Sing Richomúyo Rang'jabi Sálá cho	Sing Mim'chhá Khe Solo	Sáng Wo-chyú Balak'pu Swálachwe
Kámechhá Ingka. Angka	Kime Ká	Sálame U'nggú	Solome Kogná	Twálame Go
Háná. Khana Aya. Hayako. Moko	Ing'khi. 'N khi Khe. Yona. 'khi. Yona. Mona. Tona	Gnome. U'nu Time. Yome. Yame	A'na Náko. Múko. Netako	Gána Hána
Iká. U'ká. Ing kai. Ingka ni	Kani	U'ng gútichra	Keká á, Ko i. Koni	Gokú

§ Yú is wife in Lepcha and in Tamil. U, ind. art., = 'a' prefix in those tongues, a-yú and ta-yú; tayú = u-yú or yú-ú. Yim' for abrupt accent only.

† Kha = husband or wife. Husband and wife = Khábung'.

‡ This dual is one of the hints for emendation. Most of the dialects have a dual, and one with inclusive and exclusive forms of the first person. Note t p. 184 has them for the Kungchen dialect. See on to grammars for the three persons of the dual.

English.	Rodong, or Chámíng.	Rángchénbáng.	Chhingtángya.	Náchheréng.
Forty	...	...	'...	...
Fifty	...	...	...	...
Hundred	...	...	...	...
Of	Mi. Mo, pro- noun. Mo', noun	No sign, geni- tive first of two nouns *	Caret. ... O, pro- noun	Mi, pronoun
To, dat. and accus.	Caret	Caret	Lagi	...
From, out of	Dáká. Dano	Dángká	Gná	A'm
Towards	...	Yatni. Yatnung. Yatnung on level †	...	...
By, inst.	Wá	Ya. A'	Gná	A'
By, close to, near	Chakda, side in	Chakda, ditto	...	...
With, cum. Sáth in Hin- di and Urdú	Pida	It' nan	Núng	Gnáng. Máng
Without, sine. Bina in Hindi	Madang	Madang. Man- dang	Mángchi	Mángdi
In	Dá	Dá	Be. Pe	Pi
On, upon	Choda (top in)	Chokdo. Dungda.	...	...
This, conj.	Hyáo	O' }	O'kú. Bago. Nago	U'nú. Angna
This, disj.	Hyáoko	Oko	...	...
That, conj.	Tyá	Mo	Khókhó. Mogo.	Khán kóu. Yakgna
That, disj.	Tyáko	Moko. Khokho †	...	...
Now, §	Wósara. Wos- pa	Hangde. Hande	Bágári	Ha
Then, §	Khónglo. Tes- pa	Khómló. Khollo	Uilhe	Khóntalo
When ?	Délo	Démkhé	A'nám	A'dem
To-day	A'i. A'le.	A'ya. A'i	Páyam	A'se
To-morrow	Sén la. Sen lam	Mángkolén	Wárangda	Sála
Yesterday	A'se	A'khómáng	A'sinda	A'spa
Here	Wada	Oda	Báye. Báyétni	Ik. Yéksa
There	Túkhe. Tuku	Euhyana. Eudha- ko. Móda. Mi- yanung	Yótni	Méksa. Miyaya
Where ?	Khoda	Kháda. Kháda- nung	Hókét	Háppa. Háp- bále
Above	Dhala. Dhálo	Euchokda. Múdháni } far U'dháni } Euchongda. Eukhukda	Uténbe	Itwa ta. Itó ta
Below	Hila. Hwílúo	Múpúni. Uyuni	Móba	U' yúyu
Between	Mrá. Máru	Lúmda. Rádoa	U'rhábe	Umlam

* See notes to the Bahing Vocabulary further on.

† See voce He, page 206.

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulungg'ya.</i>
...	Lígit	...	...	Naásang
...	Gnágip'	...	...	Naásang ko
...	Maknaibong	...	...	dyám
O	I' Ga, pro- noun	Caret. Lemá, pronoun	Mi, pronoun	Guosang Kam
Caret	A'	...	Caret	Caret
Pangkwa	Bwang	Logno	Gna. A'. Píká	Dang. Káng
Dáng ká	...	...	...	Honthyo
A'	Gná	Kho	A'	Ká
...	...	...	...	Phar'da
Pi. Edá. Inan	Núng	Bilo	Gámpi. Lo	Nung
Mochhi	Mánnúng. Met- ning	Sokho	Mándi	Mánthi
Inan. Da. Ida	Be. Songbe	Lo	Pá. Pi. Gopá. Pi- tú. Themtú	Ná. Dá. Dú. Deuda
O' gná. O'kó. I'pigna.	Khena. Ná. Náná. A'me	...	Ingkóng. In- kopi	Wó. Wóram Wo chi. Dl. Wo mim. Pl.
Khógná. Khó- ko. Haya ya	Yóna. Yó- náná. I'me	...	Múngkong. Ná- kong. Nakopi	Myó. Myóram. Hánúm
Iagháring	Akku	Bokkémse. kemmo	Bo- Wadolo. Wolló	A thá
Húlong	I'khóning	Ingyéló	Khodolo	Méhmlo
Dem'kha. Khi- nam	Hétning. Héh- ning	A'seló	Hádolo. Hádé- miye	Hám syákú
A'ilo. A'yo	Hoh'yen	Tianso	Yése	Anep
Hámáye.	Wáng'di	Dis'na	Désa ah'	Dika
Mangkolen				
A'se. Akomang	A'chhén	Saiso	Is'pa	Básta
I'yák. Wada.	Khé. Nákhé	Alo. Amna.	Yéksa. Ing- kwápi	A'no. A'si. Asinda
Wayá		Alvi		
Múyák. Modo.	Yóna. Yókhyá	Bhanala. Bhána.	Méksa. Na- kwápa. Náya	Háno. Hanop- na
Moya		Gnóna		
Khisi. Kháda.	Héh'na. Hén- néhé	Thálo	Hápisé. Há- wade	Báte. Bánté.
Itá. Adháni.	Tó	Bháta. Imtóla	U'mdúptu. Mé- twáka. Metyoka	Deuda
Angyúni				
Itú. Akhúkyu.	Mó	Bháya. Bhaýola	U'mdhókpu.	Goyu
		Núka ah		
U'mrápe.	Ilúm	Kháchi. Kha- chilo	U'mrápi	Théte
Aráda.				
Adhung'ya				

‡ O', Mó, conj.; Oko, Moko, disj.; all genders. Khokho, not present person, sort of relative.

§ Now and then are positive. See note at page 169.

English.	Rodong, or Chámíng.	Rángchhénbáng.	Chhíngtángya.	*Náchheréng.
Without, outside	Búng ya	Ubungya. Udungya. Huviya	Báhári H.	Pákhá
Within, inside	Kung ya	Ukonghud'ya. Ukóng ya. Kongda.* Eu- hun'ya	U'kúmbe. Khim'- báyu	Khimgwa. Khimgo.
Far	Mokhá. Mise. Mose	Mángsa. Mang- khiyada. Mang	Mángnwa. Mang- no	Chhíburu
Near	Gnan'. Gnan' ge. Nen ge	Nek-ta. Nekkhi- da. Neék	Tanghe. Tangne	Caret
Little	Píchhe	Chi chí	Mih'mo	Chíchha
Much	Kébha	Bad dho	Dhéra. Bádhe	Antkhópa
How much?	Dúm no	Dém ye	A'suk	Dél
As, rel. Jaisa H.	Caret	Caret	Hókhyakkha?	Dákhtó?
So, corr. Taisa H.	Kyaskwa. Kyasokwa	Khóinsa	Hún'gkhyakkha	Khángtokgná
Thus, pos. Aisa H.	Tyaskwa ngó	Wóinsa	Bákhayakkha	Antok gná
How, Kaisa H.†	Dáskwa. Dá- sókwa	Khainsaki. Khá- inse	Hókhyakkha	Dákhtó
Why?	Déma	Déma. Dene	Méchehhá	U'mú
Yes	Ou. Ai	Ang gna	Yé. Yét	Lé. Hó
No, negative	Ai na	Má áng	Máhá	Má. Má á
Not, privitive	I', suffix and in- fix.	Eu, prefix, and Nin, infix †	I', infix	I s-a, infix
Not, prohibi- tive	Mi. Mai. Dá	Man	Má. Thá	Nó
Also, And	Caret. Pini. Piti. Gno	Caret. Ning. Chháng	Yé. Nang. Yáng	Sa. Ló
Or	Wó	Hé	Yáng	Lé
Which } rel. Who } j-n	Tyósó	Sáng	Hokkogo	A's
Which } corr.† Who } tón	Tyakwa. Chi	Khógná	Hoén	Khan
Which? kon, chhu	Só	Kháwa Sàng-yé	Hokkogo	A'snálé
What? kya, chhu	Dáko	Diyé	Thém	U'lé
Who? kon, su	Sa	Sáng	Hokkogo. Sáló	A's
Any thing, gu- gu, kuch	Dé-i. Dyeu. Nyú	Dichháng	Thém-yáng	Usa
Any body, guhma koi†	Isáma. Sói	Sángchháng	Sáló-yáng	A'sa
Eat { dual { plural	Chó	Chó. Chacheu and Chachi, D. Chanum, Pl.	Chó-ha. Chó-a	Chú-u
Drink	Dúgnó. Dúgnu	Dúgnó. Dugna- chu, D. Dug- nanum, Pl.	Thú-wa. Thú-a	Dúngó
Sleep { dual { plural	Im'sa. Imsana	In'sa. Imsachi, D. Imsanin, Pl.	Ip' sa	I'msa

* Final da = in, is a true post-position; but there are few such. Nouns in the possessive or locative replace in part or wholly. Here hud is a hole, and kong an interior, each word with the preposit. definitive inhering.

<i>Wāling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kulúng'ya.</i>	<i>Thulung'ya.</i>
Hibu. Bung-kháya	Caret	Bháná. Twala, Gota	Hochho. Pótél. Hachhópa	Chépnóa
Khim'ko. Akungya	Caret	Kudukwáya. Koya	Gópa	Góna. Ugwa ana
Máng'khaya	Mangdúna	Bhána	Chhúgri	Chhyubát
Mumikgná. Neh'yang	Ning'dáng	A'mna	Nén'kha	Gnépa
A'chíchi. Achí Dheráng. Baulhe Tem. Dem	Misyháa Pyág ha	Chig'nápu Yétikhólse	Chíchha. Gíchha Waddétwa. Wadetto	Kichwe Dhékóng
Hagné kagná	Ingkhóg ha	A'skwalo	Déiye. Déi	Hula. Hayu. Hamko
Múgnék	Irók ha	A'sijokcho	Dátúkwa	Heka. Hékguám
	Ikbók ha	Imsimégná	Khúntúkwa	Mehomka. Mihópma. O'hópma
Múgnék	Naktog ha. Ná	A'msi mó	Wántwa. Wadómmó	Ohom
Hagnékagna	Náhók	A'si chokcho	U'dáim. Dáim	Hésaka. Heka. He
Déhá ná Han an. O'. A' Máin. Má ang'	Irók há. Irók Ikhi Mánna. Im-útna	A'sé. A'má Tíme A'tti	Dái. Dátúkwa Yé Má	Hágna. Hamta Misi. Bú Néé
I', suffix	Ni. Nin, infix	A, prefix	I', infix. Ma, prefix	Ma, prefix
Má yó. Máí	An, prefix	A'. Nó	Na	Mé
Chha	Yó. A'ng.	Yé	Só	Nung. Bó
Hé Kháú	E Isá	Ké Thámé	Yo A sá	Dé U'hém
Khógná	Ikhi	Emé	Kho	Myo
Kháú	I sá	Thámé. A'chú	A's. A'sdatukwa	Syú
Tikwa	I. E	A' má	U'so. U'i	Hám
Dei	Hétnámá. Hét ná	A' chú	A'sé	Syú. U'hém
Ti ikchhú	Ichá	A'má yé	U'so	Hambwa
A sakchhú	Isáchá	A' chú yé	Aso. A's	Syubwa
Cho	Cho	Jákátá	Cho	Pé
Dúgno	U'gnú	Túkátá	Dúng'gnu	Dúgná
Im' sa	Ip'sa	Glomtá	Im'sa	A'm's

† See note at p. 169. The second set of native terms is Newari; the first is Hindi or Urdu, i.e., where there are two sets.

‡ Omko, white, eu-om-nmko, not white.

English.	Rodong, or Chámíng.	Rángghénbáng.	Chhíngtángya.	Náchheréng.
Wake	Púkalénda. Khrupsa	Púwalónta. D. chi. Pl. nin	Pógák	Póka
Laugh	Riya. Rya	I'ya. I'sa, chi, D. nin P.	Réta	Rhésa
Weep	Khápa	Khá-wa, chi—nin	Há-ha	Khápa
Be silent	Maichépda. Chyóma	Wáiwáiyút gna. Mancheháda, chi—nin	Wáyeb	Wáhe
Speak	Chéwa. Pul'sa	Chéwá. Kháng- méttú,* chi— nin	Ché-wa	Nína
Come	Bána	Bána, chi—nin	Thába	Táwa
Go	A'ta. Pung'sa	Khára, chi—nin	Khá-da	Kháta
Stand up	Púkalénda. Ré ta	Púwalónta, chi— nin	Yéba	Répa
Sit down	Yágna. Hígna	Yágna, chi—nin	Yába	Tyúwa
Move, Walk	Póng sa. Lam- tya	Lám dúma. Bí ya—chi—nin	Phána	Lám'díma
Run	Wóna	Lwáya. Lóya, chi—nin	Ping'da	Bal'sa
Give { to me to any	I'dóng. I'du	Púáng. Chang. D. Nang, P. Pú, chi—nin †	Púang. Pú	Pí a wa. Piyo
Take { from me from any	Né. Púkji. Púdyu	Né. ‡ Battu. Chu, D. num, P.	Khátta	Né. Beh yú
Strike	Chai'zyú. Chai' dyú	Mo u. Moa chu, D. Moa num, P.	Téna	Yop'sú
Kill	Sétyú	Séru. Sera chu, D. Sera num, P.	Séra	Sítu
Bring	Baizyu. Baidyu	Báttuki bana, § chi—nin	Tháp ta	Bé'h'yu
Take away	Pugzyu. Púg- dyu (take and go)	Kháttuki khára (take and go), chi—nin	Kháttu khára. Kháttu louta (take, get up)	Khé yu
Lift up, raise	Púku. Sandyu	Théntu. Thenta- chu, D. Thenta num, P.	Khárá. Thédak	Théttu
Put down	Gnásyú	Yúngsu. Sa chu, D. Sa num, P.	Yúng'su	Yúk'su
Hear	Yónyú	Yénu. E'nu. Éna chu. Éna num	Khém sa	Yéna
Understand	Kámmú. Múi dyu	Mittu, chu—num	Pítta	Chí yu
Tell, relate	Rág'na	Yeng mettu. Khángmúsa? Khangmettu, chu—num	Chépta	Pú u
Good { dual plural	Nyo. Krégne	Núwo. ¶ Nuwo- chi, D. Manu- wo, P.	Núno	Nada. Nat. Natkhi
Bad	I'se. I'seko	Euwo. A'núninko. Euko. Euttko	I't'no	Is'da
Cold	Chiso	Kéngko. Keng- mángwa	Rém no	Chhik' da

* Khangmettu = show, causal of Khang, to see.

† Puang, give to me, has dual chang and plural nang; pí, give to him, to any, has chi and nin respectively. Again, words ending in u, as battu, mó ú, seru, change the u into i and have chu, num, for dual and plural. "Give" and "take" are given as samples of the expression of the object which the genius of these tongues so rigidly demands (see on ti Baling grammar). If the verb, being adjective, cannot express the object, as né = take, the sense is very limited; and, e.g., I can only use né if I tender something at the time.

‡ D., Né khanachi; P., Né khamanin, Boutáwa.

§ Battuki bana = take and come.

<i>Walīng.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulungg'ya.</i>
Thing' ta	Chéng' da	Búkátá. Sáistá	Poka	Báka
I'ya	Yúttucháya	Réndá réstá	Gésa	Rísá
Khá wa Wáyep	Hába Swák wáya	Khráptá Libá	Khápa Wait wáya	Khrápda Liba
Chéwa	Chékta	Bákstá	Nèna	Jéssá
Bána Khára Yó wa	A'ba Khyá Púgá	Pikátá Levástá Yámstá	Bána Kháta Thórépa	Bíka Dak'sa Yép'da
Yúgna Biya	Yúgna Láma	Bákstá Háltá	Túwa Lámúduma	Gáinsa Lámdiya
Lóra	Lúk'ta	Prókátá	Búlsa	Wánda
Púang. Pú	Kapyáng. Pí- ang. Pí	Gaká. Góktá	Piyá. Piyú	Gwá áng. Gwáka
Nó. Báttu	Kwé. A'ktu. Kettu	Né. Paistá	Né. Kháu. Kháyu	Né. Briya
Mó-u	Mók'tu	Túptá	Kéru	Yalsa
Se'ru	Chénu. Sísu	Syáttá	Sétu. Khóksyu	Séda
Báttu	Ap'tu	Phittá	Báh'yu	Phída
Kháttu	Khóttu. Yang- khéttu	Léttá	Kháyu	Daú da
The'ntu	Khá. Théndu	Róttá *	Póka	Phóká. Kwaksá
Yúng' su	Yúk'su	Chóptá	Yúksu	Jíla
Yénu	Khép'su	Thókátá	Yénu	Thýósa
Míttu	Míttu. Mettu ?	Bimstá	Min'nu	Mim'da
Khouj su	Yok'méttu ||	Sokátá	Póa	Sing'da
Nú. Khupunú. Amwa. I'	Núha	Dúcho	Nó. Nól. Nóyu	Nyúpa
Noúdhói. Aítpa	Nú nín ha	A'qúchó	Man'nói. Mánnó	Minýúpa
Waché yang	Chíha	Chisó	Chhíke. Chía	Chhákpa

|| Mettu is the general causative, and yok mettu = yengmettu of column 2, is cause to see, used for relate, make known, tell.

* The generic signs would seem to adhere to the numerals rather than to the qualitives, or than to both, as in Newari. Thus, in Rungchen one good man is eukchha nuwo mana. Literally, one head good of mankind, whereas in Newari it is chha hma bhing hma manu, of one head, good head of mankind. Again, one good knife is respectively eukpop nuwo chupi and chhagu bhingzu chupi. But note that the generic adjuncts of the numerals are much more clearly developed in Newari than in Kirānti. The dual and plural are always formed as in the samples given under "good" and "sweet." Of gender there is no mark in adjectives.

English.	Radong, or ting.	Rāngchhénbāng.	Chhingtāngya.	Náchherēng.
Hot	Kúrek'wa. Kúreko	Kúko. Ku mang- wa	Kú no	Sémi wa
Raw	Me. Ummo	Wománg. U mang	U máng	Mápe
Ripe	Tupsáko. Mat- táko	Túmawo	Uthúbái	Dú wák
Sweet	Lan'chho. Walye, Wa	Lómko. Lem chi, D. Ma lem, P.	Lém' no	Lém da
Sour	Súre	Sún chakwa	Súntá	Chochárpa
Bitter	Khí ke	Khá kwa. Khako	Khak' no	Khik' da
Handsome	Khan nya. Sangnya (to look at good)	Kháng núwo (to look at good)	Uchunúno (to look at good)	Khan náda (to look at good)
Ugly	Kháise (to look at bad)	Khán euttko (to look at bad). Khangeuwo	Uchih' no. Uchui no (to look at bad)	Kháisada (to look at bad)
Straight	Sójho, K.	Sójho, K.*	Cháng no	Séjho
Crooked	Báng go. Koko dyú pa	Yék tu.* Uku- dak dak	Byángkruk	Báng-gq
Black	Makchúma	Mák chakmá	Mákkachúkma	Mokehippa
White	Páyón ma. Umpayonyon	Omko. Wóm- yáng. Wopi- yangma	Bathrúma	Umlók'pa
Red	Hípákima	Hálalá mang. Hala chakma	Hálachékma	Hálálápa
Green	Hariyo, H. K.	Hariyo	Chak' la	Hariyo
Long	Kile	Aki bang. Amyet- pang. Metta	Keméh' no	Báipa. Répa
Short	Inang kile. Pá- kile	Adúng-pang. Dúng-ta	Báun no	Yétebaipá. Chichhábaipa
Tall	} man	Kile. Run'de	Kéno	Bháipá. Repa
Short		Kiyang. Kong- yang. Kwangta	Unno	Yétérepa. Ye- tebhaipa
Small	Inangko	U'chúk páng	Mikhá	A'maikholchó
Great	Kó. Mahipmá	Útok pang. Ut- wapang	Thékhá	U'm dheppa.
Round	Mahippa	Bóptitiwo. Bopi- riri. Hitriri	Kalabok'bo	Yétikholchó
Square	Búplúngmá	La ákúná, four corner	Cháraupátýá	U'mkoldu. Pápúpa
Flat, depressed, compressed	Plangpáchiná	Phemdag wa. Phebda' wa. Phebda-pma	Phémpédépmá	Phéphé ya
Level, as a plain	Phlémpá	Phémtdontu.	U'sémtóndokto	Phrémprem ya
Fat	Tém má	Asémtontu. Atemma	U'sámtánó	U'mtélmá
Thin	Lété	Léyángko. Tok- pang.† Chhú- yangko. Chhuwo	Róng si	U'mdhép pá Lidda
Weariness	Pálété. Si- mámyo	Yomyangko. Ropyangko	U' hottáng	Ram dá
Thirst	Hó sá	Hóttáng	Wáik má	Haya
Hunger	Wáimá	Wáit má. Wa- mitmá	Sangásáwá	Wámi má
	Sáká	Sá á. Súng sá wá		Sáká á

* After noun or before.

† Tokpang, fat, is the same as útokpang, great, just above, and which answers to uchuk-pang, small. Tok and chu-k are the ends of tá and chí of Newari, and eu, vel u, prefixed is the pronominal definitive, as pang suffixed is the generic one. The fact is, that Rungchen applies its pronominal definitive equally to substantives (eu-pa, father; e-ma, mother), to adjectives (eu-tok, big; euchuk, small), to pronouns (eu hyaoko, that), and to numerals

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kulúng'ya.</i>	<i>Thulungg'ya.</i>
Kúyang	Kú ha	Táto	Hóke	Glyóglém
Umpáwa. Aa- mang	Núsúmha. Inggrik	Krábó	Mámtumkhápa. Mamdúpa. Mópé	Uchákhlí
Súm'sa. Tup'- sa. Bhang'sa	Usáha. Túp- sáha	Thichó	Tumkhápa. Dápa	Thik'ta. Thókta
Lóm. Lemya	Límha	Jijiláchó	Léma	Jijin
Súnta Khak	Súá. Súha Khíka. Khigha	Júrchó Kháchó	Jujur Khíke	Jyúrpa Khépa
Khang' nú (to look at good)	Ichchúnúna (to look at good)	Ráchó	Gnáli núpa	Jyópa
Khán i (to look at bad)	Ichchúnána (to look at bad)	A'ránchó (not handsome)	Gnáli ípa	Míjyópa
Sójho Bánggo	Sójho. K. Yégókna. Yek- yang	Sojho. K. Ulgúmcho	Twáipa Mantwáipa	Jóngpa Míjon'gpa
Mákhúma. Makhakchak	Mákhúrúna	Khúchyámo	Gúgrúpa	Kékéma
Bóthráma. Wompichichi	Phúna	Búbjóma	Wómlópa	Búbúm
Hárehbókma. Halachakchak	Phána	Lakachíma	Hálalápa	Lálám
Chak'la	Phína	Sisijókcho. Sisi- joma	Gigípa	Gigim
Badhemet. Rhinbo	Kéna	Hik'bo. Yoti- hicho	Wadbháipa	Dhyúpa
Achimét	Lúklúk na	Ahikbó. Amsi- hicho	Chibháí ipa	Dókhóndhyúpa
Kiyáng	Kéná	Róbó. Rocho	Wadréppa	Vépa
Dúiyáng	Lúklúkna	A'róchó. Aro bo	Chireppa	Dókhón-yé pa
Achókpa Atók'pa	Mih' na Mákna	Yokka Khol bo	Chisma Dhéppa	Kichem Dókpu
Kalabókbók	Káklíktikara. Pákpukna	Khitiriri. Dolo	Júmjámpa. Pul- púpa	Pápúlma
Layá khúktáng	Líchina yúsúk	Charkunó	Líh khónglá	Khikér-ma
Phimpichichi	Phékhphékná	Plém plím mó	Phephémpa	Plém plém má
Tómtú	Idém má	Koyogná	Tél má	Dhép dé
Chitpo. Bad- hépo. Léb	Yémnúbá	Khól bó	Léipá	Sénipá
Róng yang. Achitpó	Háchigókná	Yokká	Gamsipá	Jerpá
U' hottáng	Yáksyángná	Bál mó	Gámó	Griúm dá
Wáik má	Wáitmáng	Dak khó	Wámmá	Kodá
Sáang sa wá	Sák	Krémkhó	Sáká	Krúim

(en-cta, one), and thus shows the extreme prevalence of that feature of the language. Our flexible, simply-structured English often assimilates to these Turanian tongues, more or less; and tok, eutok, eutok-pang may be compared to great, the or a great, the or a great one. A-myet-pang and a-dung-pang of column 2, and a-tok-pa and a-chuk-pa of column 5, are words formed precisely like the above. Elsewhere bo, po = ba, pa, is the formative, and again we have ko as in omko, leyangko, &c.

CONTINUATION OF THE COMPARATIVE VOCABULARY OF THE SEVERAL DIALECTS OF THE KIRÁNTI LANGUAGE.

English.	Báhnggyá.	Lóhóróng.	Ámbichlóng.	Bútáti.	Sángpáng.	Dámá.	Kháling.	Dángmáti.
Air	Jú	Híwá-bá Higwá-phak	Him-má	Húwápa Húwá-ma	Him-má. Heu	H(h)-á Hu'-u	Jhúng	Heuk, Himma
Amaranth	Gósráni	Mang gárá búja	Mánggrúja Mangza	Mang-gar	Chipanám	Lóng-kápá	Lóng kúpá	Chhéná
Ant	Gága chimmo	Pong-khórók	Yá'-Khrepa	Yá khlépa	Chhánap	Chiká-répu	Grákmó	Chig-yáng
Arm	Gú	Yángkhrepa	Póng Khorok	Hók. Huh'	Chhámphala	Khúr or Khur-	Khar	Chhúk. Chhu
Arrow	Blá	Phé. Thákla	Múk. Muh'	Hók. Huh'	Champa-leu	Námú-á. No	Sémó	Pé
Barley	Cho'-ja *	Nóbé	Thuk-la. Phet	Thukla	Sébi	mo wo	...	Chhóng
Bamboo	Páana, large	U'wa	Suchama *	Chíchama *	Chhóng-khá	Chóphu	...	...
Bird-kind	Rícho, small	Báphú	Sak'pha. Sak-	Bapho	Baphu	...	...	...
Bird, male	Chik'ba	Sóng-wá	Nówa	Chhóng-wa	Chhón-wá	Sal-pa	Sal-po	Chhong-wá †
Bird, female	A'po chik'ba	U'ni pa Sóngwá	Nówa Impá	O pa chhong-wa	U'mpa chhón-wá	U'pu vel	U'pép salpó	U'mhá
	A'mo chik'ba	U'ma Song-	Nówa Imma	Om'ma chong-	U'mma chhón-wá	U'páp salpó	U'mam salpó	Chhong-wá
	A'mo khicha	U'mni huk'wá	Imma Nówa	Om'ma kochtma	U'mma ha-aga	U'mú vel U'm-	U'mám Khlé-	U'm'má kúti-
Bitch		or Ummruma	Imma ókóchú	wa	Umma hoga	yam khleb	bá	má
Blood	Húsi	Hári	Háli	Hélu-wa. Hel-	Hí	Hí	Hí	Hí
Boar	A'po-po	U'mpá bág' or	Im'pa óphak	Búcha (gelt) §	Lámi bhá §	Téchyó. Tlú	Tel	Umbhá pák
Boat	Dunga	U'mrupa bak'	Im'pa phak	Opa bak	U'm'pa bhá	Bákhóphá. No	Pókham	Dun'ga *
Boiled rice or	Mónura	Dung'-ga	Dung-gá	Dung-gá	Bákhon	Jyá. Jyá	Já	KvaE. Koak
Bhat		Chám	Chamá	Chám	Ko	Sala. S6 k6	Solo	Súr-wá
Bone, see Horn	Eisé Ri sye ||	Syákówa ||	Rúk' wa	Sátuprá. Sa-tó-	Tum'bu-rup	Sala. S6 k6	Solo	Súr-wá
			Rú-k-wa	p-u ||	Sá túmburú			Súr-wá

Boy	A'ta Wáisa bé- báchá. Tá-wa Wáisa táwa	Wátháppapasa Wáthampa	Yém'-bachhá	Pik'-chhá. Wa- thakpachhá	Wáchéhachhá Man child	Pi'-dam. Las- bécho Langchábú	Chwe-chwe Las-báchwe	Mir'chachhá
Buffalo-kind	Mésé	Sáng-wa	Sáng-wa	Sáng-wa'	Mési	Mésé	Mésé	Sang-wá
Buffalo, male	A'po mésé	U'mpá Sánwá	Impá sang-wá	O'na sang-wá	U'npá mési	U'pú vel U'py- áp mési	U'páp mési	U'mbhá song- wá
Buffalo, female	A'mo mésé	U'mmá sánwá	Immá sang-wá	O'mná sang-wá	U'mmá mési	U'mú vel U'my- am mési	U'mám mési	U'mmá tóng- wá
Bull	A'po bing	U'mmá pí	Impá opit'	O'pa pih'	U'mpa pih'	Bhai. U'pabi	U'chorpobhai	U'mchoshá
Bow	Lí	U'mrupa pí	Im'pa pit					U'mbha pit
Calf-kind	Bingáta. Bin- gátamiátá	Si gi Pipásá	Ridáng Pit' ichhá	Bíchhi Pih'-pachhá	Bhi chí Pich-chhá	Bipotché	Galkámuchésa	U'm chíhapit
Calf, male	Bing, ápoátá- wa. Bing tá	U'mrupa or Pí' pasa	Im'pá opit-ichhá	O'pá pih'- pachhá	U'mpá pich- chhá	Graipo-tchéyo Bipotchétpu	Gaipotápapa- chésa	U'mbhá song- pit
Calf, female	Bing amóátá- núi. Bing tami	U'mmá pipasa	Im'ma opit- ichhá	O'mná pih'- pachhá	U'mmá pich- chhá	chyodpyáp Bipotchétmú	Gaipotámam- tchésa	U'mmá chhapit
Cat-kind	Bir'ma	Myou ma	Mínúma	Mínú-má	Mánimá	Birmá. Múni	Birme	Mánimá
Cat, male	A'po bir'ma	U'mrupa	Impá-omúnúma	O'pá minimá	U'mpá mánimá	Upu muni. U'	U'páp bir'me	U'mbhá mání- má
Cat, female	A'mo bir'ma	U'mmá	Immá-omúnúma	O'mná minimá	U'mmá mánimá chí, Pl.	U'mú muni U'myám	U'mám bir'me	U'mmá mání- má
Child-kind	Támitáwa Bébacha Bakchám Atamiátá **	myouma Pasa chí (chi Pl.) Pasa	Chhá Chháchhi Ichhá	Pi-chhá Pa-chhá	Chhá-chhe chhá	Ohyéchoyo	U'chyé	Chhache

* Tá vel chí, and ma, generic sign. See Grain.

† No = Chinese Nyoi and Sé vel Chá (whence song, chon, chong, and chík) are really synonyms of wá vel bá vel pá, and = bird. But the term when used alone is now commonly assigned to the bird of birds, the invaluable domestic fowl. Chinese tsoo-k = bird has the sa root; and k suffix is precisely = tho Bading k and the Lohoroug, Balah, and Lungmat ng. The t prefix has endless parallels in Sifan, Himalaya, and Gyarung.

‡ Umpa vel umrupa for mal', China vel umrupa for females, passim.

§ Sa Sé syé, the generic sign. See Bir'e and Horn.

|| Chha vel ichhá, shows the pronoun definitive, used or not at will.

** Tá = child, Tá wa boy, Tá mi girl, wa ta máy, tá-ta thá, a tá lís, any one's child. Tamitawa is literally girl, boy; and atamiata his or her girl, his or her boy, used for children.

English.	Bühnguni.	Lóhóróni.	Lámlichhóng.	Bálúti.	Sángpáng.	Dáni.	Khdíng.	Dángmáti.
Cow	A'mo bing	Pik. Pí ámma U'muruma pi	Píi' Imna-o-pih'	Pih'. O'ma pih'	U'mma pí	Gy-ai. Bí	Gai, H.	U'mmá pí' *
Cook	A'po ha Sori-wába Sori wá	Wápá. U'mprú- pa wá	Impá-wá Wá lu'pa	Wápá	Wápá	Koklap U'pá-phú	Koklap	U'mbhá-wá
Crow	Gá-gúba	A'rá-wá	Gáh'-wá. táuk-wá	A'ra'-wá	Ar'-wá	Gápo. Gagak	Gágakpo	Gah'-wá †
Daughter †	Táni. Mim- che bébacha	Mimum pasa. Mennumma	Méchhla-chhiá	Mimáelchhá-chhiá	Mimáelchhá Minaelha	Méshéghyo Mí chum	Melsimá-ohyé	Méchichhá
Day	Nám'ti	Léutá. Len.	Ilémba (i prefix)	Létta	Lépa. Umlépa	U'nyol, Núlu	U'nyol	Lento. Lentok U'mléntok Umlénto
Dog-kind Dog, male	Khili-ha - A'po khlichá	Hú' wá U'mpá hú wá U'mprúpa	Kochú Impá kochú	Kochúmá O'pa kochuma	Há-ága. Hoga U'mpa há-aga Um'pa ho-ga	Khleb.Kh-li-bu U'pu. U'pyap Khleb	Khleb U'páp khleb	Kúti-má Umbhá kúti- má
Ear Earth, the globe	Sámá-nyéú Wáleko	Nábak. Nába Bá kha	Noro Khamhangtang- ba	Naba Bah'kha	Naba Báhá	Nécho ...	Nécho ...	Náphak Wálikha
Earth, a little Egg	Khápi Di Bá-di, fowl egg	Bá-khá Wé-thin. Ithin. Wá-thin	Khám Thin. Ithin. Wá-thin	Bah'khamá Wádin §	Báhá Di	Pok. Pu-khu U'tti. Ti	Pakh' Phátte	Pakhha' U'mting. Ting
Elephant-kind Elephant, male	Hátti A'po hátti	Hátti U'mprupa or U'mpá hátti	Hátti Impá ó hátti	Hátti U'pa hátti	Bon-lan U'mpá bon-lan	Hátti U'pyap hátti	Háti U'páp háti	Hátti U'mbhá hatti
Elephant, fem.	A'mo-hátti	U'muruma or U'mmá hatti	Immá ó hátti	Umma hátti	Umma bon-lan	U'mú. U'myam hátti	U'mám hádi	U'mmá hadi
Ewe	A'mo bhéda	U'mruma or U'mmá bhéda	Imma ó bhéda	Umma bhéda	U'mma napolu- béma Nap- chú bema	U'myám bhen- di. U'mú phépaú	U'mám didimá	Umma bhéda
Eye	Michi. (Mí chi da si.D. Mí chi da P.)	Mik'. (Mí' chi D. and P.)	Mik. Mih'	Múk. Múh'	Mák. Múh'	Mas. Miksi	Mash	Mak

Face	Káli	Gnáchyák. chi.	Gné Náphák	Gnácheli'	Gnába	Káphú	Káphi	Nyálung
Father	A'-po	Um pa	Impá ||	O'pa	Um'pa	Uryap. Upú	Uryáp	Umpa ||
Fire	Mi	Mi	Mi	Mi	Mi	Mi	Mi	Mi
Fish	Gná	Guá sá *	Gná sá *	Gná	Gná	Gno	Gno	Gná
Flesh	Syé	Sá	Sá	Sá	Syá	Púgmá	Púgmá	...
Flower.	Phung	Hing	Phung	Bung.	Bung-wa	Pho	Pho	Pung
Fowl-kind	Há	Wá	Wá	Wá	Wá	Syál	Syál	Wá
Foot. See Leg	Kholi-blém **	Lang = leg	Temmalang	Lák phákma	Lán pháma	Bopsás	Phém-sas.	Láng
Fruit	Sichí	Lang phokma blém = flats si. Sí. S'in	Sing chási. Cha- si. Sí. S'in	Omchási	Chási	Mébécho.	Mélsenchye	Umsiwa
Girl	Támi. Ming' chabébachá Atami	comp. Masa	Méchéháchhá	Pichelhamimá- chhá	Mímacháchhá	Mis-chumchú	Mélsenchye	Méachchá

* 'Pit', 'pit', 'pit' of this series merely denote the abrupt tone with pi', perhaps also some slight dialectic differences, but the tone is very decided and the final consonant nearly merged in it.

† We have here not a sample of the generic sign. See note at the word Millet. Wá vel Bá vel Pó is the class sign for all birds, and the specific name for crow precedes it, precisely as in Chinese, wherein, moreover, the specific name (aa) is identical with the Sungpang name. Thus tsok = bird and aa-tsok = a crow. So also kal = fowl, whence Shan-kai, a pheasant. So also Shu = tree (our Dumi word, less the double prefix), whence Fung shu, a maple, and Poutai shu, a vine. In like manner kai = fowl, whence Kai-tan vel Kai-lun; and observe that here the two words, being treated as a compound like our fowl's egg, the genitive goes first, minus the mark of case, though kai be in fact as much a generic sign in this instance as in that of Shan-kai = pheasant; and in fact the generic sign may be prefixed or suffixed, and this whether it stand alone or be blended with the numeral. Thus, Shan = mountain, Myung, a proper name, whence Shan myung. So Yat ko yun, or Yun yat ko = a man, precisely as in Newari we say Chha hma manu, or Manu chha hma. In all these respects Chinese agrees entirely with our tongues.

‡ See Girl. There is no proper name for daughter. Own girl is used often. So also Son.
§ Ba Pia, Wá vel Wá of Lohóng, Baláti, and the rest is the ordinary generic sign derived from the word for fowl. See notes at Bird and at Millet. In Dumi and Dugmali the U' vel U' prefix is not the same, but the ordinary articular prefix, as in U-pa, U-ma = father and mother. This prefix and its equivalents ka and ta are almost inseparable in Kassi, and scarcely less common in Gyurung. In the Kiránti tongue the ka and ta prefixes, so common elsewhere, are hardly found, and if having a sort of relational sense, has not been generalised into a sheer article. So in Khasia the Ka and U, elsewhere generalised, have taken a putative sense = he, it &c. It will be shown elsewhere that these special uses do not militate against the essential oneness of the particles in question, both as to origin and function. Thus U-pa, U-ma, vel O-pa, O-ma of these tongues are demonstrably = wo-po, wo-mo of Gyurung, which again has the synonymous forms ta-po, ta-mo, ta-ke-po, ke-mo of Khasia, and Ta-ga-pa = father, whose ta, yu again = mother, is pure Lepcha, as is its alternative form ta-ga. Ta-yu vel Yu-ma = mother or wife in Tamil and Lepela, from the yu root for man, yu-n in Chinese and Yon-k in Burmese. Just so as the Rí root we have ta-ga-rí Lepcha, and Ta-ga-rí in Tengri (gá-rí in Holo and Koch) for father, man. Ta-rí, ga-rí, ta-ga-rí = Ta-pa, ga-pá, ta-ga-pa. G soft k, as d sort t. // In most of the Kiránti dialects can the pronoun definite be omitted in father or mother. In Bakhing, a change in the root as well as in the definitive occurs (apo for wapa). But this is limited to those two words. See Grammar in sequel. A'yo, my father; ipo, thy father; apo, his, any one's father, a father. In Lohóng, umpa is my father; ampa, thy father; himpa, his father, a father.

** See note at Hand, page 179. Suffixes blém, pia, phak, with or without the ma, are signs of flat things.

English.	Báthnggá.	Lóhóng.	Lámúichhóng.	Búití.	Sóngpáng.	Dámi.	Khálíng.	Dángmái.
Grain	Jáma	Cha. Bujá	Chápá. Búja	Cháma	Cháma	Jyá	Já. Dyu vel tyu? Grodyú	Chámcha Cha ma Chhagar U'mbáa chhá- gar
Goat kind Goat, male	Song'gara A po songgara	Mithuba U'mpa mithubá or Umprupa mithuba	Méndi Im pá oméndi	Mithibá U'pa mithibá, ba a last sign like u k ape	Chhán'-gara U'mpá chháng- gará	Grot.Chan'-gar U'pú. U'pyáp gót	U'páp grodyú	
Goat, female	A'mo songgará	U'mma Mithubá or Umprupa mithuba	Im'na oméndi	U'mmá mithibá	U'mmá chháng- gará	Umú. Umyám grot	U'mám grodyú	Ummá chhá- gar
Hair	Chám. [Sung of head] all	Tagná. Mith' of head all and feather	Mung. Tang- phúkwá (tang = head)	Tagná. Chámi. Mung	M. wa. Támu sám (ta = head)	Dosúm. Uson (do = head)	Umaram Dossamúsam	Mú-a
Hand, see Arm	Gúblem * arms flat	Húh'-phékma *	Temma-núuk	Húphek'-ma	Huh'-pháma	Khar	Phlemkhar	Chhók
Head	Piya	Tákhrok'. Ning. tang wa. Um- mruna	Tang	Tákh-lo	Tákhúlo	Dhong. Dakh- lok	U-dhong	Táng. Um- táng
Hen	Bá. A'mobá	Wánrúp'ma Wama	Wá imma. Im- ma wa. Wámá oma	Wámá. Wá- oma	Wámá. U'mma- wáma	Phyám. Phá- mu. Umuphú	Uphám	U'mmá-wá
Hog-kind	Po	Bá'. Bak'. Bag'	Phák	Báh'	Bhá	Po. Pwo	Po	Pák. Pa
Horn, see Bone	G-ro-ong	Tang	Singa	Sátáng +	Tán. Umtán	Grong. Gro	Ughrong	Khúkmútáng
Horse-kind	Ghoda. [Apo amo, m. & f.]	E'n. [Umprupa. Umruna, m. & f.]	Ghoda	Yen. Eún	Phun yempa +	Ghoda H.	Ghoda H.	
House	Khím	Khím	Khím	Khím	Khím	Kám. Kim	Kám	Khím
Husband	Wán-cha	Nupa, see wife	Yemba	Om dap'mi	Dhámí. Um- dhambi	Kám. Kim A'dumbo	A'dumbu	Padum
Iron	Syál	Chyak'-chi	Chyak'chi	Phálám	Sel. Syel	Sel	Caret	Caret
Kid-kind	Songara-atá- miáta §	Mithubapasá	Mendi-ichhá	Mithbami-up- chhá. Mithi- bampaccha	Chháng-gara- chhá	Grot-poúchyo	Grot' poúchy- esá	Chhágarezhá
Kid, male	(A'po) songara- atáwa	Umprupa vel U'mpa mithu- bapasá	Impá omendi- chhá	U'pa mithibámi- upchhá	U'mpa chháng- garachhá	Upú U'pyap grot-poúchyo	Grot' poupá- úchye	U'mbiáa chan- garachhá

Kid, female	(A'mo) songá-rá-atami	U'mruma vel. U'mmá mithu-bápasá	Immá omendi-chhá	U'má mithi-bámi-upohhá	Umma chháng-garechhá	U'mú U'myámi grot-pochhyo	Grotpo umám-úchye	U'mmá chan-garchhá
Lamb	Bhedá atá-miata	Bhedápasá	Bhedá ichhá	Bhedá pachha. Bhedi upchha	Náp'chu bema-chha	Phesia Bhendi pochhyo	Didimo-úechy	Caret
Leaf	Sopho Sá pha Hwa	Singbak' || Nám-woge Nándé	Láphák Khaté yú	Singbak' || Bák Nam-ol'wa	Sánhá Khásama	Sapam. Sapho U'nel	Sapang-phung Háham	Sum-phá
Leg	Kholi	Láng	Láng	Láng	Lán	Syál	Syál	Khou. Sam
Maize	Grele womo	Mákai K.	Mákai	Mákai	Múlung-bap	Syál	Syál	Láng
Man-kind	Múri. [Dual Muri. Plural Muri]	Yápmi. Yápmichi D. and P.	Máh'-mi. mi chi	Mina chi D. no Pl.	Mína	Bápsá Hash	Bápsá Hash	Mákai Mina
Man, male	Wáisa	Wáthappa. Wa-thangpa	Pá. Páchhi	Wathakpa. Wá-tháppa	Wáchehhá	Las'be	Las'ba	Mirehha. Pá
Mare	A'mo ghoda	U'mmá én. U'mruma en	Immá-o-ghodá	Oma yen. eun	Phún yemhá	U'myám ghoda	U'mám ghora	U'mmá ghoda
Millet (kan-gani)	Besára	Piya	Peya	Phesá	Phisá	Bú-o. Bu-hu	Bá-o	Phesá ¶
Millet (kodo)	Chátjá	Pánke	Súmbo	Kháwá	Lang-chá	Lójá	Latjá	Sambichá
Monkey-kind	More.	Púbáng	Kubáng	Púbáng	Popán	Náa. Nukan	Nás	Násá
Monkey, male	A'po more	U'mrupa. U'mpa pubáng	Impa o kubáng	U'pa pubáng	U'mpa popán	U'pyáp nús	U'páp nús	U'mbhá nasa
Monkey, fem.	A'mo more	U'mruma	Immá o kubáng	U'mma pubáng	U'mma popán	U'myám nús	U'mam nús	U'mmá nasa
Moon	Lá	Lá	Ládi-ba	Lá	Lá	Lámwámtn. Lu	Lyá	Ládima. Lá-dipma

* Blom and phlek are always, but ma suffix not always, added. See note at Hund.

† Sá generic mark, see Feshi. In compounds it is dropped, e.g., kie-a-dang, deer's horn. Column 4 has the generic definitive, and columns 5, 7, the pro-nominal one.

‡ E'n, yen, eun, pusim, is horse. In Sangpang, phukpa, phuruma, mark the sexes. See note at Horte, p. 180.

§ A rá mas; atami fam; both = our kids or kid kinu; apo = áta, repeated in male, and ano = atam, in female.

¶ Sing. generic mark, see Wood.

¶¶ The sá final of this series, as well as the chá vel já of the next series of words, is the generic sign for all grains. It will presently be shown in detail that this fundamental characteristic of Tartaric modes of speech is common (like most others equally normal and essential) to Chinese with all the neighbouring languages of Tibet, Himalaya, Indo-China, and the islands. The word "egg" presents another sample, and the word "plantain" yet another, was=fowl, and a =fruit being the respective generic signs.

Sky	Dwá mún	Námtrúngma	A'tto, 5 chhri	Nám	Nínámbohi. Nám/chho.	Nám-tú	Dhám	Nám
Snake	Búsá	Pú-se. Pusema	Pú	Pú	Náu	Phéi	Bheí	Púchháp
Soil	Wáleko.	Bah'khama. Ba'kha	Khámhángtám-ba,**	Bah'kha	Caret	Pok	Caret	Wáih-khá
Son = child	Tá-wa ††	Wátáp pa pasá	Yembachhá.	Wátápachhá.	Wáchcháchhá	Laabéchyó	Tarápáchye	Mirchháchha
Star	Só-rú	Sángé. Sàng-gemná	Chocheong-gi male child	Súng-emma	Sáng-gsun	Song-ger	Song-gar	Sáng-gemná
Stallion	A'po ghođa	Umpá	Impá ó ghođa	O'pá yen	Umpa phun yemya. Phún-yemá	U'pyáp ghođa	Upáp ghorá	U'mbáh ghođa
Stone	Lúng	Lúng kong-wa. Lúngkává	Lúng. Lúngo. Lúng-ok'wa	Lu'ko'wa	Lúng	Lúng	Lúng	Lúng-tá
Sow	Khoni when old. A'mopó	U'mmá bág. Ummruna bak'Nám	Imná ó-phág. Phak'imma	Oma bak'. Bak' mi óma	U'm. U'm. Khorí-ma. ma bha	U'm. Khóm	Khóm	U'mmá pak
Sun. Sunshine	Nám	Nám	Nám	Nám	Lopá	Nám	Nám	Námchhong-wa (sky bird)
Tiger	Gúpsá	Kíba	Kíba	Keuba	Kípa	N'yor	N'yor	Khúhá
Tooth	Khleú	Kéng	Kéng	Kéng	Kán	Ang'lo	Gnálu	Kang
Tree	Sing. Dhyáksi	Sin'g táng-dák. Sin'g tángli ††	Sin'g tángli ††	Sin'tenda	Tup-sáng	Topshú	Dhyáksá	Sang'pu
Plant	A'pum	Sim mak	Tangli §§	Tenda=vegetal.	Um-po ††	Ság	Gilokvái	Limkhan-chokkhan
Vegetables, greens	Caret	Tangda	Sing phá ó lúng. Pháo	Phikhen	Khá-li-yú	...	...	...

* Ama my mother, amo any mother, so a pa, apo. Last = Hany upa and Sontal apú a-ma my, i-mo thy, a-mo his, mother. See father. The pronominal definitive is indispensable in all the dialects.

† Gwawa, gwami, agrees with tawa, tami, boy and girl, as to the position of the sex-signs; but in columns 5, 6, and 7 that position is reversed, while in column 3 the sign is put both before and after. Such freedom of style is frequently met with.

‡ Gúlo recalls khúla of the Khas tongue, and Dihong of next column reproduces exactly the proper name of the great river of Assam. See "XXVII. Records of Government of Bengal," page 94.

§ Sa, generic sign (see Flesh); sa lok, skin; sing lok, bark; sa = flesh; sing = tree (see it and notes at pages 176 and 182).

¶ A'tto = above and sky.

†† My son, wa ra; tuy son, á tí. Tá and táwá = son; tí mí = daughter.

‡‡ Sing tángli, literally tree or wood, its plant = liquors plant. See Fruit.

§§ Tangli = vegetable = ma Newar and úo of Sàngpáng = c. g. oak = wal-pu. Its seed, wa-si; Pá, trees; S'f, fruits; Khí, roots; Syápa = potatoes; syápa khí,

potato root; syapa khí-mo = potato plant. Sing tángli, wood-yielding plant; phing tángli, flower ditto. Raka tangli, grass ditto; ísa tangli, fruit ditto.

Si-ma, swá-má, Ghat-ma Newar. A'pum Bahing, Sing gum, Phung apum, Sichi apum.

English.	Bathingpa.	Lohoróng.	Lámlichhóng.	Bilúli.	Sángpáng.	Dúmi.	Kliding.	Dángmái.
Roots	Caret		Ten	Caret	Khiyá	Dél	Dél	Ten
Village	Dyal	[pu Gán wá	Chú-wá.	Ten	Té	Kú	Kú	Cháh'-wa
Water	Pwá-ku.	Yó-wá	Wét	Káng-wá	Yá	U'mei.	U'may	Mádm
Wife	Ming	Nít-má	Medchha	Núma	Yú	D'cher	Docher*	Chhong
Wheat	Choja *	U' á.	...	Chichama	Don-cher	Mes-pé	Mes-pá	Umma
Woman	Min-chá	Mentumá	Máchli	Memchhá	Mina-chhá	Sang	Sang	Sang
Wood	Sing	Sing	Sing	Sing	Sang	Ki	Sás-ros	Sakhi
Yam	Rébe. Swo	Nánkhe. Súa.	Nángkhi	Khá	Khi			
	kokti							
Young man	Swaláchá	Wéuchá	Wángchabáng	Wéi'-chhá	Sanlan	Sálachyo	Sálachye	Wángchhá
Young woman	Swá-lami	Láng-mé	Kám-rum-mé	Lángna-mé	San-lan-me	Sáia me	Sálame	Mechhábung
I	Gó	Kágná. Ká	Kágná. Ká	Kágná. Ká	Kágná	U'ng	U'ng	Ang'-ka. Ing-
Thou	Ga	Háná. A'há	Khána	A'há	A'ná	In. A'nu.	In	Hána
He, she, it	Harem. Igo-	Mo-uu. Mi. Mo	A'ko. Yona.	Mo. Kho	Moko. Meko	Mam. Yákam.	Tam. Mam.	Múgo
	Mogó					Momi	Yákám	
We, dual in-	Gosi	Káchí	Kánchhi	Káchí !	Káchí	I'chi	Ichi. Inchi	Anchákáche,
clusive								che suffix
We, dual ex-	Gosúkú	Káchika	Kánchhigna	Káchiká. Ka-	Káchiká	O'chú	O'chá. Anchú	In'kachaga
clusive				chiga				
Ye, dual	Gasi	Hánáchi Ana-	Khánaachhi	Anáchi	A'náchi	Yechi	Yechi. A'nohi	Hánahe
They, dual	Haremáa si	Ma'háchi. Mo-	Yona chhi. Mo-	Khochi hippáng.	Mókóchi. Me-	Yákám-sú.	O'msa	Mu. Makha-
		gochi	na chhi. Tona	Mochi-hippáng	koohippoug	U'mmi		che. Moko
			chhi. Ako chhi					chi
			Káni	I'kin	Káyí. Kaye	Iki. Inki	I'k	A'nán. In-
We, plural in-	Go-i			I'kká	Kani. Kákiká	O'gue. A'ngkú	O'k	kan
We, plural ex-	Gokú	Kánig-ka	Káni-gná	I'kká	A'náni	A'nui	Yen	I'nkáng-ga
clusive				Anin				
Ye, plural	Gáni	Haniua. Aniná	Khánáni					Hánánin
		Kang-ná						
They, plural	Haremáa	Mihána. Miha-	Oukha. A'okhá.	Khochi. Moch	Mekoni. Meko-	Yákám háam.	Am ham	Mú kha. Ma-
		chi	Yokhá. Mo-		chi	Mam háam		kha
			kha. Tokha					

	A' + W'a	U'ng	Ang. U'ng.	Um	U'ng.	Um	A'n	O'	A'	Ang
My	Wake	Kágnámi	Káká	Am.	Am.	Kángmi	Ami	O'po	A'po	Ang-bi
Thy	I'ke	Hánámi	A' Am.	An	A'm.	A'p	A'm	A'	I'	A'm
His, her, its,	A' Harenkeá	Um	A'ko-in-§	I'm	Mom.	Khom	U'm.	A'ppo	I'ppo	A'm-bi
attributive					U'.	O.	U'p	Mom.	Yákam.	I'gem. Mo-
His, her, its,	A'ke. Harenke	Mom.	Yonágnáká.		Mom.	Khom	Mekom	Mompo	Yákampo	gom. Mo-
predicative		mi. Igomi	A'kognáká							gom-bi
Ours, dual in-	I'si	Káchim.	En'chi	Káuchhi	Káchim		U'chú	I-chi	I's	Angchu.
Ours, dual in-	I'sike	Káchim.	En-	Kánelhikhá	Káchim-mi		U'chúmi	I-chi-po	I'chipo	A'ncha
Ours, dual ex-	Wási	Káchikám.	Ung	Kánelhigná	Káchigám		A'n chú	O-chu.	A'n chi	Ang. A'n-
Ours, dual ex-	Wásike	Káchikámi.	Kánelhigná-	klá	Káchigám-mi		A'n chúnú	O-chupo.	A'n-	chaga
Ours, dual ex-	Wásike	Ung chimí	klá					chipo	O'chúpo	Ang. A'ncha-
Your, dual	I'si	Amchi.	A'ná-	Khans chhi	A'náchim		A'm chú	Yechi.	A'nchi	ga-bi
		nan	Auchi-					Yés		Amcha
Yours dual	I'sike	Anchinámi.	Khánachhikhá		A'náchim-mi		A'm chúnú	Yechipo.	A'n-	Am. Kan-
Their, dual	A'si. Harem-	Amchimi	Akoehhi.	A'u-	Kho-chim.	Mi-	Mekohippáng-	chipo	Yechipo	chábi
	dosike	Umchi	kháchhigná-	chim.	Moehi-	chim	chim	Yákam supo.	U'n-sú.	Mugum. Mu-
Theirs, dual	A'sike	Máhachimi.	khá-inchhi	hippáng chim			U'mni.	Amsa		khacha-cha
		Umchimi	Akoehhi kha	Michimmi.	Mo-	Mekochhip-	U'mni.	Yákam su.	Yákam-súpo	Mukhacha-bi
Ours, plural in-	I'kke	Kánim.	A'ukháchhig-	chihippáng-mi.	U'mni.	U'mni.	U'mni.	Yákam su.	Amsapo	
Ours, plural ex-	I'ke	Káni-mi	nakhá	Kho chim mi	I'king		Yú	I'uki.	I'k	A'n-ga
Ours, plural in-	Wakke	Káninám.	Kánikhá		I'kim-mi		Yómi	I'nkipo.	I'kpo	A'n-bi
Ours, plural in-	Wakke	Káninám.	Kánigná		I'kkám		Angká.	Ok	O'k	A'ng-ga
Ours, plural in-	Wakke	Ungni								

* Suffix *ia* vel *chá*, vel *ché* of this series is the generic sign, derived from the name of all grains. See note at Millet.

† The third pronoun and its equivalents, the demonstratives, are apt to be very minutely specific, expressing not only proximity or remoteness, but also every position, as above, below, on a level with, &c.

‡ Only with the words for father and mother. Wa for all others. See Father, p. 137.

§ His tree is not good, my tree is good. Akom *siug* angul nuyuk nuu kha; kákhá-*ing* sing itangli nu yuk kha

English.	Bhthingná.	Lókthóng.	Lánbichkhóng.	Bátáti.	Súngpáng.	Dámi.	Kháding.	Dángmáti.
Ours, plural, exclusive	Wakke	Káninkammi	Kánigákhá	Y'kám-mi	Angkámí	Angk'po. Ok-po	O'kkam	A'ng-gabi
Your, plural	Y'ni	Anni. Hánam Hauham	Khánani	A'nim. A'nim	A'mnú	Anni	Yén	Anga
Yours, plural	Y'nike	Hannam-mi. Hánammi	Khánanikhá	A'nim-mi	A'mnúmi	A'hipo	Yénpo	Kán-bi
Their, plural	Harendaake. Ani	Um-chi. Mihe- chim. Igachim	A'okhá	Mochim. chim	Me-ko-chim	Manhám	Yákám. U'	Mugum ga. Makhá-úm- cha
Theirs, plural	Ditto	Umchim. Milachim-mi. Malachimmi. Igachim.	A'okhákhá	Mochim-mi. Khochimmi	Meko-chimmi	Manhám-po	Yákám-po	Makha-bi
One	Kong. Kwong (unchanged all) *	Yekko. hie hae hoc-things and animals	Thili, n. + bang, men only	Ik'kú ± un- changeable	Itta, n. § Eukla-pang	Manhám-po Túu. Tá-wa (Ta Burmese)	Tau. Tá-wo (Ta Burmese) Thi Lam	Ak'po, m. (po = pang bang)
Two	Niksi	Hieh'chi, n. Hip- pang, m. and f.	Hieh'chi. Hip- pang	Hieh'che	Hieh'chi. His- sali. Hisala	His- Sak'pu	Sakpo	Hieh
Three	Sám	Sum-chi, n. Sum-pang, m. and f.	Súm'chi. Sum bang	Sung'-che	pang Sún'chi. Sum- kali.	Súk'-po	Súk-po	Sum'chi
Four	Lé	Lieli. Richi. Li-bang	...	Líji	ka la pang Lákkabo. Lak- kali. Laka la	Bhyál	Bhál	Lieli. Richi
Five	Gno	Gnáchi. Gna- bang	...	Gnáji	pang Gnákabo. Gna- kali. Gnak	Bhúong. Blwong	Bhong	Gná- chi
Six	Rukka	Túk-chi. Tup- pang	...	Túk'chi	Túkkabo. Tuk- kali. Tu ka	Rá wong = pong, m.	Ré	Túk'-chi
Seven	Chan ni	Nú-chi. Nu vung	...	Núji	la-pang Núkkabo. Nuk- kali. Nuk	Nak- Ré	Tár	...

English.	Bühlingwä.	Lóhóróng.	Lám-bichkhóng.	Bálditi.	Sáungpáng.	Dáni.	Kháding.	Dángmáti.
On, upon	Tore. Taure	Wettú. Songpi. Sokhe. Langbe	Temdú	Chápittú	Chhopi	Cho-tu. Teyo	Ti	Chokpi. Chokya ...
Under, be- neath	Háyula. mai	Pu- Khukmema.	...	...	...	...	...	Ighári
Now	Yekhoná, this khona timé	yé Hóg'ók' Ho- nok. Igorok-	Halik	Hogno	Obolo. Wotolo	Tuolo	A'nagná	U'ghári
Then *	Mekhona †	konok' Wá. Moklona † Wá.	U'ndena	Múdoklo	Khotolo. Kholo	Melo	Mebebo	Khinám
When ?	Gyána	lona'k	Hemlína	Hádemlo	Hallo	Hélo	Hebelo	A-i
To-day	A'na	A'nam. Hánám	Hálok	Isin	Yése	A'nyol	A'nyalo	Hámá-yóung
To-morrow	Diláa	Weng-dá	Wáring	Selmá	Sélmá	Dis'yá	Dis'á	A'asé
Yesterday	Sasam'ti	A'sei. A'sen	A'sen	Yé-má	A'thépá	A'meski	A'miske	
Here	Yákare. E'ke.	Igaho. Igayú.	Nábe. Nate	Kobi. Koyú	Nopyá. Nopi	Tébi	Tabi. Tabigné	Ibi. Yák
There	Yeko. Nokare.	Kiyú. Igí	Yó	Mobi. Moyú	Meni. Mopyá	Yákambi	Yakámbi	Háyeyá. Mú- hyák
Where?	ke. Hare	Hákivn		Hápábi. Hápáng	Há-pi	Khebi	Khábi	Khí- biyá
Above, up	Gyála	Hángbe. Hámpe	Hetne	Múttú	Mítáni	Túkálá	Túká	Hátó dá
Below, down	A juu di Hát'yu	Songpittú. Mit- tu. Mito	Itemdu. Tó	Múh'mú	Mú-yuni	Yákálá	Yúká	U'ngkhok-mo [rábi]
Between	Aiyé di	Apum Khukmema.	Ikhuik-bé-Mó	Má'hábi. Lub'pi	Ammrápi	Má'hábi	O'páphábi	U'mrá. U'm- Kábú-yá
Without, out [outside]	Háyu. § di	Sung-bé Hongsiyú	Ilóm-bé A'yó	Pákha yú	Amkoupó	Ghoyo	Páse	U'm-kong-yá
Within, in, in- side	Alyo. Aleu-da	Lumbe. Lúmpi	Ichhite	Hoksyáyú	Hoptán	U'tong	Ugo-yá	Máng. Máng- khá-yá
Far	Agwáli Braba.	A to-la Hare	Mánglok	Tárho	Chhúsi	Chhyú	Chhy-ápá	Nek. Nektáng
Near	Nng-tha Pumbi	Wó. Miyo	Tang-neklók	Netá	Neti. Yúbbi	Mebigná	Néphám	

Little Much	Ká-chi Yáko	Mig'-mo Dhe-rok. Dílik. Badhebak Kli'wa.	Miyó Antoklo Caret	Meehúik Duklo	U'ttó-ehhe O'tto. Wotto	Tibichyo Thebe	Tibiche Thebe gole	A'chichi Ninám-má
How much? As, rel.* So, correl. Thus, correl. How? What like Why?	Gísko Caret Mekho Yekho. Gekho Mar'cho. Mártha Moko	Yah-wa. Mantok'. Caret Mafo-knok Idok. Mo-dok Mantok Mantok'ye Inang-musi Manthong Yé	Caret Caret Natte Natte-khá Hende-khá Thimma Yé	Antoklo Caret Kodokpá A'pto U'khálo Hegne	Dáhile Caret O'tá Yán-táko Yán pi Yé. Inehhúng. Ingúá	Hebe Caret Temphem Hemphem Mápi Gó. A'm'má	Hebe ... Támphém Hemphem Mápi Gó. A'm'má	Tem ... Igno-go Tete Tená
No, negative No, privative	Máh'-á Dekho. Ma Man, prefix	Caret Ni, suffix Yé	Máhá. Mále Nin, suffix Yé	Hé-guane Ni, infix	Máná Man, prefix. si, suffix	Ma-an Ma, prefix Dokha, pre- fix Mó	Ma-an Ma, prefix Dokha, pre- fix Mó	Has-an. Gó. Imchang bá Mán. Já. Soh' I', suffix Man'-to
Not, probi- bitive	Ma, prefix	E, prefix	Ang-n (ang be- fure; n after the word)	Ná	Na	Mú	Mó	Man'-to
And * Also Or This	Caret Yó Ki. Caret Yam. Yem	Caret Sá. Song Dá. Dó I'go	Lá. Chhá A' Ná. Nárok	Sáng Kó-ó ¶	Sang Lé Noko. Nokog- ná	Yó Yé Tem. Temgna. Tami	Núng-yo Yé Tomgna	Chhang Hé Igo
That	Myám. Mem Havem	Mo ** Caret	Y'oná. Yonarok A'ko	Mo-ó	Moko. Mokog- ná	Mami. Yákam. Yakamgna	Mámgná	Mgú-o ...
Who or which, relative	Caret	Caret	Caret	...	...	...	...	...

* See note aforogone, p. 169. The now and then at this place are positive.

† Hwa-ut-tic.

‡ Go down, Ha-yu lawo. Go up, Hat-yu lawo. Come up, ku wo. Come down, yu wo. Come on level, pí wo. Go on, go back, gnalla lawo, nóttia lawo.

§ Come in, Kihú, gwate píwa. Come out, Atch píwa. See full treatise in sequel.

¶ A gva di = its inside in. A gva lá, its inside to. So k i ó lá, its exterior to. A píun di, its base in, A' juju di, its top in.

** The vowel repeated denotes the pausing accent.

†† Yen neu, this is good; mem mid neu, that is not good, Báhiingyyá. Mó-nú, that is good; igo-nú, this is good; nú-ní, not good, Láhé-éng.

English.	Báikúnyá.	Lóhóróng.	Lémbúchhóng.	Biláiti.	Sángpáng.	Dámi.	Kháitng.	Dángmáti.
Who or which, correl.	Mém = that	Carot	I'ndok	Khosá. Khosálo	Khogná	Mom	...	Há-go
Who or which? interrogative	Syú. Séú	A'sá	Sé-ong	A'sálo. A'sá	Asá. Asále	Syágo. Syá	Khám	Ság. Khigo
What?	Mara	Imang	Thiá	U'kha	Yen	Mingna	Mang ga	Tigo
Anything	Márye	Imung-sáng	Thiehá	U'k-háng	Yon sáng	Máng-yó	Máng-yó	Tiehhang
Anybody	Syúve	A'sa-sang	Siehá	A'sáue	A'sa sáug	Syáyo	Sú-yo	Sághhang
Eat { dual	Báwo. Jáwo	Cháé. Cho-ye.	Choi.	Chá. Chá chi. D.	Chó.	Jyu	Jyú-ye.	Káye Chúye
Eat { plural	Já se, D.	Chái' che, D.	chú. D.	Chá nin, P.	Chó chu, D.			
Drink	Já ne, Pl.	Chái' ne, P.	sa num, P.		Cho num, P.		Tyung'-ye	Túgne
	Túgno	Dung-é * Dun-	Thágua. Thágua	Dúgno.	Dugnu. Dúgnú	Tingne		
	Túse, D.	gache, D.	chú. D. Thag-	Dugna chi, D.	chú, D.			
	Túne, Pl.	Dungane, P.	nanum, P.	Dugna nin, P.	Dugna num, P.			
Sleep	Ip'po. Ipse, D.	Y'ne. Imache,	Im'sa. Imsachi,	Ipcha.	Ipsa.	Am'si	Am'si	Im'se
	Ipine, Pl.	D. Immaue,	D. Imsa ni,	Ipchasi, D.	D. Ipsa chi,			
Wake	Bokko Bokse.	P. Immaue,	P.	Ipchá nin, P.	D. Ipsa ni, P.		Phók'ye	Phú-ge
	D. Bokine,	Cheno. Póge.	Poga.	Politi'	Thittá-chi-ni.			
	Pl.	Póglante	D.	Polita chi, D.	Chi D.			
Laugh	Riso.	Yichae. Ichóye.	Poga ni, P.	Polita num, P.	Ni, P.		Réche	Ríge
	D. Ríche,	Ichare. Icha-	Risa chi, D.	Yúcha.	Ghsá.			
	D. Rí'aini,	che, D. Icha-	Risa ni, P.	Yúcha chi, D.	— chi, D.			
	Pl.	ne, P.		Yúcha nin, P.	— ni, P.			
Weep	Gnokko.	Hábe.	Hába.	Khába.	Khápá,—chi-ni	Gnoke	Gnoke	Khá-be
	Gnokse, D.	Habache, D.	Haba chi, D.	Khába, chi, D.				
	Gnokine, Pl.	Habáne, P.	Haba ni, P.	Khába, nin, P.				
Be silent	Lilabrukko.	Chúchú-ye. Chi-	In'che nan.	Chichu-wet.	Wai-wai-táva	Lábamo	Leba	Manchépáyo
	Lilab-bruk	chuyache, D.	In'che nan chi,	Chichuwetech,	—chi-ni			
	se, D. Liba-	Chichayane,	D. Inche nan,	D. Chichu-				
	bwaki ne, Pl.	P. Yonga.	Chichu nan,	wetennin, P.				
		Yonga che, D.	nin, P.					
		Yonga ne, P.						

Speak, n. utter	Bôh'ho. Bwô- kko. Bwok- se, D. Bwokine, Pl.	Yâm-múse. —sa che, D. —sa ne, P.	Chega. Che ga Púkús. chi, D. Che ga ni, P.	Puk- Níná, —chi-ni	Jé	Jeye	Ché bé
Come	Pi-wo Ráwo. Pi se, D. Pi ne, Pl.	Dábe. —a che, D. —a ne, P.	Thába. Thaba. chi, D. Tha- ba ni, P.	Báná, —chi-ni	Pú	Paú-ye	Tábe
Go	Láwo. Láse, Pl. Láne, Pl.	Kháde. —a che, D. —a ne, P.	Kháda. Kháda. chi, D. Khe- da ni, P.	Kháda, —chi-ni	Khoche	Kho-che	Khá-de *
Stand up	Ráppo. Rong. su. Rap'she, D. Rapine, P.	Yébe. Ye-pé- —a che, D. —a ne, P.	Poklounda. ba. —chi, D. —ni, P.	Ripá, —chi-ni	Rípha	Rep-ye	Rebe
Sit down	Nisyo. Nis- che, D.	Péne. —a che, D. —a ne, P.	Yúgná. Yugna. chi, D.	Túwá, —chi-ni	Mó	Guáche	Yú-gue
Walk or move	Gwakko. Gwakshe, D. Gwakine, P.	Lámítúme. —a che, D. —a ne, P.	Phauna. Phauna. chi, D.	Lándúma. Bi, —chi-ni	Lámthúlo	Lámthúye	Lám-túme
Run	Wángo. Wan- she, D.	Pine. —a che, D. —a ne, P.	Phína. Phina. chi, D.	Bhása, —chi-ni	Ghúre	Ghúre	Róde
Give { to me + to any	Giyi. Giwo. Gise, D. Gine, P.	Pitte. —a che, D. —a ne, P.	Piráng. ching D. ning, P. Pira- chu, D. nu, P.	Bigná. Bi Piyú, —chi-ni	Bigná. Bi	Bignáye	Piyáng-ye. Píye
Take { from me + from any	Né, immut- able. Lato. Já-po. Bla- wo	Naye. Labe	Kó, unchanged. Thopita	Ná. Khetá	Né. Kháta	Caret	Né. Kháye
Strike	Tyú-po. Típo. Tip she, D. § Ti pi ne, P.	Lóme. (Dábe. by craftsman.) Lo ma chi. Lo man ne	Lomu	Yosu. Kiru. Yop-su	Klen'de	Yál'ye	Nó-re, sing. Nor chie. dual. Nor numye, pl.

* Meite is the general causative. Hence dungme'te is cause to drink; innotte, cause to sleep; pugmette, cause to wake (from póce), &c.
† Give to me, giyi. Give to him, to any one, giwó. For an explanation, see foregoing, p. 190. Also grammars in sequel. In column 3, píráng, give to me, makes dual ending and plural ning. Pira, give to him, to any, dual chu and plural nu.
‡ See note at p. 190, or full treatise of the sequel. Basing grammar.
§ See full treatise on Basing in the sequel. Tyuppe, vei teup'o is the right form. The vowel is = French eu, peur, heur or English u in pure, azure.

English.	Bühingyá.	Lólóhóng.	Lámbáihlóng.	Báilili.	Sángpáng.	Dámi.	Khaling.	Dángmáli.
Kill	Sáto. Sa ti Sede (causal of Sera she, D. Sa siye, dic). Its causal sed meti ue, P. D. Se dam			Sedú	Sítu	Sede	Sale, sing. Se chi, dual. Se snaye, pl.	Sede, S. Sede chie, D. Ser numye, P.
Bring	Píto. Rato.* Pí ti se, D. Pí ti ue, P.	Láduppo (take and come). D. Laduppa che, D. Ladupam ue, P.	Tháp-ta	Dáppu. dáppu	Báih-yu	Pide	Pide, S. chie, D. Pí- snaye, P.	Pí Tág'-we, S. Tág wechie, D. Tág nu- mye, P.
Take away	Láto + La ti se, D. La ti ne, P.	Láhetto (take and go), or Láhetta. La- khettoche, D. Láhetnam ue, P.	Khátta. Chi khetto, heings. Yi khetto, heasts. La khetto, things	Chi Yákhettu	Kháh-yu	Khotto	Khátte, S. Khatte chie, D. Kho snaye, P.	Kháde, S. Kháde chie, D. Kháde ningye, P.
Put down	Tyúlo vel Tyúlo. Jílo, Jí se, D. Jí ne, P.	Yúk-se. — sa che, D. — sam ue, P.	Yúng-sá	Yúk-su	Yú-su	Tú. Tyú	Gnánde, S. Gnande chie, D. Gnandi niye, P.	Yúng'se, S. Yung si chie, D. Yung- su num'ye, P.
Lift up	Rok-to. ti se, D. Rok ti ne, P.	Rok Thopoge. The-lente. — a che, D. — amue, P.	Koba. Koplota	Thettu	Thettu	Thende	Thende, S. Thende chie, D. Thende snaye, P.	Thende, S. Then'de chie, D. Thende num'ye, P.
Do	Páwo. Pá se. D. Pa ne, P.	Musc. Lette. — a che, D. — am ue, P.	Númúá	...	Mó	Mú	Múye, S. Mú- Mú-yé, S. Mú- Múchie, D. niye, P.	Mánung'ye, P. Tú-be, S. Tú- ba che, D. Túba nu- m'ye, P. ...
Make	Páwo. Pa se. D. Pa ne, P.	Dube. Tonge. Ache, D. Amue, P.	Ditto	...	Ditto	Ditto	Ditto	...
Make not	Má pawo	Edúbe. E'tóngé	...	...	...	...	...	...

Hear	Ni-nó. nishe, D. Nim ne, P.	Ni- Khemé. — a che, D. — am ne, P.	Khemasa	Yé-nu	Ni	Niye, S. Ni- iye, D. Na niye, P.	Yé-ne, S. Yen che, D. Yenanum'ye, P.
Understand	Mim-to. Mim tise, D. Mim tine, P.	Mitte. — a che, D. — am ne, P.	Mim'-da	Mittu	Momsi	Mam'de, S. Mi miye, D. Mam naye, P.	Mih'-ye, S. Mih'yechie, D. Mih'-ye- num'ye, P.
Tell or relate	Sogno, utter. Sodi, to me. Sodo, to any†	I-se. — a che, D. — am ne, P.	Tumlása	I'su	Blet'te, b Le'tte	Blátte, b. La- t'te, S. Blatte-chi, D. Blatte- sna, P.	La- Lá'-ye, S. Lá- chie, D. La-numye, P.
Good { dual { plural	Nyú-ha. Nyúba daa si, D. Nyúba daa, P.	Nú-ye. Nú- chia, D. Nú- mihá, P.	Náyu-kkha	Nú-ne. Nup	Nyúpa	Nyúpa	Ná, S. Nú- chie, D. Man'nú, P.
Bad	Mányú-ba. Manyúba daa si, D. Ma- nyúba daa, P.	I-su. Pienna. — chia, D. — miha, P.	Náyuk-ninkha. Náyuk yukha Guasi yukha	I'sá-ne. Isa'p. Kúmine	Mánúpa. Mú- myúpa	Mányúpa	I', S. I'chie, D. May', P.
Cold	Chhik-bá. Chhikpa daa si, D. Chhik- pa daa, P.	Yep se. Yempa. Yemukye. — chia, D. — miha, P.	Chiyúkha	Ipelhiyúne	Chhú	Chhak'pa	Káng, S. Keng chie, D. Ma- keng', P.
Hot	Glegem. Glegem dau si, D. Gleg- gem dau, P.	Kú-se. Kú. Kukchiá, D. Kuse	Kúyu. Kúyú- kha	Kú	Wál. Hai	Giogloma	Kú, S. Kú- chie, D. Makú, P.
Raw (green)	Achekii. Achekii dau si, D. Achek- kii daa, P.	Men tum pa. Mákam'-pa. Men chin, D. Men miha, P.	Hing-li. Hinglikha	Mátúpti	U'súta	U'súta	Ummáng, S. Ummáng'- chie, D. Ummangne, P.

* Causal of pl-w, to come. See full treatise in sequel.

† Láwo, go; láyo, take away, i.e., cause to go; lapúyo, cause to take away. Newari, hon, go; wonke, causal; yenke yon, take away; causal, yenke byu, give to take away.

‡ See note at page 191, or full treatise on the sequel. Bahling grammar.

English.	Bühinggyá.	Lôhóróng.	Lám-bichhóng.	Biláti.	Sangnúng.	Dáni.	Khalíng.	Dángmáti.
Ripe	Míng'-ta. Jí-ta. Jí-ba. —daa si. D. —daa. P.	Dumem' pa. Tu mem' pa	Thúyá yekha. Tua-yu	Túmap -- Tu-m- pa	Setnúchi. Tu- mako. Dú- wako	Mis'te	Dham'pa	Túm'sá, S. Tum'sa chie, D. Ma tum' sa, P.
Sweet	Jí-jim. —daa si. D. —daa. P.	Lim'pa. Lim-ni. neg. Limte, —chia, D. —miha, P. [Lim uk gna, Lim ti ne. I am sweet.*] Sin'ta. Lim ni + Sá-yu-kha —chia, D. —miha, P.	Lim-yu-kha. Lem-yú	Lim	Lími	Lem	Lempá	Lem, S. Lem' chie, D. Ma lem, P.
Sour	Jyúr-ba. —daa si. D. —daa. P.	Sin'ta. Lim ni + Sá-yu-kha —chia, D. —miha, P.	Sá-yu-kha	Sit'tu	Chúri	Jújur	Jhár'pa	Sún, S. Sun' chie, D. Ma sun', P.
Bitter	Ká-ba. —daa si. D. —daa. P.	Khik'ta. Khik'- ka. [Khik gna, Khik ti gna, verbal.*] Khik chia, D. Khik miha, P.	Khik'-yu-kha	Khy-u-kúp. Khe u kúp	Khiki	Khepa	Khápa	Kh-k, S. Khak chia, D. Ma- khák, P.
Handsome	Rim'-ba. —daa si. D. —daa. P.	Kam-núye + —chia, D. —miha, P.	U'chunú-yu-kha	Khen-núng	Khánni	Bhan'gpa = bhang-hma	Bhang pa	Khán-nu, S. 'Khannú chie, D. Khan- manú, P. Kha-i-kha-ik' pu, S.
Ugly	Márim'-ba. —daa si. D. —daa. P.	Kamisa + Lóng-káye. Cheng-ye. —chia-miha.	U'chu núyuk nín. U'chu- gnasi yukha Sori. Sorikha	Kheh'-yúg. Khen ni nung	Kháisi	Mú-bhang'pa	Mabbáu'gpa	
Straight	Dyom'-ba.			Lóng-ku	Toh'-no	Dan'ta	Dhraipa	Cháng •
Crooked	Mádyom'-ba. Gung gung me.	Kho-kho. O'ok' ye	O'krik'-pa. Bang'krik'pa	Khok khok- pugu	Toh'-noná	Khráda	Gúng-gúngma	Okrokrak'ch

Black	Kyá-krám. — daa si, D. — daa, P.	Máik' ye. Máye. chia-miila	Má-yuk'kha. Mak-yuk	Makthro-pa	Máo. chik'-pa	Máka- Mak'chupa	Kekem	Mákhácha, S. Makchak' pa chi, D. Makchak chak chiye, P.
White	Bu-bum'	Bihá. Biye	O'm-yuk'-kha. Om-yuk	Béye-pa	Om'han-lonpa	Bubum	Bu-bum	Om, S. *Om- chi, D. Ma- on gache, P. Harchhop'- chho, S.
Red	Lá-lám. — daa si, D. — daa, P.	Hár'rá. — chia, D. — miha, P.	Wára-wába	Ha lá-pa	Halalápa	Halála	Halálam	Harchhop'- Harchhop'- chho kachi, D. Har- chop'chho makat'ka chie, P.
Green	Gigim	Phiye	...	Phiphi-pa	...	Wálu	Gigi-ma	Mak po keke, S. Mak'po- keka-ka chi, D. Makpo kekemakat- kechie, P.
Long	Jhoi-ba	Kéye. Kibe	Ke-yi-k. Ké yuk'-kha.	Kepa	Máipa	Song-pa	Song'-pa	Ki. Kigo, S. Ki 'sha-go, D. Maki- gochie, P.
Short]	Dyakhojhoiba. Dekhojhoiba. — daa si, D. — daa, P.	Taks'ye. Tyaksu. — chia, D. — miila, P.	Wun yuk-k. Wun yuk'-kha	Ték-sip	Duipa. Dwipa	Tibichyám	Dokháisong'-pa Tun. Tungo, S. Tun'- chie, D. Matun go- chie, P.	

* What is bracketed refers to the further researches previously adverted to. The verbs were quoted to show the participial nature of so many of the qualities—a point as to which see the analyses of the Vayu and Bahing tongues in the sequel.

† Lim-ni = sweet not; khik-ni = bitter not.

‡ Kam (recte kang) nuye, good to look at; Kam ísa, bad to look at. In most of the other dialects the construction is the same, e.g., úchu nuyukha; uchu nuyuk nin vel uchuñsai yukha. Nin vel gúasi is negative.

English.	Bühlinggpi.	Lóhóróng.	Lámbéichóng.	Báidí.	Sángpáng.	Yáni.	Khalíng.	Dángnádí.
Tall (high)	Lá-ba	Keye	Ké-yuk. yuk-kha	Ke Kí byép	Otto-ripiko	Song'pa	Song'pa	Badhemgo, S. Badhe- mechago, D. Bádhe- mene-ka- chi, P.
Short (low)	Dyákhoháa. Dekho laba	Taksye. Mim mu. Mih mu	Wun-yuk-kha. Wun-yu-k	Ták-sip'	Uttuchhe-ripiko	Tibichiyom	Dokháisong'pa	Tungo, S. Tun'chago, D. Matun'- goshive, Pl.
Small	Kachim	Mi sy u na. Misap'pa Mi su k'-pa. Misau-yukha	Michi yuk-kha. Michi-yuk	Mépa-ehhá (small ehhá)	Tuchheppa	Tibichiyom	Tibichem. Yakhe	Umchuk'pang or Chuk, S.* Chukche-ehi, D. Machuk'- kache, P.
Great	Gnulo — daa si, D. — da, P.	Dhe-a. Delia. — chia-milha	Theuyuk-kha. Theu yu-k'	Dhé-pa	Um-dhep'pa	Gholpa	Ghálpá	Dhigo, Dhi, S. Dhi-ehi, D. Madhik' ehi, P. ...
Round, circular	Khukhirme	Wengwengma. Tong-kuye	Tong-yuk-kha. Theu yu-k'	Wángwang pa. Wáng-wáp	Khikhirko	Khokhor'ma	Khákharma	Um-pop, S.* Um-pophi- ehi, D. Um- pochive, P.
Round, spherical	Pupul'me	Pum pumma. Pum pumye	Kak'lik-lik'kha	Puk luk-luk	Phuphol'ko. Pupul'ko	Pupul'ma	Papal'ma	Rik'tum, S. Phepchiák- da, S. Phep' chirak'da- kachi, P. Puen'ehi
Square Flat, com- pressed, de- pressed	Lepataye	Rik' suk ye	...	Phek phek-pa	Likapáta Phem phem'-ko	Phlem phlem'- me	Bháichyusko Phem phem- me	Phepchiák- da, S. Phep' chirak'da- kachi, P. Puen'ehi dak'da ma- makat go- che, P.

Level, as a plain	Dyom-ba. Adel'de	Tem'-ma	Tenlang-tong. yuk. Tenlang- ton'kha	Caret	em'-ma	Udel'mo	Dhoipa	Légó. Um- ténma, S. Légo hiehi. Hiehi légo, D. Légo- chive, P. Dhi } Chuk }
Fat	Seneuba (flesh good†.) Guoloi Kachim.	Yám-nuye	Isamtai mekha	Yám'nu Dhé-pa	Litiko	Léi	Senupá	
Thin (lean)	Ryam'ba	Yám-isa	Reksu reksukha	Mépa-chá	Roniko	Róm	Jyor'pa	
Weariness	Bál	Yáktáng	Su-a	Yák'ta. Yák	Ho yán	Glam'ma	Ghri-ma	Mibo
Thirst	Bwaku dwaktu	Wait'má	Wait'ma	Waimé	Wám'ma	Kumána	Khur' nuu'	Ku- Chá-nit'ma
Hunger	Solimi	Sák'	Sák	Ságe	Sáka	Sú-a	Sú-o	Ságá

* See note at the word Fat, p. 102, and compare the adjectives here and there throughout.

† Sē neuba, flesh good, who is well fleshed. So yam nuye is abundant in fat (yam). Yam isa, bad in fat, low in flesh.

END OF THE COMPARATIVE VOCABULARIES.

III.—GRAMMATICAL ANALYSIS OF THE VÁYU LANGUAGE.

A.—VÁYU VOCABULARY.*

1. Nouns Substantive.

<i>English.</i>	<i>Váyu.</i>	<i>English.</i>	<i>Váyu.</i>
Air (wind)	Hójum	Bear	No word
Affection, love	Chhánsa	Beard	No word
Abuse	Jesi	Boar	Loncho pok
Abode	Múlúng	Body	Chho
Agriculture	No word	Burden, load	Khuli
Agriculturist	Kóduvi. Vikpóvi	Bone	Rá
Amaranth (grain)	No word	Breast	Ripcha
Aqueduct	Dunri. Tíló	Breast, nipple	Chuschu
Ankle	Léthulung	Bow	Liwo
Arm—all	Gót	Bowman	Liwo-wo
Arm—fore	Gót	Bottom, lowest part	Hutti
Aunt, paternal	Nini	Boy	Loncho, choo. Tawo
Aunt, maternal	Yeng-yeng	Buffalo-kind	Mechho
Ant	Chikibula	Buffalo, male	Loncho mechho
Anus	Pó-chíng	Buffalo, female	Mescho mechho
Arrow	Blo	Buffalo, young	Mechho choh'mi or cho'-mi mechho
Axe	Khoyóng	Bull	Loncho gai (see Ox)
Alder-tree	Tichhing	Breath	Hemchi
Bag. Basket	Guh'mi †	Branch, bough	Rámá
Barley	Sáká	Brother	Bólo, elder. Bálu, younger
Bamboo	Pholo	Brethren, uterine	Bolungeho
Bank of tree	Sing kokchho	Calf	Gai cho'mi
Back	Sénti	Calf, male	Lócho gai cho'mi
Backbone	Gátachu	Calf, female	Mescho gai cho'mi
Belly	Muli (organ). Bimli (whole)	Can, cup	Boguna
Beast, quadruped	No name	Cart	No name
Box, chest	No word	Cat-kind	Dána
Bat-kind	Pókheún	Cat, male	Loncho dána
Bird-kind	Chinchi	Cat, female	Mes'cho dána
Bird, male	Loncho chinchi	Cat, young	Cho'mi dána
Bird, female	Mescho chinchi	Carpenter	Sing chuk'vi
Bird, young	Bengáli chinchi	Cheek	Gwong-gwong
Beer	Soe. Swe	Chestnut-tree	Sélu
Bread	Pipra	Chin	Kumching
Bitch	Mescho úri	Child-kind	Choo. § Tamtáwo-Bokvi
Birch-tree	Toura	Child, male	Táwo ||
Bed	Blem'chum'	Child, female	Támi ||
Bedchamber	Imlung ‡	Clay	Nakch Yongkó
Bedtime	Insing ‡	Cloth	Jéwa
Bee	Singwo	Cloth, cotton	Rowa jéwa
Blacksmith	Got thutvi. Khak-chingtuvi	Cloth, woollen	Belisong jéwa
Blood	Vi	Clothes, raiment	Jéwa
Buttocks	Petuna	Cloud	Kowál
Battle, fight	Pat	Cold (frigor)	Jungsa
Boat	Dunga		

* This analysis is divided into (A) a vocabulary and (B) a grammatical portion; but both are so framed as to bear on the structure of the language and to dispense with a separate array of rules.

† The h thus marked h' denotes the abrupt tone, which is of very frequent occurrence. The h is often omitted, as cho'mi, little; to'po, strike; cho'no, the nose, &c.

‡ Im is the verb to sleep, and lung and sing are affixes of place and time respectively, but useable only with verbs, with which, however, they form very many useful terms—e.g. muling = abode.

§ The repeated final vowel marks the pausing tone, which is as common as the abrupt tone.

|| Tá is the crude, = Sontal and Uraon Dá, and wo, mi, are the suffixes of gender.

<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Colour	No word	Its father	The same
Cane (calamus)	Di	Fever	Jun'gsa
Cock	Loncho khocho *	Fair, market	Inglungthamlung (buy- ing and selling place)
Cousin, paternal	{ Bo'lu	Fear	Ramsa. Ram
Cousin, maternal	{ Bālu (see Brother)	Ferry	Theklung. (Lit. cross- ing place)
Cow	Gai	Fire	Mé
Cough	Khwen khwen	Fire-place	Phulung
Copper	No name	Field, arable	Wik. Vik
Cowherd	Gai táuvi	Finger	Blemen
Cotton	Rówa	Finger-nail	Demen, got demen
Crow	Gágin	Fellow-country- man	Angki mulung-wo-mi. Angki namsang-wo-mi
Daughter	Támi	Fellow-tribeman	Angki thoko-wo-mi †
Daughter-in-law	Choyongmi	Fish	Ilo
Dance	Hóli	Fist	No name
Day	Núma. Nómo	Flavour, taste	No name
Dust	Pínko	Flesh	Kwún. Kon
Darkness	Kwung-kwung	Flint	Bo-chhá-tumphu
Death	No word	Flour	Mádi
Desire, wish	Daksa	Flea	Ri'michhing
Deer	Kécho	Flower	Pung'mi
Dispute	Phwé	Ford	Theklung
Dog	U'ri	Fly	Jáma
Dog, male	Loncho úri	Food	Játáng
Dog, female	Mes'cho úri	Fog	Kow-al
Dog, young	U'ri cho'mi	Fowl-kind	Khocho, or Khwocho
Dog, wild	Ghárímu uri. Béne úri	Fowl, wild	Rikkho
Dream	A'múng	Fowl, male	Loncho khocho
Drink	Tántáng	Fowl, female	Mescho khocho
Earth, the	Kó	Fowl's egg	Chálung. Kho-chalung
Earth, a little	Kó	Foreigner, m. and f.	Gyetinam'sang-wo-mi ‡
Ear	Nók'-chun'g	Forehead	Tángláng
Egg	Chálung	Filth, dirt	P'enki
Elephant	Háti	Foot	Lé
Elephant, male	Loncho háti	Form	Nárun
Elephant, female	Méscho háti	Forest	Vik. Ghári
Ewe	Méscho béli	Fruit	Sé. Sí
Eye	Mék' (abrupt tone)	Frog	Boyukwong. (Khwo- cho is toad)
Eyebrow	Mék' kwáyu	Garlic	No name
Elbow	Koko-chus'-chu	Girl	Támi. Méchochoo. § Cho'-mi
Evening	Nomothipsing	Glue, cement	No word
Exorcist	Bálung	Grandfather	Kiki
Earthquake	Dukku	Grandmother	Pipi
Face	Gnáru	God	Caret (Bhem Sen is the usual object of adora- tion)
Feather	Chínchi swám' (= bird hair)	Gold	Heklungmi. (Lit. the yellow)
Feast, festival	No word	Goat-kind	Cho'li
Father	U'pú		
Father-in-law	Chákhi		
My father	Ang úpú		
Thy father	Ung úpú		
His father	A' úpú Wáthim úpú. I'nung úpú. Minung úpú		
Her father	The same		

* Kh uttered like kw, deep in the throat.

† Angki thoko is our tribe; angki namsang, our smell; angki mulung, our dwelling-place. Therefore the suffixes wo, mi, here form derivative substantives, like countryman from country. So also li-wo-mi, male and female archers, from li, a bow; and heng-ng-wo-mi, a male and female of the Newar tribe (page 240 in the sequel). But in tá-wo-mi, boy and girl, from tá, a child, these suffixes are mere signs of gender. Again, in choti-wo-mi, strong, from choti, strength, they form adjectives from abstract substantives. See and compare the several uses in the sequel.

‡ Gyeti namsang wo, literally one of another smell. It answers to angki namsang wo, one of our own smell, supra.

§ Choo is probably cho'wa, a male child, and cho'mi, a girl, answering to tá-wo and tá-mi. But cho'mi is now chiefly used for a little one, and rather adjectively than substantively.

English.	Váyu.	English.	Váyu.
Goat, male	Loncho cheli	King	Pogu
Goat, female	Mescho cheli	Lamp, torch	Tuphi
Goat-herd	Cheli tunvi	Language, speech	Dábo. Dávo
Grain	Jomsit	Lip	Kumching
Groin	Chhlágalung	Leaf	Ló
Hammer	Topehyang	Tree's leaf	Sing ló†
Hammerer	To'vi*	Leather	Kokchho
Hand	Gót	Leg—all	Ló
Handle	Luthchyáng (English th)	Leg—true	Poktolo
Spade handle	Chukha luthchyáng (English th)	Light, lux	Dáng-dáng
Hair	Swom	Lightning	Dángdáng bikup
Hair of head	Puchhi swom	Life	Hémchi (breath)
Hair of body	Dukhu swom	Liver	Ding
Herdsman	Gaimechho-tunvi	Louse	Be'mere
Head	Púchhi	Lungs	Iot'
Heart	Thum	Loom	Punc'hyáng
Heel	Konteng	Load	Kholi. Khúli
Nail	Bopum	Maize	Mákai, H.
Hemp	Lapchhyo	Master	Mó
Hen	Mescho khochi	Mark	No name
Hip	Gangpangrú	Market	Inglung thamlung‡
Hope	No word	Mason	Kem povi
Hoof, cloven, solid	Khokhek	Mankind	Singtung
Hog-kind	Pok'	Man, male	Loncho
Hog, male	Loncho pok'	Man, female	Mes-cho
Hog, female	Mescho pok'	Man, adult	Bangcho, male. Bang. mi, female
Hole	Hom (like kh). Hom- lung	Maker, doer	Povi
Hoe, spade	Chokhá	Madder	Láru
Husk	Ingsu	Maro	Mes-cho goḍa
Hook, peg	Khondu	Mill, hand	Rechyang
Horn	Rúng	Mill, water	The same
Horn, goat's	Che'li rúng	Millet (kangni)	Levi
Honey	Singwo khudu	Millet (kodo)	Dusi
Horse-kind	No name (Goḍa used)	Millet (juwar)	Densom
House	Kém	Millet (sama)	Náwáli
Home, dwelling- place	Mu-lung	Milk	Dádú, H.
Hunger	Suk'sa	Mist	Kokcho (cloud)
Husband	Rócho	Manner, mode, way	Bá
My husband	Ang rócho	Monkey, Macacus	Phoka
Thy husband	U'ng rócho	Monkey, Semno-Phoka	
Her husband!	I'nung rócho. Minung rócho. Wáthim ró- cho. A' rócho	pithecus	
Instrument, Implement	Póchyáng	Measure	Pokchyáng
Intestines	Chyot	Medicine	No name
Iron	Khakchhingmi (Lit. the black)	Mind	Thum
Jaw	Rá	Moon	Cholo
Joint	Thulung	Month	Cholo
Juice	Bulung	Music	Dumku
Knife	Yukchyang	Mother	U'mu
Knee	Khokáli	My mother	Ang úmu
Knot	No name	Thy mother	U'ng úmu
Kitchen	Khoklung	His, her mother	I'nung úmú. Minun úmú. Wáthim úmu A' úmu
		Mountain	Chhaju
		Mountaineer	Chhajuwo. Chhajuh mut'vi §

* Topchyang is the instrumental, and to'vi the agentive participle. See grammar in sequel.

† Tree alone is singphum. See it and the note there.

‡ Buying and selling place.

§ Chhaju-wo-ni, male and female mountain-eer. Chhaju be mutvi, one (m. or f.) who dwells in the mountains. So also in sequel at native of the plains. Mutvi, the participle-ni, to dwell, has the pronoun inherent, and can be used, like every other word of the sort as adjective or substantive.

<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Mouth	* Mukchhu	River	Bingmu
Moustache	* Mukchhu swom *	Rivulet	Gāng
Moschito	Kānānāng	Root	Rochhing
Morning	Nomoloksing	Rust	Kēē (pausing tone)
Mouse	Chuyu	Rudder	No word
Nipple	Chúschu	Road	Lom
Noise	Sangma	Rope	Dāmīa
Neck	Chhidi	Roof	No name
Name	Ming	Rhododendron	Thán-kapu'li
Night	Ekša. Yekša	Salt	Chia, culinary. Jikhom, other
Net	No name	Silence	Giwon
Needle	Pichyáng. Chuschung	Spade. Spud.	Chokhá
Nose	Cho'no	Hoe.	
Nostril	Cho'no humlung †	Spear	No word
Navel	Sólipun'g	Shape, form	Náung
Oar	Yo'king	Sheep-kind	Beli (Bhenglung is the Barwal)
Oil	Kí		
Oak-tree	(Chyakphen	Spirits (distilled)	Buke'ha
Odour, smell	Namsang	Spindle	Chingchya ⁸⁶
Onion	No word	Spinner	Chingvi
Ox-kind	No word. (Gai is now used)	Skin	Kókehho
Ordure	Epi. Yepi	Skull	Puchhi rú
Pain	Yánsa	Shoe, sandal	Khokhek
Palm of hand	Penteng	Sole of foot	Lé pengteng
Penis	Thólu	Seed	Rú (bone)
Place	Lúng (in composition with verbs only)	Sieve	Yáyáng
Plant	Levi	Sleep	Ímpi
Pleasure	Bong	Sail of boat	No name
Plough	Rukchyang	Sand	No word
Ploughman	Rukvi. Rukcho-wo-mi ‡	Spittle	Cheku
		Silver	Dawángmi. (Lit. the shining, the white)
Plain	Tengteng	Sport, play	No word
A native of the plains	Tengteng-wo-mi. Tēng-tengbe mutvi	Sisterhood, the	Nunung-cho
Plate, dish. Plat-ter	Tálung	Sister	Nunu, elder. Diyu, younger
Parent	Phokvi. Bok'pingvi §	Sitting chamber	Múlung
Plantain	Risa	Spider	No name
Pine (tree)	Thong chhing	Smith	Khakching tovi
Pepper	No name	Snake	Hóbu
Potter	Ko-chonvi	Sky	Nomo (sun)
Peach	Powānse ||	Son-in-law	Jánwai
Priest	None. (Pater familias performs the part)	Son	Táwo
		My son	Ang táwo
		Thy son	Ung táwo
Ram	Loncho-beli	His, her son	A' táwo. Wathim táwo. Ínung táwo. Minung táwo
Rat	Chuyu		
Rain	Nánum	Shoulder	Pháka
Rains, the	Nánum tokvínúma ¶	Shepherd	Beli túnvi
Rice in husk	Bojá	Side	Yákaju. Khuk
Rice, unhusked	Chhán'ga	Star	Khwámen
Rice, boiled	Ham		

* Mukchhu swom = mouth hair.

† Place where nose is perforated.

‡ Wo is masculine suffix; ni, feminine = hal-wala-wali of Hindi.

§ Phokvi, who begets, a parent, answers to bokvi, who is born, a child. Phok, the transitive, is formed normally from bok, to be born, the neuter. Both take the common transitive formative, pingko; and hence bokpingko = phokko, and, at pleasure, phokpingko, which is a double causal in the sense of to cause to be born, or a single in that of cause to beget. This tallying of transitive and causal and this making of double causals are Dravidian traits common, like many more traits, to Vāyu and to Kirāṭi, not to add more of our Himal tongues.

|| 86 = fruit, generic sign, as phum is for trees.

¶ Literally, rain pelting days, or rainy season.

<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Summit, top	Wani	Summer	Jekhom nūma
Snow	Liri	Storm	Kungjūm
Steam	Hilili	Valley	No word
Smoke	Kulu	Vulva	Juju
Strengthen	Choti	Wall	Khoksu
Song	Kwom	Water	Ti
Sow	Mescho pok'	Water spring	Ti vok lung
Sun	Nomo, Numa	Drinking-water	Dakmung ti ‡
Sunshine	Lo-gáng	Cooking-water	Khoschyang ti
Sunrise	Nomo-loksing	Washerman	Up'vi
Sunset	Nomo-thipsing	Washing-water	Upohyang ti
Still	Bukcha pochýáng	Weight (instru- ment)	Pok'hyáng
Stone	Lunphu	Weight, heaviness	No word
Stomach	Muli (the organ)	Wife	Romi
Shade, shadow	Veli	My wife	Ang romi
Straw	Khisti	Thy wife	Ung romi
Sword	No name	His wife	Wathim romi. A' romi.
Tail	Mán		Minung romi. I'nung romi
Testicle	Chálung (egg)	Dual {	Our wife Angchi romi, excl.
Tiger	Bilu		Ungchi romi, incl.
Thigh	Phekteng		Your wife Ungchi romi
Thirst	Tidaksa		Their wife A'chi-romi § or A'- or Wathim- { nakphum or Minung- { romi
Tooth	Lú	Plural {	Our wife || Angki romi, excl.
Turmeric	Sinphi		Our wife Ungki romi, incl.
Toe	Lé hlēmen		Your wife Unni romi
Toe-nail	Lé démen		Their wife A' khata-romi. I'nung khata-romi. Wathim khata-romi or Mi- nung khata-romi
Tongue	Ii		
Time	No name. (Sing in com- position with verbs)		
Thread	No word		
Thunder	Nómosangma *		
Thief	Khútumún		
Theft	Khutu		
Tree	Singphum † (Phum in composition)		
Tree bark	Sing kokehho (= tree leather) ‡	Wax	Dikphi
Uncle, paternal	Pongpong	Wheat	No name
Uncle, maternal	Kuku	Winter	Jungsa nomo
Urine	Chipi. Chepi	Wizard	Jochháng póvi
Man's urine	Singtong chipi	Witchcraft	Jochháng
Goat's urine	Che li chépi	Witch	Jochháng povi
Vein	Viehho lom	Wealth	Penku. Gosta
Vegetable, wild herbs and roots	Chokphi setung	Weaver	Jeva pungvi
Vetch, pea	No word	Weed, grass	Moksa
Village	No word (Mulung = dwelling-place, is used)	Woman	Mescho
Victuals	Játáng	Wood	Sing
Vice, sin	No word	Wool	Beli swom
Voice	Sángma	Work	No word. Kam is used.
		Wound	Buma
		Wrist	Gót thulung
		Year	Thoug

* Nomosangma, one word; literally, sky sound.

† See tree's leaf, where also sing only is used. So also in branch of tree, root of tree, flower or fruit of tree. Newari is the same; si hau = sing lo. With the entire tree of all sorts phum is suffixed, as risa phum, plantain-tree = kēla má, Newari.

‡ Khoschyang is the instrumental and dakmung the infinitival form. See Grammar. Both these sorts of words are used as adjectives constantly. Note how nicely the more active agency of the water in cooking is discriminated.

§ The possessive m, mu, is repeated or not, and given either with the pronoun or with the numeral, thus: "of them the two the child" is Wathim nakpom cho'mi or Minung nakpo cho'mi.

|| Wife or wives is the same. The plural sign khata is seldom or never added to the noun when the pronoun conveys the sense, or when the verb conveys it, e.g., mescho imchimen, the women sleep.

2. Pronouns.

English.	Váyu.	English.	Váyu.
I, ego	Go	Which, What?	Hánung, subs. and adj.
Thou	Gón	Who, Relative,	Hánung nakpo, m. f.:
He, she, it	Wa'thi. Mi. I'.	of all genders,	Hanung nayung, n.:
We two	Gonakpo *	subs. or adjectival, and	Dual
incl. excl.		Which? What?	Hánung hánung or
Ye two	Gonchhe *	Interrogative,	Hanung khata, Pl.:
They two	I'nakpo Wathinakpo.*	relative, Which	m. f. n. : inter. and
	Minakpo	of several persons	relative ‡
We all	Gokháta	or things: subs.	
incl. excl.		adj. m. f. n.	
Ye all	Góne. Gónekháta	Who?	Su. Suna, m. f. Suna
They all	Mikháta. Wáthikháta.		nakpo, Dual. Susu,
	I'kháta.		Suna suna or sukhata,
This	I', † all three genders	Whoever	Pl. m. and f. : subs.
That	Wáthi, Mi, ditto	What?	and adj.
These, dual	I' nákpo : m. and f. I' náyung : n.		Sunado ~, ~, ~
These, plural	I' kháta : m. f. n.		Mische, n. : subs. Mis-
Those, dual	Wáthi nakpo. A'nakpo.		che náyung, Dual.
	Minákpo, m. f. Wa-		Mische khata. Mis-
	thi náyung, &c. n. †		che mische, Pl.
Those, plural	Wáthikháta } all gen-	Whatever	Mischeda
	Mikháta } ders	Either	I' ki wathi. I' ki mi
Self, selves	None	Both	Nakpo, m. f. Nangmi,
Myself, thyself,	None		f. § Náyung, n.
himself		Several	No word
Own, ny, thy,	None	My	Ang
his own		Thy	Ung
Any, some (koi)	Su; Suna, D. Su nákpo,	His, her, its	A' } all three
person	Pl. Sukháta or Susu;		Wáthim } genders
	m. and f. subs. and		I'nung }
	adj.		Minung }
Any, some	Mische : n. subs. only.		
(kucch) thing	Mische náyung, D.	Our	Angchi, excl.
	Mische khata or Mis-	Your	Ungchi, incl.
	che Mische, Pl.	Their	Unchi
Many, much	Ohhingnak { m. f. n.		I'nakpum. || Minak-
Few, little	Yanggnak { subs. and		pum. Wáthim nak-
How much, many	Hátha { adj. and		pum. A' nakpum or
	adv.		A'chi
So much, many	Mitha		Angki, excl. Ungki, incl.
All	No word		Unni
The whole	Khiri. Khulup in num-		A' kháta. Wáthim khá-
	bering		ta. Minung kháta.
Half	Phak : com. gen. subs.		I'nung kháta
	and adj. Bá, adj. only	Mine	Ang mu

* Chhe, the dual sign of 2nd pronoun, is not used with 1st and 3rd. The numeral two (nakpo) is substituted.

† I', this, and mi, that, have the pausing tone. I sometimes represents it by doubling the vowel, it, mi.

‡ E.g., Hánung gothato'pungmi mi nóni, the hand with which I struck pains me; literally, what hand with I struck that pains.* However much the Tartar tongues oschew relative pronouns, they still can and do use them in this way; and Newari, which is one of the simpler Himalayan tongues, herein agrees with Váyú, which belongs to the complex class. So also you can say for "call the man who has come" Hánungdo dongmi mi khamto, or, more usually, Phista khamto.

§ See numerals. Nakpo, m.; Nangmi, f.; Náyung, neuter, is no doubt the proper form. But these signs are passing out of use, and nakpo is now often used for all persons, male or female.

|| I nak pum, or Inung nakpo, or Inung nakpum. The possessive nung is peculiar to the demonstratives, which it distinguishes from the adverbs of time and place. Inungmu or minungmu, of him. Inuhemu, minuhemu, of here, of there. Ithemu, mithemu, of, now, of then.

<i>English.</i>		<i>Váyu.</i>	<i>English.</i>		<i>Váyu.</i>
Thine		Ung mu	Ours		Angchimu. excl.
His, hers, its		A' mu. Wathim mu.	Yours		Ungchimu. incl.
		Minung mu. I'nung mu	Theirs		Unnimu
Dual	Ours	Angchimu. excl.			Wathim khátamu. Mi
	Yours	Ungchimu. incl.			khátamu. A' kháta-
	Theirs	Ungchimu.			mu.* A' khátamu,
		A' chinu. Wáthim nak			or rather
		pomu. Minung nak			Minung kháta mu.
		pomu. I'nung nak			Unung kháta mu.
		pomu.			

3. *Adjectives.*

	<i>Crude.</i>	<i>Affixes.</i>
Good	Noh'ka	wo m., mi f., mu n.†
Bad	Máng noh'ka	wo m., mi f., mu n.
Cunning	Chek pángsing	wo m., mi f., mu n.
Deceitful	Máng pingvi	m. f.
Candid	Diksa hotvi	no affix
Truthful	Noh'kathum gotvi	m. f.
Malicious	Yánga bávi	no affix
Benevolent	Bóng havi	ditto
Industrious	Kam povi	ditto
Idle	Hanvi. Mutvi	ditto
	Kam máng povi	
	Diksa	wo m., mi f., mu n. Diksa
True		= truth
	Diksa hotvi	no affix ; participial
False	Máng diksa	wo m., mi f., mu n.
	Diksa máng hotvi	no affix
Passionate, hasty	Risi bukvi	m. f. } participial
	Risi not'vi	no affix
	Risi —	wo m., mi f. Risi is anger
Placid, patient	Máng risi bukvi vel notvi	m. f. ; no affix
	Máng risi —	wo m., mi f.
Cowardly	Ránvi	m. f. }
	Ran not'vi	no affix
Brave	Máng ránvi	
	Rammá not'vi	participial
Constant-minded	Wonvi	ditto
Unchangeable	Máng wonvi	
Inconstant		
Changeable		
Wasteful, profuse	Hokcho	wo m., mi f.
	Ho'vi	m. f. ; no affix ; participial
Niggardly	Kháii	wo m., mi f. ; no neuter

* I or inung, that is, the genitive sign, is repeated at pleasure. Nung and ni, as well as m and mu (and also mi), are genitival and inflexional. Inung, of this person; ini, of this place.

† Wo and mi for rationals; mu for other beings.

‡ True adjectives are rare; most are participles (see on to grammar). In participles the relative pronoun inheres. They can be used as adjectives or any substantives without any affix beyond their own signs (vi ta tang). Thus hóuvi, literally who obeys, is used for obedient and for the obeyer. Adjectives that are not participles, if used in the latter way, should have the wo, mi, mu affixes, but need them not if used in the former way—e.g., noh'ka loncho, a or the good man; but ka of noh'ka is probably formative from noh', to be good. Possessive mi also makes adjectives from substantives, as chhomu, b dily, from chho, the body; thummu, mental, from thum, the mind; chhinji, sw. etness, chhinjimu, sweet.

	Crude.	Affixes.
Kind, gentle	Yānsa mānghāvi	no affix
Unkind, harsh.	Yānsabāvi	no affix
Obedient	Houvi	no f. ; no affix
Disobedient	Mānglyonvi	no affix
Mad, idiotic	Thumnasidumta	no affix
Licet	Ītāng, n.	no affix
Illicit	Māng pātang	ditto
Bodily, physical	Chhomu	genitival, n. Chho is body ;
Mental	Thummu	thúm, mind
	Suksa	wo m., mi f. Suksa is hunger
Hungry	Suksa metvi	m. f.
	Suksa meta	no affix
	Tidaksa	wo m., mi f. Tidasksa is thirst
Thirsty	Tidaksa metvi	m. f.
	Tidaksa meta	no affix
	Guaangsenti	wo m., mi f., mu n.
Naked	Īuphta	m. f. n. ; no affix
Libidinous man	Īoncho daksa metvi	m. ; no affix
Libidinous woman	Mescho daksa metvi	f. ; no affix
Gluttonous	Chhing gnak'jovi	m. f. ; no affix
Drunkard, drunken *	Chhing gnaktunvi	ditto, ditto
Foul-mouthed	Jit'vi	m. and f. ; ditto
Abusive	Jisi	wo m., mi f. Jisi is abuse
	Kenki	wo m.,† mi f., mu n.
Alive	Gotvi	m. f.
Dying	Met'vi	m. and f.
Dead	Me'ta	m. and f.
Sick	Met'kenvi	m. f.
Sickenings	Māng phat'vi	m. f.
Sick, sickened	Met kinta	m. f.
Healthy, healthful	Phatvi	m. f.
Sleepy, asleep	Īnvi. Imp'yo't'vi	Participial ; no affix of gender
Healthful	Īmta. Impi yos'ta	
Wakeful, waking	Si'vi. Bok'vi	m. f. n. ; no affix ‡
Awake, intr.	Sipta. Bokta	
Awakened, tr. and causal	Sipta. Sip pingta	m. ; cho affix ‡
	Pokta. Pok pingta	
Young	Cho'mi	m. f. n. ; no affix ‡
Youthful	Īthijila (= small)	m. ; cho affix ‡
Mature, in prime of life	Bang-cho	f. ; mi affix ‡
	Bang-mi	m. f. n. ; no affix ; participial
Old, aged	Chokta	wo m., mi f., mu n. and com.
Strong	Choti	m. f. n. ; participial
	Choti notvi vel khotvi	wo m., mi f., mu n.
Weak	Mang choti	no affix ; participial
	Mang choti kotvi	m. f. n. ; no affix
Confined	Thikta	m. f. n. ; no affix
Free, freed	Teshta	m. f. n. ; no affix

* Drunken = drunk, cannot be applied to a being any more than eaten, though beaten, seen, &c., can. The inference of the passive sense in the past participle generally is the reason why the present participle of transitives is aoristic. Tunvi is he who drinks or drunk. Tunta is what is drunk.

† Wo, vo, and mi for masculine and feminine of rationals ; mu for irrationals, but often used for all, as a sign of common gender.

‡ The words bangeho, bangmi, and bingcho, bingmi, are now commonly used as substantives ; and to make them adjectives they take the forms, bangehowo, bangchomi, bingchowo, bingchomi. So also rocho, ronvi. The words cho'mi and ithijila, small ; nyesi, new ; and taring, ready, are, like nob'ka, good, true adjectives, needing therefore no affix. Such addition, if male, has the same effect as that of adding wala, walli, to qualities in Hindi.

	Crude.	Affixes.
Handsome	{ Bing-cho Bing-mi Bingmu	m. } rationals * f. } n. and c. ; bestials
Ugly	Mang bing-cho	mi f., mu n.
Tall, high	Jongta	m. f. n. } no affix
Short, low	Mang jongta	ditto } participial
Great, big	Honta	ditto }
Small, little	{ Cho'mi Ithijila	{ See note *.
Fat, fattened	Lonta	ditto
Thin, thinned	Gerta	m. f. n. } no affix
Tired, weary	Jyopta	m. f. n. } no affix
Fresh, not tired	Mang jyopta	ditto
Lame	Khokbappovi	m. f. n. } all participial
Lamed	Mang khokvi	no affix
Blind, blinded	Mang yenvi	m. f. n. }
Deaf	Mang thatvi	m. f. n. } i.e., rationals & beasts
Bumb'	Mang hot'vi	m. f. n. }
Alone, solitary	Chhaling	cho m., mi f., mu n. and com.
Companioned	Kácho gotvi	m. f. ; no sign
Wise	Juk'vi. Set'vi	m. f. ; no sign
Foolish	Mang jukvi. Mang setvi	ditto } participial
Learned	Lista	m. f. ; no sign
Ignorant	Máng lista	ditto
Rich	{ Got'vi Penkhu	{ m. f. ; no sign ; participial wo m., mi f., no, n. Penku is riches
Poor	{ Mang gotvi Mang penkhu Penkhu mang gotvi	{ no affix ; participial wo m., mi f. m. f. ; participial
Noisy, talkative	{ Dávo povi† Hotvi Itvi	{ } m. f. ; no sign
Silent	{ Botvi Giwon ponvi†	{ participial m. f. ; no sign
Dirty	{ Penki Penki notvi	{ wo m., mi f., mu, n. and com. Pénki is dirt
Clean	Wota	m. f. n. ; no sign ; participial
Cleansed	Penki mang notvi.	m. } or Rochowo f. } Rochomi
Married	{ Ro-cho‡ Ro-mi Ro-cho-gotvi, f. ; Romi gotvi, m. Bia pota, m. f.	{ } participial
Not married, single	{ Máng rocho Máng romi Bia máng pota	{ m. } or Mang rochowom-i f. } c. }
Taxed	Ro-cho-romi máng gotvi	no affix
Exempt	{ Phengvi Máng phengvi }	{ m. f. n. } participial

* See note ‡ on previous page.

† From páko and pócho respectively. See grammar.

‡ Rocho and romi are so generally used substantivally for man and wife that there is some hesitation about the adjectival use of them, though "cho" and "mi" as suffixes are demonstrably equivalent to wo, vo, and mi. Still, as they are somewhat obsolete, the latter are often now superadded, bing-cho-wo=pulcher, bing-cho-mi=pulchra. Other words of the same form, as bangcho, adult or an adult, are also used in the same two ways, viz. bango, bangmi, and bangchowo, bangchomi. Compare lon-cho, a man, and me-cho, a woman, among the substantives. Bo-cho=the white-bodied, a white man, is quite a different affair.

	<i>Crude.</i>	<i>Affixes.</i>
Old	{ Yukháng Mithong	{ wo m., mi f., mu n. and c.
New	Nyesi	{ wo m., mi f., mu n. and c. See note at Bangcho
Ready, prepared (clothes, food, &c.)	{ Chusta Minta	{ n.; no sign; participial
Unready, not ready	{ Máng chusta Máng minta	{ wo m., mi f., mu n. See note at Bangcho, p. 223. wo m., mi f., mu n.
Ready	Tering	
Unready	Máng tering	
Common, abundantly procurable	{ Lingtang. Chhing gnák lingtáng	
Scarce, rarely procur- able	Yáng gnák lingtang	
Public, assert, revealed, patent	Khunta	{ m. f. n.; no sign; participial
Private, secret, con- cealed, latent	{ Khista Hokvi *	{ m. f. n.
Successful	Hokta	
Prosperous	{ Hoktang Máng hokvi Máng hokta Máng hoktang	{ m. f. n.
Unprosperous	Thám táng	{ m. f. n.
Unsuccessful	Thamta	{ m. f. n.
Saleable	Lugtáng	{ m. f. n.
Sold	Ingta	{ no affix; participial
Purchaseable	Tot'vi	{ m. f. n.
Purchased	Máng tot'vi	{ m. f. n.
Similar	{ Kwongmu † Kwong nárungmu	{ genitival, all genders
Dissimilar	Gegemu	
The same	Gyetti. Gyeti	{ see note at Bangcho
Different	Mang chamta, m. f. n.	{ past participles; no sign
Another	Chamta, m. f. n.	{ participles pr. and f.; m. f. n.;
Easy	Jyapvi	{ no sign
Difficult	Jyaptang ‡	{ p. part.; no sign
Changeful	Jyapta	{ pr. and fut. participles; no
Changeable	Mang jyapvi	{ affix
Changed	Mang jyaptang	
Changeless	Mang jyapta	
Unchangeable	Tophta (Tosta)	{ m. f. n.; participial } no affix
Unchanged	Khálím khulim pota	{ m. f. n.; participial }
Orderly, set in order		
Disorderly, disordered	Got'vi. Tovi	{ m. f.; participial; no affix
Having, possessed of, tenens	{ Mang got'vi Mang gota	{ m. f.; participial; no affix
Dispossessed	Mang tota	
Ousted	Thosta	
Not having	Ring chopota	{ m. f.; participial
Ornamented	Máng ling chopota	
Plain		

* Hok', a neuter verb, is the source.

† Kwongmu comes from kyong, one; and nárungmu, from narung, form. In these, especially in the latter, the possessive sign is needed. Not so in gegé and gyeti, which are pure adjectives. See note at p. 223.

‡ These agree as being derived from intransitive verb jyapche. Jyapvi, who or what changes; jyaptang, who or what is wont or liable to change.

	<i>Crude.</i>	<i>Affixes.</i>
Useful	Kammu, genitival	{ Kampovi, m. f. } no affix ; Kampachyang, n. } participial
Useless	{ Mang kammu Kam máng povi Kam máng páchyáng	{ negatives of Kammu ; no affix ; participial
Quick-moving, active	Plakvi	m. f. ; no neuter
Slow-moving, lazy, inert	Gatvi	m. f. ; no neuter
Wholesome, eatable	Játáng	n.
Unwholesome, uneatable	Máng játáng	n.
Manufactured-wrought	Pota	n.
Unwrought	Máng pota.	no affix
Sharp	Ye'vi.	
Sharpened	Yepta. Yeppingta.	
Blunt	Gnumvi	n. (verb yep')
Blunted	Ci ita. Gnut'pingta	n. (verb Gnum)
Grinded	Reta	past participles
Woven	Pungta	
Spun	Chingta	
Platted	Pungta	participial
Spacious, wide, ample	Byengta	
Contracted, narrow	Máng byéngta	
Moving, capable of motion	Duk'vi	m. f. n.
Movable, capable of being moved	Thuktáng	m. f. n.
Motionless, n.	Máng dukvi	m. f. n.
Moved, a.	Thukta	m. f. n.
Moved, n.	Dukta	m. f. n.
Immovable	Máng thuktáng	no affix ; participial
Figured	Nárun	wo n., mi f., mu n. and com. Narung is form
Figureless	{ Nárun notvi Nárun má notvi	{ no affix ; participial.
Figurable	{ Máng nárun Nárun pátang Nárun hátang	{ wo n., mi f., mu n.
Unfigurable	{ Nárun máng pátang Nárun máng hátang	{ no affix ; participial
Luminous	{ Dang dang mu	{ mu affix ; genitival
Shining	{ Dang dang dumta Dang dang notvi	{ no affix ; participial
Illumined	Dang dang pota	mu affix ; participial
Illuminated	Dang dang thumta	
Illuminable	Dáng dág má pátang	
Dark, obscure	{ Kung kung mu Kung kung no'ta Kung kung pota	no affix ; participial
Darkened	{ Kung kung thumta Navi, candle	
Flaming	Jotv'i, fire	
Burning-self	Náta josta	no affix ; participial
Kindled-self	Náta. Josta *	
Kindled	Nat' pingta	
Lighted	Jot' pingta. Dupta	
Ignamed		

* One great defect of this language (largely participated by the cognate tongues and even by English) is rendered peculiarly observable in its adjectives, owing to their being so very commonly the same with its participles. The defect is this, that all sorts of verbs (neuter, reflex, and transitive), and even the various forms of the same verbal root, are confounded in the participles ; that is, they take identical forms as participles, though the senses be often

	<i>Crude.</i>	<i>Affixes.</i>	
Burnt, consumed by fire	{ Yemta, general Umta, a corpse	no affix ; participial	
Burning, in process of destruction by fire	Yemvi		
Extinguishing self, going out, dying (flame)	Met'vi		
Extinguished self, gone out	Me'ta		
Extinguished by other, put out	Met'pingta. Sishta		
The upper, superior	Lonkha *	cho m., mi f., mu n. cho m., mi f., mu n.	
The lower, inferior	Yonkha		
Right	Jájá-mu	genitival. Mu is the gen- itive case sign : •	
Left	Khánjá-mu		
Central	Mádum-mu		
Eastern	Nomo loklung-mu		
Western	Nomo thiplung-mu		
Northern	{ Liriphum-mu		
Southern	{ Lonkha-mu Yonkha-mu		
Passable or accessible	Khoktáng	no affix ; participial	
	Khokmung	no affix ; infinitival	
Impassable	Máng khoktáng	negatives of two preceding	
	Máng khokmung		
Cultivated (soil)	Rukta. Dota	no affix ; participial	
Uncultivated	Máng rukta. Máng dota		
Cultivable	Ruktang. Dotáng		
Uncultivable	{ Máng ruktang.		
	{ Máng dotáng		
Fruitful, rich (soil)	Hokvi	no affix ; participial	
Barren, poor, sterile	Máng hokvi		
Sandy	No name	no affix ; participial	
Clayey	Chotáng		
Calcareous	Chunmu	mu affix ; genitival	
Saline	Jikhommu		
Muddy	Pes-chyongmu		
Dusty	Penkimu		
Brackish (water)	Jikhommu	no affix ; participial	
Fresh	{ Dáktáng (desirable)		
	{ Chhumta (sweet)		
Flowing	Gik'vi		no affix ; participial
Still	Máng gikvi		
Deep	A'hosta †		
Shallow	Máng khosta		
Windy	{ weather		
Stormy			Hojumpovi

very different. Thus náche, kindle thyself or be kindled, and náko, kindle it, and náto, kindle it for him, all alike give návi and náta ; and as there is no separate form of the agent, návi is also the kindler. Pains are taken by the multiplication of roots to keep the several sorts of action distinct ; but the further distinctions of active, intransitive, and transitive action are lost in the participles by defects of structure in the language. Thus sishita is self-killed and killed by another, and náta is self-kindled or kindled by another, though nátpingta, the causal, may be used to express the latter sense. The defects of English aggravate those of Váyú. Thus a lamp that has been lighted, while it burns, is a burning lamp or lighted lamp, though the last word seems to infer what is past. In Váyú you can similarly say návi or náta tuphi, though návi (trans.) be also the lighter, not the lighted. In English you cannot say the lighting lamp for the lamp that is kindled and burning. In Váyú you cannot use the word burning, which is appropriated to destruction by fire.

* Lonkha, yonkha, like jaja, khanja, which come next, can be used without any affix.

† See note at p. 242, and conjugations of verbs in the Grammar. Khosta, nasta, is the true form, and so rista, rotten, infra, and musta, seated, and wasta, abandoned, &c. &c.

	<i>Crude.</i>	<i>Affixes.</i>
Fine, fair	Noh'kamu vel nohka	see note at p. 224
Cold	Jungsamu	1, 3, genitival; 2, participial
Hot	Jeta. Jekhommu	
Cloudy	Kokohhomu. Kokchho not'vi	1, genitival; 2, participial
Sunshiny	Logángmu	
	Logáng katvi	genitival
	Nánummu	participial
Rainy, wet	Nánum tok'vi	genitival. Nanum is rain
Dry, fair	Nánummáng tok'vi	no affix; participial
Moist, full of vapour	Kowál not'vi	
Moist, sappy		
Green (wood)	Chhá'lángmu	genitival; mu affix
Juicy (fruit)	Bulummu	genitival; mu affix
	Bulum notvi	participial; no affix
	Bulum má notvi	
Jviceless, dry	Sosomu	
	Máng bulummu	
Wooden	Singmu	mu affix; genitival
Leathern	Kokchhomu	
Stony, made of stone	Lumphumu	
Stony, stone-bearing	Lumphu notvi	
Wet (clothes)	Ná'ta. Nasta *	no affix; participial
Dry	Dungta. Bo'ta. Sun'ta	
Wooded (land)	Thinthimmu	genitival; mu affix
Open, naked	Lákalákamu	
Coloured	Chikta. Blekta	no affix; participial
Colourless	Máng chikta	
	Máng blekta	ditto ditto
Colourable	Chiktang	
Fit to be coloured	Blektang	wo m., mi f., mu n.
Red	Lángchhing	
White (thing).	Dáwáng	wo m., mi f., mu n.
White (man)	Bochho	
Black	Khakchhing	wo m., mi f., mu n.
Blue	No name	
Green	Girung	wo m., mi f., mu n.
Yellow	Heldung	
Sweet	Chhingjimu	mi affix; genitival
Sour	Juta (from Juto, make sour)	
Bitter	Kháta (from Kháto, make bitter)	no affix; participial
Ripe, ripened	Minta. Jishita	
Ripening	Minvi. Jitvi	wo m., mi f., mu n.
Raw	Chhá'láng	
Rotten	Rista. Wonta	no affix; participial
Sound, fresh	Mang rista. Máng wonta	
Coarse	Hokhro	wo m., mi f., mu n.
Fine	Nápi	
Rough	Hokhro	wo m., mi f., mu n.
Smooth { to touch	Liku	
{ to eye	Likyep	wo m., mi f., mu n.
Polished	Likyep pota	
Unpolished	Likyep má pota	no affix; participial
Straight	Cheng-cheng	
		wo m., mi f., mu n.
Crooked	Kojuláng	wo m., mi f., mu n.
	Kwonghhet	wo m., mi f., mu n.

* See note (f) on previous page.

	<i>Crude.</i>	<i>Affixes.</i>	
Full, filled	{ Phul	wo m., mi f., mu n.	
Empty	{ Danta	no sign, m. f. n.	
Self-emptied	Poláng	wo m., mi f., mu n.	
Emptied by another.	Poláng no'ta vel dumta	no affix; participial	
Causal of the last	Poláng pota		
Solid	Poláng pápingta		
Hollow	Phul *	wo m., mi f., mu n.	
Heavy	Poláng	wo m., mi f., mu n.	
Light (levis)	Lista	no affix; participial	
Great	Oksáng	wo m., mi f., mu n.	
	Honta (size or rank)	no affix; participial	
Small	{ Cho'mi (size and rank)	see note at p. 223	
	{ Ithijila (young)		
Long	Phinta	n.	
Short	Máng phinta	n.	
Wide	Byengta	ditto	
Narrow	Máng byengta	ditto	
High	Jongta	all genders	
Low	{ Máng jongta	ditto	
	{ Tétre	wo m., mi f., mu n.	
Angular	No word		
Round	Teltel	wo m., mi f., mu n.	
Spherical	Kulkul	wo m., mi f., mu n.	
Pointed	Kyerkyer	wo m., mi f., mu n.	
Edged	Ye'vi. Yepta	no affix; participial	
Broken	Reta (self)		
Burst	Kheta (by other)		
Broken, long things	{ Jekta (self)	no affix; participial	
	{ Chikta (by other)		
	{ Jekta (self)		
Torn	{ Jita (by other)	no affix; participial	
Split	{ Chita †		
Entire	{ By negative prefix to all or. any of the above seven words		
Porous	Jot'vi	no affix; participial	
Imporous	Máng jot'vi		
Opening	Hovi		
Open	Hota		
Shutting	Thikvi		
Shut	Thikta		
Spread	Chhyásta ‡		
Folded	Khosta		
Expanded, blown (flower)	Bo'ta		
Expanding (ditto)	Bot'vi		
Closed, shut = not ex-	Máng bo'ta		
panded (ditto)			
Unblown, not blowing	Máng bot'vi		
Tight	Khwásta		
Slack	Woso. Wosc mu		
Loose, unsteady	Hokvi. Hoktang		
Shaking			
Shakable			
Fixed, firm	Dosta ‡		
Unshakable	Dot'pingta		

* Phul, poláng, and téseré may all be used without affix, and therefore may be added to the small number of primitive qualities; also woso, slack, infra.

† These six are nearly equal to Urdu and Hindi túta, tóra; phúta, phóra; phata, ph. ra.

‡ See on in Grammar.

	<i>Crude.</i>	<i>Affixes.</i>
Unshaking	{ Máng hoktang Máng hokvi	no affix; participial
Cooked	Khosta	
Boiled	Tibe khosta	
Roasted	Sonta	
Grilled	Chota { Mebe khosta *	
Hairy	{ Swom gotvi Swom mu	genitival
Hairless	{ Swom má got'vi Máng swommu	1, 4, participial; 2, 3, genitival
Feathered	{ Chingchi swommu Chingchi swom notvi	
Falling (on ground)	Rukvi	m. f. n.
Falling (from aloft)	Dukvi	m. f. n.
Fallen	Rukta. Dukta	no affix; participial
About to fall	{ Ruktang. Duktang	
Ready to fall		
Falling (tree)	Likvi	
Fallen (tree)	Likta	
Felling (man)	Photvi	
Felled (tree)	Phosta	
About to be felled	Phostang	
Rising. Standing	I'vi. Buk'vi	
Erect. Risen	Ipta. Bukta †	
Raised. Made erect	{ Ippingta. Bukpingta. Pukta ‡	
Lifted up, aloft	Reta. Guta	
Put down	Tóta	
Sitting	Mutvi	
Seated, self	Musta (Muphta)	
Seated by other	Mut'pingta	
Lying down. Recumbent	Likvi	m. f. n.
Laid down. Reclined	Likta (self)	no affix; all participles save those in mung, which are infinitival
Prostrated. Laid down	Likpingta (by other)	
Wakened	{ n. and a. Sipta	
Awake		
Awakened, causal	Sippingta	
Waking	Sipvi	
Wakening	Sippingvi	
Sleeping	Imvi	
Asleep	Imta	
Sleepy	Impi yot'vi	
Put to sleep	Impingta	
Foreign	Gyeti namsang	wo m., mi f., mu n. §
Home-bred, of one's own race	{ Angki namsang Angki thoko	wo m., mi f., mu n.
Written	Blekta	wo m., mi f., niu n.
Read	Lista	no affix; all participles save those in mung, which are infinitival
Desirous	Yotvi, dakvi	
Desired	Yosta, dakta	
Desirable	{ Yostang, yot'mung Daktang. Dakmang	

* Mè bè khosta, literally cooked in or with fire; and tí' bè khosta, cooked in or with water.

† Ipta if previously seated, bukta if lying down.

‡ From neuter buk, transitive puk = bukping; and double causal pukping, formed like bukping. These are all normal traits. See on to Grammar.

§ Literally of another smell, smelling differently from one's own folk. See note at p. 217.

	Crude.	Affixed.
Eaten	Jota *	
Drank	Tungta	
Loving	Chhanvi	no affix; all participles save those in mung, which are infinitival
Loved	Chhanta	
Amiable, fit to be loved	Chbantang	
Payable	Phentang. Phengmung	
Paid	Phengta	
Well odoured	Noh'ka namsang	wo m., mi f., mu n.
Stinking	Máng noh'ka namsang	wo m., mi f., mu n.
Tibetan	Chhugong	wo m., mi f., mu n. } see note
Nepalese	Hengong	wo m., mi f., mu n. } at p. 241
Of the plains of India	Gágin	wo m., mi f., mu n.
Woollen, made of wool	Beliswommu	n.; mu affix; genitival
Woolly, wool-bearing	Beliswom not'vi	m. f.; no affix; participial
Wooden, made of wood	Singmu	n.; mu affix; genitival
Timber-bearing, woody	Singnot'vi	n.; no affix; participial
Golden	Heldung-mi, f. ?	genitival; mi affix; adjectives or substantives
Iron, adj. made of iron	Khakchhing-mi, f. ?	
Silver, adj. made of silver	Dwáng-mi, f.	
Hairy, made of hair	Swommu	n.; mu affix; genitival
Hairy, bearing hair	Swom not'vi	m. f.; no affix; participial

COMPARISON OF ADJECTIVES.

As great as he	Wathim báhamu honta	
Greater than he	Wathim khen honta	
Greatest of all	{ Ini khata- Mini khata- }	khen honta, or Sabim khen-honta
As small as she	{ Wathim- Minung- }	báhamu cho'mi
Smaller than she	{ Wathim- Minung- }	khen cho'mi
Smallest of all	{ Inung khata- Minung khata- }	khen cho'mi, or Sabim khen-cho'mi
Very great	Chhing gnák honta	
Very small	Chhing gnák cho'mi	
Very cold	Chhing gnák khimta	
Very hot	Chhing gnák jeta, or jikhommu	
Cold	Khimta	
Colder	{ Ini- Mini- }	khen khimta
Coldest	{ Ini- Mini- }	khata khen khimta, or Sabim khen khimta
Hot	Jeta, Jekhommu	
Hotter	{ Ini- Mini- }	khen jeta, or jekhommu
Hottest	{ Ini- Mini- }	kháta khen jeta or jekhommu, or Sabim khen jeta

* The English senses of the participles eating and drinking must be variously expressed by the participles, infinitive, and gerunds, thus, Don't hinder the eating man, Jovi or jovi singtong thá thikto. By dint of eating, or by excess of eating, he will get ill, Jiho jáhe nómí (no to be ill and to be). Eating is better than drinking, Tungmungkhen jánung noh'ka. By drinking to excess he got intoxicated, Chhinggnak tungtungla vimí. Drinking water, Dakmungti.

† These last three words mean literally the yellow, the black, and the shining or white. Very much as in English, they are of the same form as substantives and adjectives. They appear to be regarded as feminines, because they have the feminine suffix formative, or mi.

‡ I and Mi the demonstratives make ini, inung, mini, minung, for casus constructus; but as khata, the plural sign, seldom admits of inflexion, the sign of the genitive, which is required by the preposition, is attached to the pronoun in singular, sometimes to both, inung khatam. Newári agrees so far that in all the construct cases it rejects the plural sign. Thus ji-ping, we; wo-ping, they, mako ji-mi, wo-mi, ours, theirs.

4. Numerals.

SEPARATE.	MASCULINE.	FEMININE.	NEUTER AND COMMON.
1. Kolu	{ Kom-pu <i>vel</i> Kwong-pu	{ Kwomi <i>vel</i> Kwongmi	{ Kolu
2. Ná-yung	Ná-k-pu	Náng-mi	Náyung
3. Chhu-yung	Chhu-k-pu	Chhung-mi	Chhu-yung
4. Bli-ping]	Bli-k-pu	Bli-ng-mi	Bli-ning
5. U-ning	Ung-pu ?	Um-mi ?	U-ning
6. Chhu-ning	Caret	Caret	Chhu-ning

NUMERAL COLLECTIVES.

5. Kolu got' khulup = one hand entire, or five fingers.
 10. Náyung got' khulup = two hands entire, or ten fingers.
 15. Náyung got' khulupha kolu got' khulup = two hands, plus one hand. Ná-yung got' khulupha bá khulup = two and a half (bá) of the whole hands.
 10. Le got' khulup = hands and feet or fingers and toes complete.
 20. Chholok = a score, also kolu cholok.
 40. Náyung cholok = two score.
 60. Chhuyung cholok = three score.
 80. Blining cholok = four score.
 100. Uning cholok = five score, or Kolu got' cholok = one hand of scores.

ORDINAL NUMBERS.

There are none such. No first, second, third, &c.

ADVERBIAL NUMBERS.

No firstly, secondly, thirdly, &c.

Once	Kóphi	} And so on to 100 by adding "phi," a turn or bout, to the numerals.— The interrogative particle "ha" can be similarly used. How many times? Há-k-phi. Phi is the crude of the verb to come, thus Kó-phi = one coming, &c.
Twice	Nakphi	
Thrice	Chhúkphi	
Four times	Blikphi	
Five times	Kolugot khulup-phi	
Ten times	Náyung got khulup phi	
Twenty times	Le got khulup phi or cholop phi	

NUMERATION OF WEIGHTS.

1. Koti.
2. Nakti.
3. Chhukti.
4. Blik ti.
5. Ukti or Kolu got khulup ti.

NUMERATION OF DAYS.

1. Ko buk'.
2. Na buk'.
3. Chhu buk'.
4. Bli buk'.
5. Ubuk, or Kolu got khulup buk'.

* *Remark.*—The adverbials are declinable like the cardinals, and may be regarded as compound substantives, which should therefore in strictness be put in the locative case, thus, kophe phine, come ye all at once. But this nicety is little regarded, and kophinakphi la'lam is = he went once or twice. So Newári has as the equivalents of the above chha ko lang wá and chháko niko wana. In general the adverbs, when not gerundial, are subject to declension like the nouns.

5. Adverbs.

ADVERBS OF TIME.

To-day	Tiri
To-morrow	Nukun
Yesterday	Tenchong
Day after to-morrow	Niha

Day before yesterday	Nithibuk
This year	Tin thong. Ithongè
Last year	Ninganung. Mithongè
Year before last	Chhukthongnung
Year before that	Blikthongè
Coming year	Ningahe
Year after that	Chhukthongè
Year after that	Blikthongè
Now	Abo. Ithe. Umbe } ithi-hè = in this, and mīthi-he
Then	Mithe } = in that (time) *
When? When	Hákhe. Hákhanúg. Interrogative and relative
Since when?	Hakhanungkhen
By and by	Omop'hè. Later. Omhè
Instantly	Wáliga
At once	Kophe (Kophi hè)
Before, priorly	Hubong, Hunko
After, in composition	Khen
Afterwards	Nungna
Since	Hakhanungkhen
Till, until	Bong
Till now	{ Umbe bong. Itham bong. Abo bong. Abonung bong
Hitherto	
Till then	
Till when?	
From when?	Mithanung bong. Mithong bong. Mithe bong
Formerly, long ago	Hakhe bong. Hakhanung bong
At present	Hakhekhen. Hakhanungkhen
Now-a-days	Mithong. Hónko
Whilst	{ Tiri nukún
Henceforth	
Hereafter	Not'he (in the being)
Thenceforth	{ Ithe'khen. Umbekhen. Abokhen. Tirikhen. Ithong-
Thereafter	
Ever	khen
Never	{ Mithekhen. Mithongkhen. Mithongnunkhen
Often	
Sometimes	No word
Early (shortly)	Hákhele
Soon (quickly)	Giri giri
Late (slowly)	Kopui nak'phi
At night, in the night	{ Plak'plak'ha (literally, having hastened)
In the day	
All day	Gat'gat'tha (literally, having loitered) †
Daily	Eksahe. Eksa nung. Yeksa-nung-he
At sunrise	Numa nung. Numa he
At cockerow	Numa khiri
At dawn	Hátha numa
At sunset	Nomo loksinghe
At dusk	Khochho oksinghe
At nightfall	Dángdáng dumsinghe
From night till morn	Nomo thipsinghé
Noon	Kungkung dumsinghé
Midnight	Eksa dumkhen
Till noon	Eksakhen nomolok bong
At noon	Khángse numa
To-morrow morning,	Khángse yeksa
to-morrow at dawn	† hángse numa bong
	Khángse numa he
	Nukun dág-dág dum he

* See note (*) at next page.

† Gerunda constantly, as here exemplifies supply the lack of adverbs (see on to conj. of adverbs in sequel); more rarely, nouns in the ablative or instrumental case, e.g., chotihe, forcibly.

Yesterday night
 Yesterday at night
 In two or three days
 In one or two days
 In three or four days
 How long ?
 At once, at one time
 Once
 Twice.
 Thrice
 Four times
 How often
 Again

Tenchong eksa
 Tenchong eksa dum he
 Nak buk'chhuk buk'he
 Kwong buk'nak buk'he
 Chhuk buk blik buk'he
 Hák'buk'
 Kophe
 Kophi
 Nakphi
 Chhukphi
 Blikphi
 Hakphi
 Gessa

Ko-phi, &c., are regarded as compound substantives in the nominative case. In the locative, kophe, &c., best agree with our idea of adverbs. But they are used in either case. All are regularly declinable. P'hó, verbal root, to come, occur.

ADVERBS OF PLACE.

Here and there
 Hereward
 Thereward
 Here
 There

I'thá dokhá
 Inirek. Inungrek. I'tha
 Minirek. Dokhá. Minungrek. Wathimrek
 Inhe
 Wáthe. Minhe *

Where ?

Hánhe { Used also relatively, and minhe correlatively.
 So also the interrogative of time

Hence
 Thence
 Whence ?
 Which way
 By what way ?
 By that way
 By this way

Inikhen
 Minikhen. Wáthimkhen. Minungkhen
 Hánikhen. Hánungkhen
 Hánung lom
 Hánung lom khen
 Wáthim lom khen
 I lom khen

This far
 That far
 How far
 By that way

Inibong. Inungbong
 Minibong. Minungbong. Wathimbong
 Hánibong. Hanungbong
 Mi.† Wáthi lom khen

Near
 In the near
 From the near

Khe'wa
 Khe'wabe
 Khewakhen

Far
 In the far
 From the far
 To, up to, the far
 How far ?

Kho'lam
 Kho'lam be
 Kho'lamkhen
 Kholam bong
 Hátha kholam

Thus far

Inhe bong

How near ?

Hátha khewa

This near

I'tha khewa

That near

Mitha khewa

Nearer

Inikhen-khewa. Minikhen-khewa

Nearest

Minung kháta khen khewa

Very near

Chhing gnák khewa

Rather near

Yang gnak khewa

Further

Inikhen-kholam. Minikhen-kholam

Furthest

Inung khátakhen-kholam. Minung khátakhen kholam

* "In," the locative, has two forms, hé and é or hé. Wathé = wathi-he and minhe = mini-he, in that; so wanhé = wani-he, in the top. Again, in the hand, eye, head, fire, is hé; gotbe, mokbe, puchhibé, mebe. In the house is kemé, and in the tree, singphum-é. The present gerund has hé, phit-hé; also nung, phit-nung. The words for place and time, or "lung" and "sing," cannot be used with pronouns, only with verbs (nu-lung = place of sitting; lok-sing = time of rising); and hence now and then, here and there, are but in this or that. There is no real difference between the two. The inflective signs ni and nung are equally applicable to both.

† Mini or Minung lomkhen and Wathim lomkhen are the inflected phases of the term. They are as usual and more correct.

Rather far	Yang gnak kholam
Very far	Chhing gnak kholam
Down	Yonkha
Up	Lonkha
Above	Wanhe (wani-he, in the top)
Below	Fathe (huti-he, in the bottom)
From above	Wánikhen
From below	Hutikhen
From top to bottom	Wánikhen hutim bong
Under, by under way	Hutikhen. Kuđi kha
Over, by the top	Wánikhen. Kha khakha
Towards	Rek
Upwards, towards the top	Wánim rek
Downwards, towards the bottom	Hutim rek
Between, in the midst	Mádumbe. Madumna
From between	Madum khen
By the middle	Mádum na
By the midway	Mádum lom
On the right	Jájá be
On the left	Khánja be
From the right	Jájá khen
From the left	Khánjá khen
Towards the right	Jájá rek
Towards the left	Khánjá rek
Out	Tong ma
In	Bhitari
Through	{ Thekthekha (crossing) Kuđikha (undering) Madumna (midways) Khak khakha (overtopping) *
Across	
On this side	Imba
On that side	Hómba
On both sides	Imba homba
From this to that side	Imba khen homba bong
Round	Vinvinha (literally, having rounded)
Before	Honko
Behind	Nungna
Aside, at, or on the flank	Khukbe
To the side	Khukrek
By the side	Khukkhen
Face to face	{ Kakpháng
Opposite	
Abreast	Chelchelha. Kwongha
Straight	Kakpháng
Onwards	Chyeng chyeng ha
Forwards, on	Honko
Backwards, back	Nongna

ADVERBS OF MANNER, CAUSE, QUALITY, QUANTITY, ETC.

How?	Háгна. Hágnahá. Hángung báha
Thus, in this way	I'nhá. Inung báha
Thus, in that way	Mimhá. Minung báha
Why?	Mischepá
How much?	Háthá. Hayung, n.

* All these save the third are gerunds of past time, and therefore should be Englished, having crossed, &c. A verb must succeed, as, thekthekha h'lani, he went through. Gerunds not only thus express the modes of action, but they link the several members of the sentences, replacing the conjunction "and." Intrinsically relative (conjunctive) participles make up the rest of those links, precisely as in the Dravidian languages.

How many?	Hakpu, m. f.
As much	Hátha? Háýung? Caret
So much	Mitha
As many	Hakpu, m. f.
How often?	Hátháphi. Hakphi
How great?	Hátha honta
How small?	Hátha chomi. Hátha ithijila
Well, rightly	Bingchoha. Bineho báha
Ill, badly	Máng bingchoha. Máng bingcho báha
Neither well nor ill	Bing chole má máng bing chole má
Wisely	Sit'sit'ha. Juk'juk'ha
Foolishly	Máng sitsithá. Máng jukjukhá
Hungrily	Suksa met'met'há
Thirstily	Tidaksa met'há or met-met'há
Angrily	Risihá. Risi not'ha. Risibukbukha
Gladly, or	{ Bongbongha, or
Joyfully	
Willingly	Bongnibong
Unwillingly	Yot'yot'ha. Yot'ni yot'.* Thumha. Thumsengha
	Máng yot'yot'há. Máng thumha. Máng yot ni yot.
	Máng thumsengha
Strongly	Chotihá
Weakly	Máng chotihá
Gently	Pomha. Pomhana
Noisily	Tamtamha. Tamnitam
Silently	Giwonha
With blows	Topnitop
Evenly, straightly	Chyengchyengha
Unevenly, crookedly	Kwonchyángving chyánggha
Much, a great deal	Chhing gnák
A little	Yáng gnák
Neither more nor less	Chhing gnák le má yánggnák le má
More	Khapkhapha
Most, very much	Chhinggnák khapkhapha
Less	Yáng yáng ha
Least, very little	Chhing gnák yáng yáng ha
Again (afresh)	Gessa
Back (the same)	Liplipha
Thoroughly	Chhinggnák
Completely	Khuluphá. See Numerals
Partially	Ithi
By halves	Phakha
Heavily	Lid'lid'ha
Lightly	Oksangha
Tightly	Khwát'kwat'ha
Slackly	Wóso-wóso-hà. Woso báhá
Greatly	{ Chhinggnakhà
Increasingly	
Trivially	{ Yánggnákha
Decreasingly	
In cowardly way	Ramram ha
Boldly	Máng ramram ha
Modestly	Khot'khot'há
Impudently	Máng khot'khot'ha
Secretly	Khita báha. Khit'khit'ha
Openly	Khunta báha. Khun-khunhá
Hastily	Plak plakha. Waliga
Slowly	Gat'gat'ha. Pomhana.
Jestingly	Wásong pápáha. Wásong pánipá

* Yotniyot is the iterative form of the verb, as is bongnibong, above, and tamnitam, below. Yotyotha, &c., is the ordinary gerundial form.

Seriously	Diksa pápáha
Mortally	Met'bong
Skin deep	Kokchho bong
Together	Kolube,* Ko'na
Separately	Gégé gégé
Singly	Kwongpu kwongpu, m.
One by one	Kolu kolu, n.
Solitarily	Chhále chhále
Afoot	Khokkhokha (literally, having walked)
On horseback, or mounted	Changchangha (literally, having mounted)
Truly	Diksa pápáha
Falsely	Máng diksa pápáha
Similarly	Tot'tot'ha. Kolu báha
Differently	Máng tot'tot'ha. Máng kolu báha
Look upwards, up	Ionkha chusto
Look downwards, down	Yonkha chusto
Look forwards	Kakphang chusto. Honko chusto
Look backwards	Nongma chusto
Look here and there	I'tha dokha chusto'

DECLENSIONAL SIGNS.

G.	Mu, ni, nung ; ni and nung to pronouns only. If two substantives come together the sign is usually omitted, and the first in the genitive
D.	None
Ac.	None
Abl.	Khen, with inflexion if pronoun
Inst.	Há, without inflexion in any case
Loc.	Bé, hé, é. Both commonly used with ; the latter always if the governed word be a pronoun
Soc.	Nung
—	Up to, as far as
—	Towards
—	On, upon
—	Off, under
	Bong
	Rek
	Wauhè†
	Huthè

6. Prepositions.

At this time	I'the (itha-hé)
At that time	Mithe (mitha-hé). Wáthe (wathi-hé)
At this place †	Inhe (ini-hé). I'tha
At that place	Min-he (mini-hé). Dókha ‡
In this year	I'thong-he
In a little time, shortly	Omop, he
By and by, after a little more delay	Omhé
During, pending this year	I'thong not'he
Pending his coming	Wáthimáng phitbong
At home	Kém-é
At our house	Angki kemé
In the house	Kémó

* Kolube, literally in one, means in one place. Lung, the affix of place, can be used only with verbs.

† Wauhè = wani hè, in the top; huthè = húi ti hè, in the bottom. See declension (in Grammar, and where, by the way, these "signs" should have stood.

‡ I'tha, dókha = idher, udher; inhé, minhé = ihán, uhán, or hither and thither, and here and there; the first with less of rest and definiteness. As already noted, the words for time and place (sing and lúng) can only be used in composition with verbs, e.g., mulung, abode; nomoloksing, morning.

In the wilderness	Ghári-bé
In my hand	Ang got bé
In, at Darjiling	Darjiling-é
Go into the house	Keme la'la or kem bhitari beklá
In me, thee, him	Angbé, ungbé, minúngbé
Come into the house	Kem bek'
Go into the house	Kem beklá *
Go into the water	Tibe beklá
Come out of the water	Ti khi lok'
Inside the house	Kemmu bhitari. Kemé
Outside the house	Kemmu tongma
Out of the house	Kem tongma
Come from the outside of the house	Kemmu tongma khi bek
Come out from the house	Kem khi tongma lok
Come out from inside or within the house	Kem bhitari khi lok
Go with me	Ang nung la'la
Sit by me	Ang be musche
Come near me	Ang khéwa phi
Sit beside me	Ang khuk be musché
Sit on my knee	Ang bimli be musché
Sleep in his bosom	A bimli be imche
Put on my shoulder	Ang pháka be cho'ko (chokko)
Put in or on the fire	Me be táko
Put on (above) the fire	Mé wanhe táko
Take from off the fire	Mé wanikhen thosto
Put on, upon, the table	Mech wanhe táko
Take from off the table	Mech wanikhen thosto
Get on the horse	Ghorabe chyánche
Mount the horse	
Get off the horse	
Dismount from the horse	Ghora khi lische
Put on the horse (goods)	Ghoramu wanhe (or senti be) táko
Take from off the horse	Ghora wani (or senti) khi loko
On the head	Puchhibe. Puchhi wanhe
Under the feet	Le huthe
Put cap on head	Puchhi be topi chupche. Puchhi wanhe topi chupche
Put straw under thy feet	U'ngle huthe-khisti táko
From above the head	Puchhi wanikhen
From below the feet	Le hutikhen
On the head	Puchhi wanhe
Under the } touching	
feet	Lé huthe
Above } the head { touching	Puchhi khi lonkha †
Higher } than	Lé khi-yonkha †
Beneath } the feet { not touching	
Under } than	
Lower } than	
Above the mouth is	Múkchhyu' wanim rék cho'no ; múkchhyu hutimrek kamching
the nose	
Below the mouth is	
the chin	

* Observe that bek is come in; beklá, go in. La thus added to other verbs expresses fromness. Bek is enter, consequently the borrowed bhitari is superfluous.

† Lonkha and yonkha refer mainly to the course of the water in this mountain country, and to relative position on a hill slope.

To, up to, as far as	Bong
As far as him	Inung-bong
To, as far as, Nepal	Nepal bong
Towards Nepal	Nepal rek
North of Nepal	Nepal khen liriphumbe
Near Nepal	Nepal khewa
Far from Nepal	Népal khen kholám
Towards night	Eksa dumhe
Cruel toward his children	Ang tantawo rek yánsa povi
Sit above me	Angkhen lonkha musche
Sit below him	Minung khen yonkha * musche
Between us two	Ungchi mádumbe
On me (touching)	Ang wanhe
Under me (touching)	Ang huthe
The water comes from above and goes below	Lonkhá rek khenti yumi, yonkha rek giklam
On the top of the hill	Chháju puchhibe or wanhe
In the mid ascent of the hill	Chháju madumbe
At the base of the hill	Chháju phumbe or huthe †
From top of hill	Chháju wanikhen
From middle of hill	Chháju madumkhen
From base of hill	Chháju hutikhen
He dwells above me	Ang khen lonkha muschem
He dwells below me	Ang khen yonkha muschem
Sit on me	Ang wanhe musche
Pressed under me	Ang huthe napta
Underneath the chair	Chouki huthe
Lower than the chair (in position)	Chouki khen yonkha
Put under the table	Mech huthe or hutibe táko
Take out from under the table	Mech hutikhen thosto
Go through the door	Kámung khen lokla
Go through the hole	Hom kudikha, or Hom madumbe thekla
Go through the river (wading)	Gang thek thekha la'la
Go over the river (by boat)	Gang thek thekha la'la
Go over (by over) the couch	Khát lumlumha la'la
Go under (by under) the couch	Khát homlung khen lok'la or kudikha la'la *
Come with me	Ang nung plhi
Go without me	Ang má nosa la'la
Strike with force	Chotila to'po (toppo)
Strike without force	Choti máng khot'khot'ha to'po (toppo) ‡
Sit before me	Ang honko musche
Sit behind him	Anungna musche
Before-behind the door	Kámung-honko-nungna
Opposite, in front of, vis-à-vis	Kakpháng
Sit at my side, on my flank	Ang khuk be musche
Towards the side	Khuk rek

* See note (t) on previous page.

† Pichhi be, in the head, top = wanhe; phum be, in the base = huthè.

‡ Literally, strength not having put forth strike; and of course the precedent term can be expressed similarly, though there the noun in the instrumental case is preferred to the gerund.

Before nightfall	Ekka mádumsa
After nightfall	Ekka dumkhen. Ekka dumdumha
At nightfall	} Ekka dumhe
Just as night falls	
Since dawn	Nomoloksing khen
Since I came	Ang phit' khen
After my arrival	Ang dong khen nungna
After to-morrow	Nukun khen
By nightfall	} Ekka bong. Ekka dum bong
Up to night	
Until night	
Towards night	Ekka let'he
Towards dawn	Dang dang dumhe
At dawn	Nomo lokhe
During the night	Ekka nung
While it was night	Ekka not'nung
By the time I arrive	Ang dongsinghe
Before my arrival	Ang dong singkhen honko
After my coming	Ang dong singkhen nungna
Round about the house	Kemmu thelim phoksit'
About the house	Kemkhukhe itha dokha
In the middle of the village	Mulungmu mádumbe
On this side the river	Gangmu imba or Gang imba
On that side the river	Gang homba
He pierced him through the body	Chho chepchepha sastum
Go by the door	Kámung lomkhen la'la
At a distance from the house	Kem khen kholám
Near to the fire	Mé khewa
Near me	Ang khewa
After that	Minung nongna
Before that	Wáthim honko. Minung honko
Instead of that	Inung let'chhing
In lieu of him	Inung iyapchhing. Minung iyapchhing
For the sake of me	Ang lisi. Ang duli khen
For the love of me	Gochhan chhanha
On this side of, short of, not so far as, the house	Kem khen imba or Kemmu itha
On that side of, or beyond, the house	Kem khen homba or Kemmu dokha
Far from the house	Kem khen kholám
With a house, i.e. having	Kem not'he or got'he. Kem not'nam. Kem not'khen
Without a house, wanting	Kem máng not'he. Kem máng nosa. Kem máng not'khen
With me, accompanying	Ang nung
Without me, leaving	Go wat'wat'ha. Angmá nosa
For the purpose of, on account of, the house	Kem lisi
In the middle of the house	Kem má dumbe
Even with the table, on level with table	Mech nungteng tengha
Through the house	Kem kudikha. Kemmu mádumna or mádum khen
Through the thigh	Phekteng sat'sat'ha or mádumna
With a will (<i>bon gré</i>)	Bong ni bong. Bongbonghá. Bonghá
Without, against the will (<i>mal gré</i>)	Máng bongbongha. Máng bongha
Willy, nilly	Bongha máng bonghá

In spite of her husband	Rocho máng-honhonha *
For the love of her husband	Rocho chhan-chhan'ha
After the manner of the Newars	Hengong-wo báha †
In the form of a fish	Hō nárungmu
After the manner of the Tibetans	Chhogongwo báha
In the guise of a Tibetan	Chhogongwo narungbe or nárunghá

7. Conjunctions.

And	No such word
Also, likewise	Lé. Nung
Or	No word. Ki is used
Nor	Máng (not)
Nor this, nor that	Íi máng, mú máng (ii, mii, the pausing tone)
Moreover	Mekhen
Besides	Wánikhen
In excess of	Wanhe
Than (comp.)	Khen
As	Hágnado
So	Mimha
As, so	Ímha. Mimha
As well as	Hágnado noh'ka
As ill as	Hágnado máng noh'ka
But	No word
Nevertheless	} No word
Notwithstanding	
Though, yet	Mithele ‡
If	Sa. Nam, with present tense. Phen, § with preterite
If not	} Can only be used with a verb ; máng nosa, if there be not ; mápo nam, if he do not
Unless	
Except	
Whether or not	Nole má nole
In the meanwhile	Íthe
Thereon, upon that	Mithe
To wit, that is to say	Id'he. It h
Because	} Mischepá
Since	
As	
Wherefore	} Ipánung
For this cause	
Therefore	
For that cause	
	Mipánung
	Wáthi pánung
Yes (assent)	} No words
No (dissent)	
Verbal negative	Máng (prefix)
Verbal prohibitive	Thá (prefix)

* Literally, husband not having obeyed; and the next is husband loved—the usual gerundial style.

† Hengong means what in India is called a *banghy*, and hengongwo is Indian *banghywala*. In the plains every one so carries burdens; in the hills the Newar tribe only; and therefore the other hill tribes, who seldom have proper names for their neighbours, denominate the Newar tribe from that circumstance—e.g., the *Khas*, who call the Newars *nhól boknya*, a term having the precise sense of hengongwo. Of chhogong, just below, I could not learn the sense; but the name for a Tibetan is formed precisely like that for a Newar.

‡ Passionate, yet good; or, though passionate (he is), not harsh or cruel, *risiwo mithelle noh'ka* or *risibuk'vi mithelle yāsa máng povi*.

§ If I come or shall come, *phiguonam*; if I had come, *phisung phen*. See Grammar.

Noun primitive

Alas !

Bravo !

Hurrah !

Máng. Má (prefix)

No words

8. Verbs.

Cause, tr.

Cause not

Be born, n.

Cause him to be born, tr.

Phá-(s)-to.* Pingko (see on †)

Thaphá-(s)-to. Thá ping

Bok'

Bok ping ko. Also phoko, which

see

Cause thyself to be born or to be born
for thyself

Cause me to be born, &c.

Beget or give birth to

Beget or produce me or for me ‡

Beget or produce for thyself

Beget for another

Cause to beget or to be begotten or pro-
ducedCause thyself to beget or to be begotten
for thyself

The same for another

Cause me to beget or to be begotten

Be not born

Cause not to be born

Beget not or give not birth to

Beget not for self

Beget not for another

Beget not for me

Live, n.

Live not

Cause him to live

Cause me to live

Cause thyself (or for thyself) to live

Cause to live for him, for his sake

Do not cause to live

Do not cause thyself to live

Die, n.

Die not

Cause to die

Enable to die

Cause thyself to die

Cause me to die

Cause not to die

Cause not thyself to die

Kill, tr.

Bok pingche

Bokpingsung

Pho'ko (phok-ko, conj. xi.)

Phoksung

Phokche

Phokto

Phokpingko

Phok pingche

Phokpingto

Phok pingsung

Thá bok'

Bok' tká ping

Thá phok'

Thá phokche

Thá phokto

Thá phokgno

Gó

Thá gó

Got'pháto (phasto). Got'pingko

Got'pingsung. Got'phassung

Got'pingche. Got'phasche,

Gotpingto. Got phasto

Got thá phá'to. Got thá ping

Got thá pinche. Got thá phásche

Met'

Thá met'

Met'pingko

Met'phá'to (phasto, conj. vii.)

Met'pingche

Met'pingsung

Met' thá ping. Met' thá phá'to

(phasto, conj. vii.)

Met' thá pinche. Met' thá phasche

Sisto. Sissung. Sische (conj. vii.)

* The "s" is essential, as proved by the whole conjugation, which see at pages 290 ff. Nevertheless, in the imperative, as spoken, the sibilant is replaced by an abrupt tone or accent, thus represented, phá'to. As the comparative strikes the keynote to the whole conjugation, its proper form needs much care. In the Grammar I have spared no pains to be correct. To it I refer, merely noting here that in verbs of the 7th conjugation, to which phasto belongs, the abrupt tone stands for a dropped sibilant, which must be restored; and that in conj. viii. and xi. it stands for a dropped consonant, identical with the consonant of the root, and which must be similarly restored. Thus, for to'po we must write toppo, and for pho'ko, phokko, &c. &c.

† These two verbs are used to make causals. Pingko and phásto are often identical; at other times, more or less discriminated in a way that may be best appreciated by a sample. Thus, khut pingko is cause to steal, and khut phasto, make a thief of.

‡ See note at page 261.

Kill thyself or for thyself, or do thou thyself kill, int.	Sische
Cause to kill or be killed	Sit' pingko
Cause thyself to kill, or to be killed, or to be killed for thyself	Sit' pingche
Cause him to kill or be killed for another	Sit' pingto
Kill me or for me	Sissung
Kill me not or do not kill for me	Thá sit gno
Cause me to kill or be killed, or for me	Sit pingaug
Cause not, &c.	Sit thá pinggno
Be, n.	Nó
Be not	Thá nó
Cause to be	Not' pingko
Cause to be for self	Not' pingche
Cause to be for me or me to be	Not' pingaug
Cause it to be for him	Not' pingto
Do not cause to be	Not' thá ping
Do not cause me to be or it to be for me	Not' thá ping gno
Because, n.	Dum
Because not	Thá dum
Cause to become	Dum pingko. Thumto
Cause to cause to become	Thum pingko
Cause me or for me to become	Thum sung
Cause thyself or for thyself to become	Thumche. Dum pingche
Be able, ac. intr.	Phásche. Wonche
Enable, tr.	Phá'to. Phásto. Wonto
Cause to be able or to enable	Phát pingko. Won pingko
Do, perform, make, tr.	Páko (conj. x.)
Do not	Thápo
Do for me	Pásung *
Do not for me	Thá págno
Do for self	Pánche
Do not for self	Thá pánche
Do for him	Páto
Do not for him	Thá páto
Do me, passive	Posung *
Do self (see Grammar)	Ponche
Cause to do or to be done	Pápingko
Cause me to do or to be done to me or to do or be done for me	Pápiugsung
Cause thyself to do or be done to or for thyself	Pápingche
Cause to do or to be done to, for another	Pápingto
Keep doing, intr.	Pánapá nó. Pápáha musche
Cease doing. Desist, intr.	Wásche
Cease doing it, tr. Desist from it	Wá' (s) to (conj. vii.)
Suffer, endure	} Ronche } These two reflex verbs serve to convey the only and very vague idea of passivity.
Submit thyself	
Brace thy mind to sufferance	
Observe, take heed of, examine, think, intr.	Chusche. Chikche.
Observe it, take heed of it, think of it, tr.	Chuphto (Chusto). Chikto
Observe me or for me	Chussang. Chik-sung
Cause to observe or to observe it, or it to be observed, tr.	Chut pingko. Chik pingko
Cause to observe or to be observed for thyself or thyself, intr.	Chut pingche. Chik pingche

* See remarks on the verbs Páko, Táko, and Jáko.

Cause me to observe or me to be observed, quasi passive	Chut pingsung. Chik pingsung	
Understand, intr.	Sêsche	} conj. x.
Understand it, tr.	Sêko	
Cause to understand or to be understood	Sê pháto (phasto)	
Understand me or for me*	Sêsung	
Understand thyself or for thyself, or simply understand	Sêche	
Understand it for him or on his account	Sêto	}
Understand not	Thá sêche	
Understand it not	Thá sê	
Remember, intr.	Chikche	
Remember it, tr. (see Observe)	Chikto	
Remember not	Thá chikche	
Remember it not	Thá chikto	
Do not cause to remember or to be remembered	Thá chik phá'to (phasto, conj. vii.)	
Forget, intr.	Mángche	
Forget it, tr.	Mángto (conj. vi.)	
Forget me or for me	Máng sung	
Forget me not	Thá máng gnó	
Forget thyself (= err)	Mángche	
Forget not thyself or do not thou forget	Thá mángche	
Forget him or it	Mángto †	
Forget him not	Thá mángto	
Cause to forget (= deceive) or to be forgotten	Máng pingko. Máng phá'to (phasto)	
Cause me to forget or to be forgotten	Máng pingsung	
Cause thyself to forget or to be forgotten	Máng pingche	
Cause him to forget or to be forgotten on a third party's account, or cause it to be forgotten by him	Máng pingto (pingkto). (Doubly objected transitive)	
Desire, n. and p.	Dak' ‡	
Desire it or make him desire	Dakto	
Cause to desire or to be desired (per alterum, haud per se)	Dak pingko. Dak phá'to (phasto)	
Do not cause to desire or to be desired	Thá dak ping. Thá dak phá'to (phásto)	
Cause me to desire or be desired	Dak pingsung	
Cause thyself to desire or be desired	Dak pingche	
Cause him to desire or be desired on another's account, or him to desire it	Dak pingto (pingkto)	
Love or love it, trans.	Chhánto	
Love thyself or love simply, intr.	Chhánche	
Love me, p.	Chhánsung	
Love him, tr.	Chhánto	
Love not	Thá chhánche	
Love not it or him	Thá chhánto	
Cause to love or to be loved	Chhán phá'to (phasto). Chhán pingko	
Cause me to love or to be loved	Chhán pingsung. Chhán phassung	
Cause thyself to love or be loved	Chhán pingche. Chhán phásche	

* The word, when used in the latter sense, with lisi, on account of, is frequently put in the transitive form ang lisi sêko, understand it for me. The alternative results from the imperfect development of the voices.

† Compare the transitive and causal transitive. Verbs in tó have no form = Sénto, Páto, &c., or the transitives in ko. The transitives in pó have this form, thus topo has topto; ipo, ipto; pipo, pipto, &c.

‡ Dak, like Bot: tell is used rather as a passive than active. Its form is passive: its sense both apparently. Dak gnóm, I desire or am desired. Daksungmi, I desired or was desired. In Khas, Nowári, &c., it is much the same.

Cause him to love or be loved on another's account	Chhán pingto. Chhán phá'to (phásto)
Hate or hate it, trans.	Chekto
Hate thyself or hate simply, intr.	Chekche
Hate me, p.	Cheksung
Hate him or for him (see note voce for-get)	Chekto
Cause to hate or to be hated	Chek phá'to (phasto). Chek pingko
Cause thyself to hate or be hated	Chek pingche. Chek pháche
Cause him or it to hate or be hated for another's sake, or him to hate it	Chek pingto. Chek phásto
Be modest, n.	Khó
Cause to be modest	Khót' phá'to (phasto). Khot' pingko
Laugh, ac. intr. (ride, Latin)	Yische
Laugh at, tr. (irride, ditto)	Yisto. Yissung. Yische (conj. vii.)
Cause to laugh	Yit' phá'to (phásto). Yit pingko
Weep, n.	Ok
Weep for, tr.	Okto
Cause to weep	Ok phá'to (phásto). O'k pingko
Dance, intr. and tr.	Holi páche, intr. Holi páko, tr.
Sing, intr. and tr.	Kwom páche, intr. Kwom páko, tr.
Hope	No such word
Fear, n.	Ram
Fear not	Thá ram
Frighten, tr.	Ram pingko. Kham to (Arabic kh)
Frighten not	Ram thá ping. Thá kham to
Frighten me	Ram pingsung. K'hamsung
Frighten thyself	Ram pingche. Khamche
Cause to frighten or be frightened	Kham pingko
Cause me to frighten or to be frightened	Kham pingsung
Cause thyself to frighten or be frightened	Kham pingche
Cause him or it to frighten or be frightened for another's sake	Kham pingto
Tremble, ac. intr.	Hokche
Cause to tremble by own act or make him tremble, tr.	Hokto. Hoksung. Hokche (conj. vii.)
Cause to tremble through another's agency or cause him to be made or to make to tremble	Hok pingko
Tremble not	Thá hokche
Make him not tremble	Thá hokto
Cause him not to be made to tremble or to make tremble	Hok thá ping
Be good, n.	Noh'ka dum or ponche
Make good, tr.	Noh'ka thunto or pako *
Make thyself good, intr.	Noh'ka thumche or páche
Be glad or gladden thyself, ac. intr.	Bongche
Gladden, tr.	Bongto
Gladden me	Bongsung
Gladden thyself or cause thyself to be gladdened	Bong pingche
Cause him to gladden or to be gladdened	Bong ping ko
Cause him to gladden or to be gladdened on another's account	Bong ping to
Cause me to gladden or to be gladdened	Bong pingsung

* Neuter dum becomes normally transitive thum. Both alike can take the causative pingko, and double causals like thumpingko can be made at pleasure.

Be not glad	Thá bongche
Gladden not	Thá bongto
Be sad, vexed, or sadden thyself	Thukeche
Sadden, vex, tr.	Thukto
Cause to sadden or to be saddened	Thuk phá'to (phasto). Thuk pingko
Cause thyself to be saddened	Thuk pingto
Cause to sadden or to be saddened in lieu of or on another's account	Thuk'thá ping. Thuk thá ping to
Cause not, &c. &c.	Hot'. Dávo pínche
Speak, utter, n.	Thá hot'. Dávo thá pínche
Utter not	Hosche (the s like English th)
Utter thyself or for thyself, intr.	Thá hosche
Do thou not utter for self	Hophito (hosto)
Utter in lieu of another, or for him	Thá hophito (hosto, conj. vii.)
Utter not for him	Hot' pingko
Cause to utter or to be uttered	Ishito. Chhishito. Dávo páko
Speak to, tell, narrate, talk to, tr.	Ishung. Chhishung. Bo'sung *
Speak to me, tell me or for me	(Bo'to, the transitive, is lost)
Speak to thyself or tell it for thyself	Iahche. Chhishche
Cause to tell or to be told	It'pingko. Chhit'ping ko. Dávo pá-ping ko
Cause not to tell or not to be told	It thá ping. Chhit' thá ping. Dávo pá thá ping
Tell on his account, tell his tale	Dávo páto (conj. vi.)
Tell on my account, tell my tale	Dávo pásung
Let speech be had	Dávo ponche
Tell on your own account, tell your own tale	Dávo pánche
Cause his tale to be told for him	Dávo pá pingto
Cause thy own tale to be told	Dávo pá pínche
Cause my tale to be told	Dávo pá pingsung †
Be silent or let silence be, n.	Giwon ponche
Silence, tr.	Giwon páko
Cause to silence	Giwon pá pingko
Silence me	Giwon posung ‡
Silence thyself	Giwon pánche
Silence him on another's account or for another	Giwon pato
Call. Summon, tr.	Rángto. Khámto
Summon me or for me	Rangsung. Khamsung
Summon for thyself	Rangche. Khanche
Shout, vociferate, intr.	Tameche. Sámga-panche
Shout to, for him	Tamto. Sámga-páko
Learn (= teach thyself), intr.	Lischo
Teach or teach him, tr.	Listo } Conj. vii.
Read, intr.	Lischo
Write it, tr.	Blekto (conj. vi., p. 126)
Write for thyself or write simply	Blekche
Cause to write	Blek pingko
Ask, question, tr.	Jiko
Ask for self, or ask simply, or ask thyself	Jiche } Conj. x.
Ask for me, or me	Jisung

* This last root, bot', to tell, is only used as a passive. Bot'gnom, I am told; Bosungmi, I was told.

† All these three are used actively also. Cause him to tell his tale; cause thyself to tell thine; cause me to tell mine.

‡ Compare Dávo pásung. This refers to the agent, do thou make speech for me, whereas Giwon posung refers to silence as governing the verb, let silence prevail for me. See remarks on the verbs Páko, Táko, and Jáko. They show signs of a true passive struggling into existence against the genius of the language.

Ask it for him	Jito
Ask it not, tr. .	Thá jít
Ask not, intr.	Thá jiche
Ask not for me or me	Thá jigno
Ask not for self	Thá jiche
Ask not for him	Thá jito
Answer or answer him, tr.	Chhiisto
Answer self or for self or answer simply	Chhiische
Answer me or for me	Chhiissung
Answer him or for him	Chhiisto
Beg, intr.	Biche (see Buy)
Beg it, tr.	Biko
Beg me or for me, p.	Bisung } Conj. x.
Beg for thyself, intr.	Biche }
Beg it for him, tr.	Bito
Approve, like, intr.	Yosche
Approve it, like it, tr.	Yophto (yosto)
Cause him to approve or to approve it, or it to be approved	Yot'phá'to (phasto). Yot'pingk?
Approve not	Thá yosche
Approve it not	Thá yot'
Approve me or for me	Yossung
Approve thyself or for thyself	Yosche
Approve him or approve for him	Yophto (yosto, p. 137)
Cause me to approve or be approved	Yot'pingsung
Cause thyself to approve or to be ap- proved or cause it to be approved for thyself	Yot'pingche. Yot'phásche
Cause it to be approved or cause him to approve it	Yot pingko
Cause it to be approved for him	Yot pingto
See, intr.	Yengche. Chusche
See it, tr.	Yengko.* Chuphto (chusto)
See thyself or for thyself	Yengche
See for him	Yeng to
See me or see for me	Yengsung
Cause to see or be seen	Yeng phá'to (phasto). Yeng pingko
Cause thyself to see or be seen, or to be seen for thyself	Yeng pingche
Cause to see or be seen for him	Yeng pingto
Show, intr.	<u>Kh</u> unche †
Show it, tr.	<u>Kh</u> unto.
Show me or for me	<u>Kh</u> unsung }
Show thyself or for thyself	<u>Kh</u> unche }
Show for him	<u>Kh</u> unto }
Cause to show or be shown	<u>Kh</u> un pingko. <u>Kh</u> un phá'to
Cause thyself to be shown or to show	<u>Kh</u> un pingche
Cause me to be shown or to show	<u>Kh</u> un pingsung
Hide, ac. intr.	Kinche
Hide it, tr.	Khiko. Khiche. Khisung (conj. x.)
Hide thyself (lie hid)	Kinche
Cause thyself to lie hid	<u>Kin</u> pingche
Let me hide myself	<u>Kin</u> sung yu
Cause him to lie hid	<u>Kin</u> pingko
Cause me to lie hid	<u>Kin</u> ping sung
Cause it to be hid	<u>Khit</u> 'pingko

* Yengko conjugated like pingko, which see in Grammar.

† The underlined *Kh* has a harsh Arabic sound.

Cause thyself to be hidden or cause it to be hidden for thee	Khit'pingche
Hide me	Khisung
Cause me to be hid	Khit'pingsung
Cause it to be hid for him	Khit'pingto
Hear simply or hear thyself, intr.	Thásche
Hear it, tr.	Tháko. Thásche. Thásung (conj. x.)
Cause thyself to hear or be heard	Thát'pinche
Cause him to hear or be heard	Thát'pingko
Hear me	Thásung, Ang dávo tháko
Cause me to hear or be heard	Thát'pingsung
Hear not	Thá thásche
Hear it not	Thá thá
Hear not me	Thá thá gno
Cause me not to hear or be heard	Thá thát'ping gno
Taste, ac. intr.	Homche
Taste it, tr.	Hompo (conj. ix.)
Taste for thyself or thyself	Homche
Taste for him	Homto
Taste for me or taste me	Homsung
Cause to taste or to be tasted	Homping ko
Blow, apply breath, intr.	Hosche
Blow it, apply breath to it, tr.	Hosto } Conj. vii.
Smell, ac. intr.	Námche
Smell it, tr.	Nampo (conj. ix.)
Smell for thyself or thyself	Námche
Smell for him	Námto
Smell me	Námsung
Cause to smell or to be smelt	Námping ko
Cause to smell or to be smelt for him	Námping to
Smell not	Thá námche
Smell it not	Thá nám
Smell me not	Thá ná (m) mo
Cause me to smell or be smelt	Námpingsung
Cause thyself to smell or be smelt	Námpingche
Touch, ac. intr.	Dusche
Touch it, tr.	Duphto (dushto)
Cause to touch or to be touched	Dut'ping ko
Cause thyself to touch or be touched	Dut'pingche
Cause it to touch or be touched for him	Dut'ping to
Touch me or for me	Dú-s-sung (dussung, vii.)
Touch me not	Thá dut'gno
Eat, ac. intr.	Jánche (see Buy) *
Eat it, tr.	Jáko (conj. x.)
Eat not	Thá jánche
Eat it not	Thá jó
Eat me	Josung (see Posung)
Eat for me	Jásung
Eat for thyself or do thou thyself eat, or eat thy own share	Jánche
Eat for him or eat his share	Játo
Eat not me	Thá jogno
Eat not for me	Thá jágno
Feed, tr.	Khwá-s-to † (khwasto, conj. vii.)

* Whenever the action terminates in self, or returns to self, the reflex form is used; and janche is eat; jako, eat it. So ingche is buy; ingko, buy it. Compare the Hungarian analogous forms.

† Kh = harsh, guttural Arabic.

Feed thyself, intr.	<i>Khwásche</i>
Feed not, tr.	<i>Thá Khwát'</i>
Feed thyself not	<i>Thá Khwásche</i>
Feed me	<i>Khwá-s-sung. Khwassung</i>
Feed me not	<i>Thá Khwat'gno</i>
Cause to feed or to be fed	<i>Khwát' pingko</i>
Cause thyself to feed or be fed	<i>Khwát pingche</i>
Cause it to feed or be fed for him	<i>Khwát pingto</i>
Cause me to feed or be fed	<i>Khwát pingsung</i>
Drink—water	<i>Ti dak'</i>
Drink not—water	<i>Ti thá dak'</i>
Cause to drink or to be drank—water	<i>Ti dak'pingko</i>
Cause not to drink or be drank—water	<i>Ti dak'thápung</i>
Drink—beer, spirits, ac. intr.	<i>Tunche } See note at Eat and at Buy,</i>
Drink it, beer, &c., tr.	<i>Tunko } further on</i>
Drink not, beer, &c.	<i>Thá tunche</i>
Drink it not, beer, &c.	<i>Thá tun'</i>
Cause to drink or to be drank	<i>Thunto or Tunningko *</i>
Cause to cause to drink or to be drank	<i>Thunpingko</i>
Don't cause to drink	<i>Thá thunto</i>
Don't cause to cause to drink or be drank	<i>Thun thápung</i>
Don't cause to cause thyself to drink or to be drank	<i>Thun thápingche</i>
Don't cause him to drink it, or it to be drank by him in lieu of another	<i>Thun thápingko</i>
Drink me	<i>Tun sung</i>
Drink not me	<i>Thá tun gno</i>
Cause me to drink or to be drank	<i>Thunsung</i>
Cause me not to drink	<i>Thá thun guo</i>
Vomit, ac. intr.	<i>Lipche</i>
Vomit it, tr.	<i>Lipto. Li'po (lippo)</i>
Cause to vomit	<i>Lip'pingko</i>
Sleep, ac. intr.	<i>Imche</i>
Sleep not	<i>Thá imche</i>
Cause to sleep	<i>Im pingko. Hémpo</i>
Cause not to sleep	<i>Im thá ping. Thá hém</i>
Cause thyself to sleep	<i>Hem che</i>
Help to put him to sleep	<i>Hem to</i>
Help to cause him to be put to sleep	<i>Hem ping to</i>
Cause thyself to be put asleep	<i>Hem ping che</i>
Wake, n.	<i>Buk'. Sipche</i>
Wake not	<i>Thá buk'. Thá sipche</i>
Awaken, tr.	<i>Po'ko (pu'kko).† { Pukko (conj. xi.)</i>
	<i>Sipto { Sipto (conj. vi.)</i>
Awaken not	<i>Thá puk'. Thá sipto</i>
Cause to awaken or to be awakened	<i>Puk'pingko. Sip pingko</i>
Cause thyself to be awakened or to awaken	<i>Puk'pingche</i>
Cause me to be awakened or to awaken	
Awaken me	<i>Puk'sung</i>
Awaken me not	<i>Thá puk'gno</i>
Awaken thyself or do thou thyself awaken him	<i>Puk'che</i>

* See note aforegone at Parent, page 219. Neuter tun makes transitive thun, as neuter ki, lie hid, makes transitive khi, hide. The double causals are thunpingko and khápingko. So pukpingko infra.

† O and u, like e and i, are hardly separable.

Awaken for him	Puk'to (conj. vi.)
Awaken not for him	Thá puk'to
Dream, intr.	Amung yengche
Dream it, tr.	Amung yengko
Dream not	Amung thá yengche
Dream it not	Amung thá yeng
Cause to dream or to be dreamt	Amung yengping ko
Cause thyself to dream or be dreamt of	Amung yengping che
Fart, ac. intr.	Peshche
Fart at, tr.	Peshto
Shit, n.	Dak'. Epidak
Shit it, upon it, tr.	Dakto. Epidakto
Piss, minge, intr. n.	Chepidak. Cheche
Piss it, on it, imminge, tr.	Chepidakto. Cheto
Kiss—give or take (osculator), tr.	Chugup páko
Cause to kiss or be kissed	Chugup páping ko
Cause thyself to kiss or be kissed	Chugup páping che
Kiss me	Chugup posung
Kiss me not	Chugup thá pogno
Kiss him for me	Chugup pásung
Kiss him for him	Chugup páto
Kiss (coe), tr.	Hepto (conj. vi.)
Cause to kiss or be kissed	Hep pingko
Cause thyself to kiss or be kissed	Hep pingche
Kiss me	Hepsung
Cause me to kiss or be kissed	Hep pingsung
Kiss not	Thá hepto
Kiss me not	Thá hepmo
Sneeze, ac. intr.	Khikche
Sneeze not	Thá khikcho
Sneeze at or make sneeze	Khikto. Khi'ko * (khikko)
Do not sneeze at or make sneeze	Thá khikto
Cause him to sneeze at or him to be made or to make to sneeze	Khik pingko
Cause not, &c.	Khik thá ping
Do thou make me sneeze, &c.	Khiksung
Cause me to be made to sneeze, &c.	Khik pingsung
Do not sneeze at me or do not make me sneeze	Thá khikgno
Cause thyself to be made to sneeze, &c.	Khik pingche
Cause not thyself to be made to sneeze or to sneeze or be sneezed at	Khik tháping che
Spit, ac. intr.	Tokche
Spit at, on, tr.	Tokto. To'ko * (tokko)
Cause to spit or to be spat at	Tok pingko
Cause to spit or be spat at on another's account	Tok pingto
Spit on me or make me spit	Toksung
Cause me to spit or to be spat at	Tok pingsung
Cause yourself to spit or to be spat on	Tokpingche
Belch, ac. intr.	Garat pánche
Belch at, tr.	Garat páko
Cause him to belch or to belch at or to be belched at	Garat pápingko
Belch me or for me	Garat posung

* Khi'ko and to'ko, like h'po, vomit it, are falling out of use because of the homophones; but they are the true forms, and the others refer to a third party. See the word Exchange.

Belch him or for him	Garat páto
Cause me to belch or be belched at	Garat pápingsung
Cause him to belch or to be belched at on another's account	Garat papingto
Cough, ac. intr.	Khwen khwen pánche
Cough at, tr.	Khwen khwen páko *
Cough me, cause me to cough by own agency	Khwen khwen posung or pásung
Cause me to cough or to be coughed at through another's agency	Khwen khwen papingsung
Cause thyself to cough or to be coughed at through same	Khwen khwen pápingche
Hiccup, ac. intr.	Tukum pánche
Yawn, intr., tr.	Wakum pánche, intr. Wakum páko, tr.
Cause to yawn	Wakum pápingko
Cause me to yawn	Wakum pápingsung
Cause thyself to yawn	Wakum pápingche
Do thou thyself cause me to yawn	Wakum posung. Wakum thá po
Do not thou cause me to yawn	Wakum thápogno
Yawn not, intr. and tr.	Wakum thá pánche
Lick, ac. intr.	Popche
Lick it, tr.	Po'po (poppo, conj. viii.)
Cause to lick or be licked	Pop pingko
Lick me or for me	Popsung
Lick thyself or for thyself	Popche
Lick it for him	Pop to
Cause me to lick or be licked	Pop pingsung
Cause thyself to lick or to be licked	Pop pingche
Cause him to lick or be licked	Poppingko
The same, on account of, or in lieu of, another	Poppingto
Suck, a. intr.	Pipeche
Suck it, tr.	Pi'po (pip-po, conj. viii.)
Suck me or for me	Pipsung
Suck thyself or for thyself	Pipeche
Suck it for him	Pipto
Cause to suck or to be sucked	Pip pingko
Cause me to suck or be sucked	Pip pingsung
Cause thyself to suck or be sucked	Pip pingche
Cause him to suck or be sucked	Pip pingko
Bite, tr.	Chi'ko (chik-ko, conj. xi.)
Bite not	Thá chik'
Cause to bite or to be bitten	Chik pingko
Cause not to bite or be bitten	Chik thá ping
Bite me	Chik sung
Bite me not	Thá chik gno
Bite thyself	Chikche
Bite him	Chi'ko (chikko, conj.)
Bite it for him	Chikto
Cause me to bite or be bitten	Chik pingsung
Cause me not to bite or be bitten	Thá chikping gno
Cause thyself to bite or be bitten	Chik pingche
Cause him to bite or be bitten	Chik pingko
The same on another's behalf	Chik pingto

* Hence you can say in active intransitive, *khwen khwen pachungmi*, I coughed = I made myself cough; in the transitive, *khwen khwen pakungmi*, I coughed at him, very often used for "I made him cough," which is properly *khwen khwen páping-kungmi*; and in the passive, *khwen khwen posungmi*, I was coughed = was made to cough, which latter is more nicely expressed by *khwen khwen pasungmi*, showing also the active agency.

Kick, tr.	Theshto (Eng. <i>th</i>). Thesto
Kick not	Thá thet'
Kick me	Thé (s) sung
Kick me not	Thá thet' guo
Kick thyself or kick simply	Theshche
Kick not thyself or do not kick	Thá theshche
Kick him	Theshto
Kick him not	Thá thet'
Cause to kick or to be kicked	Thet' pingko
Cause me to kick or be kicked	Thet' pingsung
Cause thyself to kick or be kicked	Thet' pingche
Cause him to kick or be kicked	Thet' pingko
The same on another's behoof	Thet' pingto
Strike, tr.	To'po (top-po, conj. viii.)
Strike not	Thá top'
Strike thyself	Top che
Strike me	Topsung
Cause him to strike or to be stricken	Top pingko
Cause thyself, &c.	Top pingche
Scratch, tr.	Phokto
Scratch thyself	Phokche
Push, shove, tr.	Thëko. Thësung. Thëche (conj. x.)
Push not	Thá thé
Pull, tr.	Khinto
Pull not	Thá khinto
Walk, ac. intr.	Khokche
Walk not	Thá khokche
Walk it or cause it to walk, thou thyself	Khokto
Walk it not	Thá khokto
Cause to walk or to be walked by another's agency	Khok pingko
Walk me thyself, cause me to walk or be walked, by thy own agency	Khoksung
Cause to cause me to walk or be walked, or have me walked	Khok pingsung
Cause thyself to walk or be walked or have thyself walked	Khok pingche
Run, intr.	Lúnlá. Lún
Run not	Thá lúnlá *
Run it, cause it to run, thyself	Lunto
Cause it to be run by another	Lunpháto (phasto). Lun pingko
Cause me to run or be run	Lunphásung
Cause thyself to run or be run	Lunphasche
Run away, flee, intr.	Rulá. Ru
Cause to flee	Ruto. Rut'pingko
Creep, intr.	Hobu báha khokche = walk like a snake
Jump, hop, intr.	Tuche (see note at Eat, p. 248)
Jump it or make it jump, tr.	Túto. Tú sung. T'uche (conj. vi.)
Cause to make jump	Tupingko
Leap, intr.	Hopche
Leap it, tr.	Hopto (conj. vi.)
Cause to leap	Hop pingko
Fly, n.	Bon
Cause to fly	Bonpingko (phasto)

* Lun without the lá makes the passive lungnom, which being also the neuter form, lun lagnom, from lúnla, is preferred to express the neuter sense, though lá also makes lagnom. See note at p. 238 supra. Lun is run; lúnla, run away, run from me, that is; for flee is another word.

Enable to fly	Bonpháto
Swim, intr.	Hánche
Swim it thyself or cause it to swim by, thy own act	Hánto (conj. vi.)
Cause it, him, to swim by other's agency, or have it swam	Hánpingko
Swim me, cause me to swim or make me swim (thyself)	Hánsung
Cause me to be made to swim by another's agency	Hánpingsung
Cause thyself to swim or be swam	Hánpingche
Wade, ac. intr.	Thekche
Dive	} Thamche
Sink { ac. intr. = sink thyself	
Sink it, make him dive, by thy own agency	Thamtó (conj. vi.)
Cause to make dive or sink by other's agency, or have it sunk	Thámpingko
Bathe = bathe thyself, intr.	Denche
Bathe him	Dento
Cause him to bathe or to be bathed	Denpingko
Wash, intr. = wash thyself, only body	Upche
Wash him	Upto (conj. vi.)
Cause him to wash or to be washed	Up pingko
Dress, ac. intr. = dress thyself	Chupche. Wásche
Dress it or him	Chupto. Wásto
Cause it to dress or be dressed	Chup pingko. Wat'pingko
Dress me	Chupsung. Wassung
Dress thyself	Chupche. Wásche
Undress (thyself), intr.	Lusche
Undress it or him	Luphto (lusto, see Conjugation)
Undress me	Lussung
Cause it to undress or to be undressed	Lut'pingko
Don't undress it or him	Lut'thá ping
Be naked, n.	Gunang senti dum or ponche
Denude thyself, ac. intr.	Gunang senti pánche
Denude him	Gunang senti páko
Denude me	Gunang senti posung (pásung)
Denude it for another	Gunang senti páto
Cause to denude or be denuded	Gunang senti pápingko
Cause thyself to denude or be denuded	Gunang senti pápingche
Cause me to denude or to be denuded	Gunang senti pápingsung
Cause me not to denude or to be denuded	Gunang senti thá páping gño
Be hungry, n.	Suksamet'. Suksametvidum
Make him hungry or cause him to be made hungry	Suksa met'pingko not'pingko
Make me hungry or cause me to be made hungry	Suksa met'pingsung
Make thyself hungry or cause thyself to be made hungry	Suksa met'pingche
Be thirsty, n.	Tidaksa met', or Tidakvi dum *
Make thirsty	Tidaksa met' pingko
Make me thirsty or enable me to make or be made thirsty	Tidaksa met' pinsung
Make thyself thirsty or cause thyself to make or be made thirsty	Tidaksa met' pingche

* Any state of body that continues or is to come, like thirsty, sleepy, is expressed by the active participle—if it be supposed complete, like asleep, by the past or passive participle, thus impi yotvi is sleepy; impi yosta, asleep. Met=die, and suksa met=die of hunger; tidaksa met=die of thirst, or literally, of want of water.

Be not hungry	(	Suksa thá met'
Make not hungry		Suksa met' thá ping .
Be not thirsty		Tidaksa thá met'
Cause not to thirst		Tidaksa met' thá ping
Be sleepy = cover sleep, n.		Impi yot' or yosche. Impi yotvi dum
Make sleepy		Impi yot' pháto. Impi yotvi thumto
Make not sleepy		Impi yot thá pháto. Impi yotvi thá thumto
Be cold (being), n.		Jumsa met'
Be cold (thing)		Khimche
Make cold (being)	{	Jumsa met' ping
Make cold (thing)	{	Do. do. pháto (phasto)
Make not cold (being)	{	Khimto
Make not cold (thing)	{	Jumsa met' thá ping
Be warm, n.		Do. do. pháto (phasto)
Warm him or it		Thá khimto
Warm ^u thyself		Jekhom pónche
Cause thyself to be warmed or to warm him		Jeto. Jekhom páko
Cause him to be warmed or to warm another		Jeche. Jekhom pánche
Warm me		Je pingche
Cause me to be warmed or to warm another		Je pingko
Be dirty (become), n.		Je sung
Dirty thyself, intr.		Je pingsung
Dirty it, tr.	{	Penki or Penkimu dum (become)
Dirty it for him	{	Penki or penkimu no (be)
Cause to dirty or to be dirtied		Penki or penkimu pánche
Be clean, n.		Penki páko
Be not clean		Penki páto
Clean thyself, intr.		Penki papingko
Clean it, tr.		Wota dum
Clean it for him		Wota thá dum
Clean not thyself		Wota pánche and woche
Clean it not		Woto. Wota páko
Be angry, n.		Wota páto
Make angry, tr.		Thá woche
Abuse, revile, tr.		Thá woto. Wota thápo
Cause to revile		Risi bok'
Abuse thyself		Risi phokto or pho'ko (phokko, conj. xi.)
Abuse me		Jishito
Quarrel, n.		Jit'pingko
Cause to quarrel		Jishche
Cause me to quarrel or be quarrelled with		Jishsung
Cause thyself to quarrel or be quarrelled with		Phwe
Cause him to quarrel or be quarrelled with		Phwet' pháto (phásto)
Be friendly		Phwet' phásung
Be united or reconciled, intr.		Phwet' phásche
Make friendly		Phwet' pháto (phásto)
Unite	{	Tosche *
Reconcile, tr.	{	Totnachhe, D. Toschine, Pl.
	{	Tophito (toshto)

* The genius of these tongues requires such a phrase as "be reconciled" to be set down in the dual or plural. So also fight, &c.

Cause to unite or to be united	Tot' pingko
Be not united = unite not yourselves	Thá tosche. Thá totnachhe, D. Thá toschine, P.
Unite not, tr.	Thá tot'
Fight, n.	Pat. Patnachhe, D. Patchine, P.
Cause to fight or to be fought	Pat pingko
Cause not to fight or to be fought	Pat thá ping
Cause me to fight or be fought with	Pat ping sung
Cause thyself to fight or be fought with	Pat ping che
Cause him to fight or to be fought	Pat ping ko
Be victorious, n.	Then
Make him victorious	Thento
Cause to make victorious	Then pingko
Make thyself victorious	Theuche
Make me victorious	Thensung
Cause me to be made victorious	Thenpingsung
Conquer him, tr.	Wonto *
Conquer thyself	Wonche
Conquer me	Wonsung
Cause him to conquer or be conquered	Wonpingko
Ask aid to conquer thyself	Wonpinche
Cause me to be conquered or to conquer	Wonpingsung
Be conquered	} Yáng. Yánglá (see note at Run)
Succumb, n.	
Cause to succumb by thy own act	Yángto
Cause to succumb through another's agency	Yáng pingko
Cause me to succumb by thy own act	Yáingsung
Cause me to succumb through another's agency	Yáng ping sung
Work, trans.	Kám páko
Work for self, do own work	Kám páche
Work for him, do his work	Kám páto
Work for me, do my work	Kám pásung
Cause to work or be worked	Kám pápingko
Cause thyself to work or thy work to be done	Kám pápingche
Cause to work for him or his work to be done	Kám pápingto
Play = amuse thyself, intr.	Hánche (s'amuser)
Make him play or do thou thyself amuse him, tr.	Hánto (amuser)
Cause him to be made to play or have him amused (per alterum)	Hánpingko
Play with me	Ang nung hánche †
Amuse me	Hánsung
Cause me to be amused	Hánpingsung
Be tired, n.	Jyop' ‡
Make tired or tire it	Jyopto
Tire thyself	Jyopche
Tire me	Jyopsung

* The comparison of the roots then and won will show how these tongues attempt to fend off the equivokes resulting from imperfectly developed grammar. Wonto is used as a neuter with transitives, and phasche (not wonche) replaces it with neuters, Top won tungni, I can strike; Im phaschungni, I can sleep.

† Literally, amuse thyself with me, along with me. The sense is quite different from that of hánsung, in which I am solely the amused party.

‡ From Jyop comes the Newari Jyápu, a labourer, though one tongue has lost the noun, the other the verb! See Twist.

Cause me to be tired or to tire	Jyop pingsung
Cause thyself to be tired or to tire	Jyop pingche
Cause him to be tired or to tire	Jyop pingko
Be rested, take rest, rest thyself	Nekche
Rest it, give rest	Ne'ko (nek-ko, conj. xi.)
Cause to give it rest	Nek'pingto
Cause thyself to have rest	Nekpingche ^t
Do thou give me rest	Neksung
Cause me to have rest	Nek pingsung
Take not rest	Thá nekche
Give not rest	Thá nek'
Move, n.	Duk'
Move it, trans.	Thukto. Duk pingko *
Cause it to be moved or have it moved	Thukpingko
Be still, move not	Thá duk'
Make still, move it not	Thá thukto
Be quick, ac. intr. = quicken thyself	Plakche
Quicken, tr.	Plakto
Cause to quicken or to be quick	Plakpingko
Do thou quicken me	Plaksung
Cause me to be quickened	Plakpingsung
Cause thyself to be quickened	Plakpingche
Be slow, be dilatory, delay, n.	Gá
Cause to be slow or delay it	Gát'pingko
Stay, stop, stop thyself, intr.	Thikche
Stay him, stop him, tr.	Thikto
Cause him to be stopped or to stop him	Thik pingko
Let him depart	Lat'pingko
Be intoxicated, n.	Vi
Intoxicate, tr.	Vit'pháto (phasto). Vit'pingko
Tell the truth	Diksa hot, n. Diksa ishto, tr.
Cause to speak truth	Diksa hotpingko. Diksa itpingko
Tell falsehood	{ Mang diksa hot'
	{ Mang diksa ishto
Cause to lie	Budhia háto
Believe, obey, tr.	Budhia hánpingko
Cause to believe or obey, or to be obeyed	Honko
Disbelieve, disobey	Honpingko
Forbid, tr.	Thá hon
Prevent, tr.	Dávohá thikto (literally, stay by speech)
Present, offer, tr.	Thikto
Offer not	Cho'-ko (chokko, conj. xi.)
Accept, intr.	Thá chok'
Accept it, tr.	Doche { Dōko, dōche, dōsung (conj.
Accept it for self	Doko { x.)
Accept it for him	Doche {
Accept not or refuse	Doto
Accept it not or refuse it	Thá doche
Choose, select, tr.	Thá dó
	Lu'ko. Lukko. Luksung. Lukche.
	Lukto
Cherish, protect, tr.	Tunko
Cherish thyself or thy own	Tunche
Cherish me	Tunsung
Cause me to be cherished or to cherish	Tunpingsung
Abandon, neglect, leave, tr.	Wá'to (wásto, conj. vii.)

* Neuter duk makes normally transitive thuk=duk pingko, and double causal thuk pingko. Elsewhere the aspirate of the transitive is omitted in a seemingly identical word.

Confine, imprison, tr.	Thikto
Set at liberty, tr.	Testo. Tesche. Tassung (conj. vii.)
Have, intr.	Gosche.* Ungbe penku nó or dum
Have not, want	Thá gosche. Ungbe penku thá nó or thá dum
Cause him to have	Got'pingko. Wáthim bepenku-thumto
Cause not to have	Thá got ping. Wáthim be penku thá thumto
Give, trans.	Háto. Mumto
Give me or to me	Hásung. Mumsung
Give to or for thyself	Hánche.† Mumche
Give to him or for him	Háto. Mumto, vi.
Give not	Thá háto. Thá mumto
Cause to give or to be given	Hápingko. Mumpingko
Cause not to give or not to be given	Há thá ping or Thá há ping
Give it back, return it to him	Lipto (see Take back)
Cause to return or to be returned	Lip pingko
Give again (more)	Gessa háto
Take, intr.	Lasche. Doche ‡
Take it, tr.	Lasto. Doho. (Dōko, see Accept)
Take for thyself, i.e., appropriate	Lasche. Doche
Take it for him	Lashto. Doto
Cause to take or be taken	Lakpingko. Dot pingko
Take it back, quasi, return it to self	Lipche (see Give back)
Save, preserve, cure, him (life)	Cholko
Save, cure thyself	Cholche
Save me	Cholsung
Destroy (life)	Sishto (see Kill)
Keep, preserve (thing)	Táko (see Keep)
Spoil (thing)	Nasi páko
Be handsome	Bingcho dum.§ Bingmi dum
Make handsome	Bingcho thumto. Bingmi thumto
Adorn	Bingcho páko
Adorn thyself	Bingcho páche
Adorn him	Bingcho páko
Adorn it for him	Bingcho páto
Adorn her	Bingmi páko
Grow, animal plant, n.	Jongehe. Hon (khon). Liche
Grow it or cause to grow, tr.	Jongto. Honto. Lito
Decay, n.	Ri. Rila
Decay it or cause to decay	Rito. Ripingko
Be adult or mature	Bangcho dum. Bangmi dum §
Make mature	Bangho páko
Steal, tr.	Khūko (conj. x.)
Steal for thyself	Khūche
Steal for him, for another	Khūto
Cause to steal or be stolen	Khū pingko ||
Steal not	Thá khū

* Ung bē penku nó, dum; thee in wealth be, become.

† Compare "Take." The pronominalisation of the Vāyu verbs prevents a good deal of that difficulty which the Turanians generally experience in furnishing simple equivalents for the words "give" and "take," because the genius of the languages exacts on all occasions a rigid attention to the results of action, the objective as well as subjective results. Different roots, or different modifications of the same roots, must necessarily convey the idea involved in each case.

‡ See remark at Buy. The result of taking is appropriation by self. Hence the intr. verb.

§ Final cho and mi are proper to the sexes. See Adjectives.

|| Khū phá'to (phasto), make a thief of him.

Cause not to steal or be stolen	Khū thá ping
Deceive, cheat, tr.	Mángpingko (see Forget)
Deceive thyself	Mángpingche
Deceive not	Thá mángping
Deceive me	Máng pingsung
Cause me to be deceived	Máng pá pingsung
Accompany, intr.	Ko'na la'la. Minung khokche
Leave, quit, tr.	Wás'to
Remain with, intr.	Ko'na musche
Sit=seat thyself, intr.	Musche (S'asseoir)
Seat, tr.	Muphto (Mushto, conj. vii.)
Cause to seat or to be seated	Mut'pingko
Cause thyself to be seated	Mut'pingche
Sit not	Thá musche
Seat not	Thá mut'
Cause not, do not cause, to sit or be seated	Mut'thá ping or Thá mut'ping
Stand, intr.	Ipche=erect thyself
Make stand	I'po (ippo)=erect it or him (conj. viii.)
Make stand for another	Ipto=erect it for him
Cause to make stand, to be erect	Ippingko
Stoop, intr.	Khungche
Make stoop, tr.	Khungto
Cause to make stoop	Khung pingko
Lie down, intr.	Likche. Likla. Lik
Lay down, make lie down	Li'ko (Lik-ko, conj. xi.)
Cause to be laid down or to lay down	Lik pingko
Get up, if recumbent	Buk' (see Wake)
Get up, if sitting	Ipche (see Stand)
Remain standing, intr.	Ipipha musche
Fall, on ground, n.	Ruk'. Ruk'la.
Cause to fall, ditto	Ruk'pingko
Fall from aloft, n.	Duk'. Duk'la
Make fall or throw down or let fall	Tu'ko (Tukko), tuksung, tukche, tukto.
	Duk pingko *
Do not make fall	Thá tuk'. Duk' thá ping
Get on, mount, n.	Chángche
Mount him, cause to mount	Changto
Get off, dismount	Lische, n. Listo, tr.
Put down. Place. Put, tr.	Táko
Put down or place for me	Tásung
Ditto, ditto, for self	Tánche
Ditto, ditto, for him	Táto
Lift up, raise† from ground, tr.	Réko (conj. x.), without force. G'uko, gukko (conj. xi. ‡), with force.
	Reche. Gukche
Lift up for self	Reto. Gukto
Ditto, ditto, for him	

* Neuter duk makes normally transitive and causal tuk. See and compare Bahing, in the sequel. Both tongues alike make double causals in the same way. Compare "Move," p. 412, ante.

† Raise on the ground is i'po=erect it or him, as ipche is erect thyself=sit up or stand up. For get up, to a sleeping man, you say sipche; to a sitting man, ipche; to one lying down, buk'. Rise, as respects beings, is ipche or buk' therefore; but as respects the heavenly bodies, the equivalent term is lok'=appear. Specialisation is the soul and body of these tongues, which remedy defects of grammar by multiplication of terms, so as to fend off mistakes in the best way available (see note on Kuko). Quoad falling, ruk' and duk' apply to beings only. The word for things is lik'.

‡ Réko, like dōko and chhūko, belongs to the tenth conjugation, which has the pausing tone; gu'ko, recte gukko, to the eleventh, with an abrupt tone.

Lift up for me	Resung. Guksun~
Throw, tr.	Jupto, jupsung jupche
Catch with open hand or spread cloth, tr.	Dōko (conj. x.)
Catch with open hand for self	Dōche
Ditto, ditto, for him	Doto
Catch by grasp, tr.	Chhūko (conj. x.)
Ditto, ditto, for self	Chhūche
Ditto, ditto, for him	Chhūto
Keep, tr.	Táko (see Put)
Snatch from, tr.	Láto, lásung, lánche (conj. vi.)
Throw away, tr. Squander, tr.	Hopto
Squander your own	Hopche
Be near, n.	Khewa nó. Khewá pónche
Approximate thyself	Khewa pánche
Approximate it	Khewa páko
Be distant, intr.	Khosche. Kbólámdum
Distance him, tr.	Khot'pháto. Khólám thúmto
Distance thyself	Khot'phasche
Bring, trans.	Pishto
Bring me or for me	Pishaug
Bring thyself or for thyself	Pisheche } conj. vii.
Bring him or for him	Pishto }
Fetch, comp.	Bálá (= to bring go)
Fetch it	Pishto (bálá has no trans.)
Fetch it for me or fetch me	Básung
Fetch for thyself or do thou thyself fetch	Bánche
Fetch for him	Báto ?? (obsolete trans.)
Cause to fetch or be fetched	Bá pingko
Take away, tr.	Lakto (conj. vi.)
Take yourself off or take it away for thyself	Lakche
Cause to take away or to be taken away	Lak pingko
Send, tr.	Pingko (conj. x.)
Send it for thyself	} Pingche
Do thou thyself send or send thy own	
Send it for him or on his account, or send his things	
Send me or for me	Pingsung
Send him or it	Pingko
Cause to send or be sent	Ping pingko. Ping phato (phasto)
Carry, bear, trans.	Kūko* (conj. x.)
Carry it for thyself	Kūnche
Carry it for him	Kūto
Carry it for me or me	Kūsung
Cause him, it, to carry or to be carried	Kūpingko
Cross over, act. intr. or ref.	Lumche †
Cross it over, tr.	Lumto
Cross under	Kudikhalala
Cross it under	Kudikha latpingko
Hold, take in hand, tr.	Kuko (see Carry)
Grasp, tr.	Chhūko, chhūche, chhūto (conj. x.)

* Kūko, like all transitives of its class, gives both the active and passive of 3d person, preterito; thus, kukum, he carried or was carried. But what we must call the passive has no imperative. From yu, to descend, you can indeed form kuyin, let thyself or him be carried. In the causal form of the verb both senses of the imperative are conveyed, and hence the causal form is often to be regarded as the only representative in these tongues of the passive; as, for example, in Newiri.

† Lumche is cross yourself over, as lakcha (below, voce depart) is take yourself off.

Hold up, support, tr.	Doko (see Catch)
Let it fall or let it be fallen	Liklayu
Fall, n. (things only)	Lik'la. Lik
Throw down, tr.	Li'ko (likko), liksung, likehe, likto
Enter, n.	Bek'
Cause to enter	Phekto, pheksung, phekche
Admit. Insert, tr.	Bek pingko
Issue, n.	Lok'
Cause to issue, expel, drive out	Lokto, loksung, lokche. Lokpingko
Ascend, go up, n.	Bek'
Ascend, come up, n.	Jok'
Descend, go down, n.	Yonkha la'la. Yu lá
Descend, come down, n.	Yu'
Cause to ascend or to be ascended	Bek'pingko. Jok'pingko
Cause to descend or to be descended	Yonkha lat pingko. Yut' pingko
Arrive, n., here, there	Dong. Dongla*
Cause to arrive, tr.	Thongto
Depart, n.	Lakche † (see Take away)
Precede, n.	Honko ponche
Follow, n.	Nongna ponche
Attend on, n.	Ko'na ponche
Appear = show thyself, n.	Khunche
Make it, him, appear	Khunto (conj. vi.)
Cause to make appear	Khunpingko
Disappear, n. = hide thyself, or lie hid	Kniche
Make disappear, make hid, or make lie hid	Khiko. Khiche. Khisung (conj. x.)
Cause to make disappear	Kinpingko
Make disappear thy own person or goods	Khit'pingko
Make disappear for another	Khische
Make me disappear	Khisto
Be lost	Khissung
Lose, n.	Damla. Dam
Lose it, tr.	Thámpto, thamsung, thámche, thámpto
Cause to lose it	Thampingo
Lose it not	Thá thán
Cause it not to be lost or cause him not to lose it	Thám tháping
Search, tr.	Hoko.
Search not	Thá hō
Search me or for me	Hösung
Search for thy own or for thyself, or do thou thyself search	Hoche
Search for him, for his, on his account	Hoto
Search not for him	Thá hōt
Find, tr.	Lénko (see conj. of pingko)
Find not	Thá leng
Cause to find or to be found	Leng pingko
Find me or for me	Leng sung
Find for thyself or thy own	Leng che
Find for him	Leng to
Cause to find for me or me to be found	Leng pingsung
Cause to find for self or thyself to be found	Leng pingche
Cause to find for him or him to be found	Leng ping to

* Dong is arrive here; donglu, arrive there. Lá added implies fromness. So yú is descend here; yulá, descend there. Neuter dong makes transitive thong, as bek makes puek and (at p. 256, voce "move") duk, think.

† Lakche = va-t-on in French. Lá, to go, is the root.

Begin, n.	Tesche
Begin it, tr.	Testo (conj. vii.)
Cause it to begin or be begun	Tet pingko
	{ The root is repeated with the substantive verb to show continued action, as gik nagik nomi, it is flowing and flowing. Topna top nognom, I am striking
Continue	
End, n.	Chusche
End it	Chuphto (chusto)
Cause it to end or be ended	Chut pingko
Come, n.	Phi (see On)
Cause him, it, to come or to be come	Phit'pingko
Cause me to come or to be come	Phit'pingsung
Cause thyself to come or be come	Phit'pingche
Cause him to come or to be come	Phit pingko
Cause him to come on another's account	Phit pingto
Come not	Thá phi
Cause not to come	Phit thá ping
Go, n.	La'la (iterated root)
Cause to go	Lat'ping ko
Go not	Thá la'la
Do not cause to go	Lat thá ping
Get out of the way	Khikche
Clear the way. Make get out of the way	Khikto
Clear the way for me	Khiksung
Wait, ac. intr.	Rimche
Wait for, expect, tr.	Rimto
Wait for me	Rimsung
Wait for him	Rimto
Cause to wait	Rimpingko
Arrive, (1) here, (2) there	(1) Dong. (2) Dongla *
Cause to arrive	Dong pingko. Thongto †
Depart, n.	Lokla
Dismiss, tr.	Lokto
Return, intr.	Lishche
Make return, tr.	Lishto
Increase in height, n. = grow	Jongche. Jongta dum
Heighten it	Jongto
Heighten me. Make me grow	Jongsung
Increase, in bulk, n., or	{ Honta dum Honche ‡ Honto (hard h), or Honta thumto
Increase thyself = grow	
Increase it, tr., in bulk, tr.	
Increase me in bulk	Honsung
Increase in length, n.	Phinche. Phinta dum
Lengthen it	Phinto. Phinta páko
Lengthen me	Phinsung
Decrease of all sorts, n.	Yáng. Yánglá
Decrease it	Yáng pingko
Add to, tr.	Khapto, khapche, khapsung
Deduct from, tr.	Yángto, yángche, yángsung
Cultivate (land), tr.	Wik ye' ko § (Yekko, conj. xi.)
Cultivate it for me or my land	Vik yeksung

* So also Bek' = enter, is come in, and Bek'la is go in.

† Thongto gives normally the double causal thongpingko.

‡ Italic *H* is a guttural. The two phrases are synonymous.

§ This word means "clear the jungle," and alone suffices to show the state of the country and of the people.

Cultivate it for him ^{or} his land	Vik yekto
Cultivate for self	Vik yekche
Dig, tr.	Duko (conj. x.)
Dig for self	} Dūnche
Dig thy own	
Dig for him, dig his field	Dūto (conj. ti.)
Dig me, for me, my field	Dūsung
Cause to dig or be dug	Dū pingko
Cause thyself to dig or cause thy own field to be dug	Dū pingche
Cause him to dig for another, or another's field to be dug for him	Dū pingto
Cause me to dig or my field to be dug, or (if the field spoke) me to be dug	Dū pingsung
Dig not	Thá dū
Cause not to dig	Dū thá ping or Thá dū ping
Plough, tr.	Ru'ko (Ruk-ko, conj. xi.)
Plough _h for self	Rukche
Plough for him	Rukto
Plough for me, or (if the field spoke) plough me	Ruksung
Plough not	Thá ruk'
Plough not for self or plough not thy own field	Thá rukche
Cause not to plough or be ploughed	Thá ruk' ping
Sow, tr.	Chho'ko (chhok-ko) chhoksung, chhokche, chhokto (conj. xi.)
Cause to sow or be sown	Chhok'pingko
Cause not to sow, or be sown	Chhok'thápung
Sow for me or sow me *	Chhok'sung
Sow me not or sow not for me	Thá chhok gno
Transplant, tr.	Luphto (Lusto) lussung, lusche (conj. vii.)
Transplant not	Thá lut'
Cause to transplant or to be transplanted	Lut'pingko
Reap, tr.	Peshto, pessung, pesche
Reap not	Thá pet'
Cause to reap or to be reaped	Pet'ping ko
Cause not to reap or be reaped	Pet'thápung
Gather, pluck (flowers), not greens, tr.	Tūko, tūsung, tūnche, tuto
Gather not	Thá tū
Gather (cotton) } tr.	} tūko and sēko are of conj. x.
Pluck (fruit)	
Gather not (cotton)	Seko, sēsung, sēnche, seto
Gather (greens), tr.	Thá sē
Pluck up by roots, tr.	Peshto (see reap)
Eradicate not	Photo phosung, phonche
Fell—tree, tr.	Thá photo
Fell not—tree	Phōko, phōsung phōche (conj. x.)
Breed cattle, tr.	Thápko
Breed not	Tunko, tunsung, tunche, tunto
Slaughter cattle, tr.	Thátun
Graze, intr. and tr.	Sisto (kill). Yukto (cut)
Play or decorticate, tr.	Gupche, intr. Gupto, tr.
	Tá'ko (takko), taksung, takche, takto (conj. xi.)

* Sow me (what the seed would say) is the true grammatical sense. But the other is widely, nay alone, in use, the constructio ad sensum still overruling the grammar.

Flay not	Thá tak'
Peel fruit	Keko, keasung, keche, keto (conj. x.)
Shear, tr.	Ye'ko (yekko), yeksung, yekche, yekto (conj. xi.)
Shear not	Thá yek'
Buy, ac. intr.	Ingche *
Buy it, tr.	Ingko, ingasung, ingche, ingto
Cause to buy or be bought	Ing pingko
Buy it not	Thá ing
Buy not for him	Thá ingto
Buy me or for me †	Ingsung
Do thou thyself buy it or buy it for thyself	Ingche
Buy it for him	Ingto (Ingkto) ‡
Buy it	Ingko
Sell, tr.	Thamto
Cause to sell or to be sold	Thampingko
Sell me or for me	Thamsung
Sell thyself or for thyself, or thy own	Thamche
Sell him, it, or for him or his	Thamto
Sell not	Thá thamto
Exchange or change, ac. intr.	Jyapche (see Buy)
Exchange it	Jya'po (Jyap po, conj. viii.)
Exchange me or it for me	Jyap'sung
Exchange it for him	Jyap'to ‡
Exchange not	Thá jyap'che
Exchange it not	Thá jyap'
Exchange it not for him	Thá jyap'to
Exchange me not or not for me	Thá jyap'no
Lend, tr.	Pénku háto, hásung, hánche
Borrow, intr.	Pénku lasche (see Buy), lassung, lasto
Pay debt, tr.	Thengko, pheng'sung, phengche, phengto
Pay not	Thá pheng
Count, tr.	Hito, hisung, hinche, hito (conj. vi.)
Count not	Thá hito
Measure or weight, tr.	Po'ko (pokko), poksung, pokche, pokto
Weigh not	Thá pok'
Plaster, tr.	Súto, súsung, súnche. Súto (conj. vi.)
Make house, tr.	Kem páko
Make clothes, tr.	Jéwa piko, pisung, pinche, pito
Make not clothes	Jéwa thá pi
Make clothes for me	Jéwa pisung
Make for self	Jéwa pinche
Make for him	Jéwa pito
Spin, tr.	Chingko, chingsung, chingche, chingto §
Spin not	Thá ching

* See Eat and Tako, and Exchange and Drink, &c. In every act, of which the result returns to self, this form is preferred to the transitive. The French tongue affords a good clue.

† I have already said that buy me seems to be the truer sense, whence the passive ing-sungmi, I was bought. But in the class of transitives to which ingko belongs, ing-sungmi is also the present and future tense of the active voice, viz., I buy it or will buy it. Ingche, the intransitive, gives ingchung mi in both tenses, I buy (i.e., will buy) and I bought.

‡ This form solves the difficulty as to two transitive signs following a verbal root, and enables me often to reach the primitive monosyllabic type of words—a thing of the highest import to special and general philology. [This note should stand, if at all, as a mere query.]

§ Chingko and pungko are conjugated like pingko, which see in the sequel.

Weave, tr.	Pungko, pungsung, pungche, pungto *
Weave not	Thápung
Sew, tr.	Piko
Sew not	Thá pí } (conj. x.)
Grind, tr.	Réko, résung, réngche, réto
Work mine, tr.	Kháni dákó (dig)
Work iron, tr.	Khakchiingt ^o po (beat) topsung, topeche, topto
Work wood, tr.	Sing chu'ko (chukko) (plane) chyuk-sung, chukche, chukto
Work clay, tr.	Kū chyáko (knead) chyásung, chyásche, chyáto (conj. x.)
Cook, tr.	Khōko, khōsung, khosche, khōto (conj. x.)
Be cooked = be ripe, be prepared, n.	Min, minko, minche, minto
Boil, tr. (see Cook)	Khóko
Boil not	Thá khó
Roast, tr.	Súnko. Like pingko
Ditto for me	Súnsung
Ditto for self	Súnche
Ditto for another	Súnto
Gril, fry, tr.	Chūko, chūsung, chūngche, chūto (conj. x.)
Cut, tr.	Yukto (conj. vi.)
Cut not	Thá yukto
Cut me or for me	Yuksung
Cut thyself or for thyself	Yukche
Perforate, tr.	Sasto, sasche, sassung (conj. vii.)
Pierce (being), tr.	Chhepto, chhepche, chhepsung
Tear, tr.	Jito, jisung, jinche, jito (conj. vi.)
Tear thy own, tear for thyself, tear thyself	Jinche
Split, tr.	Hakto. Chi'to chisung, chiche, hak-sung, hakche, hakto
Break, tear (long things), tr.	Chi'ko (chik'-ko), chiksung, chikche, chikto
Break it, in pieces	{ Kheto, khesung, khenche (conj. vi.)
Burst it (round things), tr.	
Be broken or be burst, n.	Jik'. Jiklá. Kálá or Ré
Brew, tr.	Swe pophto, possung, posche, posto
Distil, tr.	Bukchá páko
Filtrate. Dēficate, tr.	Chi'po (chippo), chipsung, chipche, chipto
Be sharp, n.	Yep
Sharpen, tr.	Yep'pingko. Chho'po. Chho'ppo gives chhopsung, chhlopche, chhopto
Be blunt, n.	Gnnn
Blunten. Make blunt, tr.	Gnútó, gnúsung gnúnche (conj. vi.)
Shake, tr.	Hokto, Hoksung, hokche (conj. vi.)
Move, n.	Duk'
Move it, tr.	Thukto, thuksung, thukche (conj. vi.)
Be still, n. (= move not)	Thá duk'
Make still, tr.	Thá thukto
Contain or hold (= Be contained and contain it)	Vek, vekche, n. Vekto, tr.

* Chingko and pungko are conjugated like pingk.

Make contain or cause to be contained

Retain, sustain, tr.

Retain, intr.

Cause to retain

Ooze out, n.

Make ooze out

Stop it oozing out

Be full—belly (fill own belly), intr.

Fill it—belly, tr.

Be full—vessel

Fill it—vessel

Be empty, n.

Empty it, tr.

Shine, as sun, n.

Flow, as water

Cause to flow

Blow, as wind, intr.

Grow, as tree, ac. intr.

Cause to grow, or grow it

Decay, rot, n.

Make decay

Flower, n.

Cause to flower

Fruit, n.

Cause to fruit

Be ripe, n.

Ripen, tr.

Ripen it for him

Be raw, n.

Make raw, tr.

Be cold (things only), intr.

Make cold, tr.

Be hot, intr., n.

Heat it, tr.

Be luminous, n.

Make luminous

Be dark, n.

Darken it, tr.

Light it (candle), tr.

Light, intr. (Be lighted)

Kindle it (fire), tr.

Kindle } n. or

Be kindled } ac.

Kindle thyself } intr.

Burn, i.e., destroy by fire, tr.

Be burnt (=go burnt), n.

Burn thyself or burn it for self, ac. intr.

Burn, corpse, tr.

Bury, corpse, tr.

Melt, n.

Melt it, tr.

Cause to melt

Vek pingko

Dōko. Doche. Dōsung (conj. x.)

Donche

Dot'pingko

Jot'

Jot'pingko

Rúto, rúsung, rúnche (conj. vi.)

Tamche

Tamto, tamsung, tamche, tamto

Chínche. Dam. Phul dum

Damto, dampingko, Phul páko, Chinko

Póláng dum

Póláng páko

Kák'. Chok'

Gikla. Dengla. Gik'. Deng *

Gik pingko. Deng pingko

Hujum ponche

Liche

Lito, lisung, liche, lito

Rila. Méla

Rit' pingko. Met' pingko

But'

But' pingko

Sé

Set'phá'to (phasto), vel pingko

Min

Minko, minsung, minche, minto

Minto

Chhálang-no-dum †

Chhálang páko, posung, páche, páto

Khimche

Khimto, khimsung, kimche, khimto

Jéche. Jekhomdum or ponche

Jéto. Jekhom páko. Jeto gives jesung, jenche, jeto (conj. vi.)

Dang dang dum or ponche

Dang dang páko

Kung kung dum or ponche

Kung kung páko

Náko, násung, náche, náto

Náche

Du'po (duppo), dupsung, dapche (conj.

viii.), dupto. Josto, jossung, josche, josto

Josche. Dupche

Yemto, yemsung, yemche, yemto

Yemla

Yemche

Umto, umsung, umche, umto (conj. vi.)

K'zumpo, khumsung, khumche, khumto

Yékla (see Run)

Ye'ko (yekko; see Cultivate, conj. xi.)

Yék pingko

* Lá added merely conveys the additional motion of fromness.

† Nô=be. Dum=become.

Congéal, n.	Ningla.* Nengla
Congéal it, tr.	Ningto. Nengto
Congéal thyself	Nengche
Congéal me	Nengsung
Cause to congéal	Ningpingko
Share out, apportion, tr.	Pleko, piesung, pleche (conj. x.), pletó
Bring together, collect, tr.	Ko'na páko. Hupto
Collect for thyself, intr.	Hupche
Collect for me or me, p.	Hupsung
Separate, tr.	Gégé páko
Divide, tr.	Thúto, thusung, thungche
Scatter, tr.	Hampo
Join, what broken, tr.	Thuphto (Thusto) thussung, thusche (conj. vii.)
Disjoin, undo, tr.	Chháko, chhásung, chháche, chháto (conj. x.)
Mix, tr.	Khunto, khunsung, khunche
Unnix, tr.	Thoto, thosung, thonche
Save (money), tr.	Hupto, hupsung, hupche } conj. vi.
Squander, tr.	Hopto, hopsung, hopche }
Spread, tr.	Poko, posung, poche. Hámpo, háin-sung, háinche
Fold, tr.	Khóko, khósung, khóche
Be shut, intr., or shut thyself	Thikche
Shut it, tr.	Thikto (conj. vi.)
Be open, open for thyself, intr.	Honche†
Open it, tr.	Honko, like pingko
Press, squeeze, compress it, tr.	Napto
Compressed be, or compress thyself or compress with own hand	Napche } conj. vi.
Depress, tr.	Phimto
Be depressed, depress for thyself	Phimche
Express, tr.	Pelto
Be expressed, intr.	Pelche
Turn over carefully, tr.	Lo'ko (Lok-ko), Loksung, Lok-che, Lok-to
Turn topsy-turvy. Put in disorder	Khálim, khulim, páko
Spread in sun to dry (grain), tr.	Blentó or Bénto, blensung, blenche
Roll up, tr.	Ku'ko (Kukko), kuksung, kukche, kukto (conj. xi.)
Unroll, tr.	Chháko, chhasung, chhache, chhato (conj. x.)
Be loose, be slack, n.	Woso dum. Woso ponche
Loosen, slacken, tr.	Woso páko, posung, pánche, páto
Be tight	Khwa, s., ta dum
Tighten thy own or for thyself	Khwásche
Tighten, tr.	Khwá, s., to khwassung, khwasche (conj. vii.)
Cause to tighten	Khwat pingko
Gird thy loins, a. intr.	Kikeche
Bind, tr.	Pángto, pánsung, pánche. Wampo, wamsung, wamche, wamto
Unbind, tr.	Chháko (see Unroll)
Pack, tr.	Khuli páko
Unpack, tr.	Khuli chháko
Load, tr.	Ku pingko
Unload, tr.	Khuli táko, tosung, tánche (conj. x.), táto

* E and I, like o and u, are constantly commuted.

† Thikche and honche, shut thyself, and open thyself, addressed to the door.

Put on, tr.	Cho'ko (chokko), c'joksung, chokche, chokto (conj. xi.)
Take off, tr.	Luko, lusung, luche, luto (conj. x.)
Take off (from fire)	Yo'po, yoppo, yopsung, yopche, yopto (conj. viii.)
Put in, insert, tr.	Kheko, khesung, kheche, kheto (conj. x.)
Take out, tr.	Thophto (thosto), thossung, thosche (conj. vii.)
Pour in, tr.	{ Kheko, khesung, kheche, kheto (conj. x.) Chosto, chhossung, chhosche (conj. vii.)
Catch as poured in, tr.	Doko, dosung, doche (conj. x.)
Pour out on ground, tr.	Lukto
Suspend, tr.	Chisto, chissung, chische. Veko, vesung, veche, veto
Take down what suspended, tr.	Luko, lusung, luche, luto (conj. x.)
Take hold of, tr.	Chhuko, chhusung, chhusche (conj. vii.)
Quit hold of, tr.	(conj. x.)
Throw, tr.	Teshto, tesche, tessung (conj. vii.)
Catch as thrown, tr.	Jupto, jupsung, jupche
Stay, stop, intr.	Doko, dosung, doche, doto
Stay it, stop it, tr.	Thikche
Stop me	Thikto
Let go, tr.	Thiksung
Enable to go, tr.	Lat'pingko
Be clean, v.	Lat'pháto (phasto)
Make clean, tr.	Wóta dum. Wóche
Wash—things only, tr.	Wóto, wósung, wóche (conj. vi.)
Wash thy own, intr.	Chhunko
Wash me or mine, p.	Chhunche
Rub or rub it, tr.	Chhunsung
Rub thy own or rub simply, intr.	Khisto
Rub me or mine	Khische
Be polished	Khissung
Polish it, tr.	Liku ponche
Polish it for thyself	Liku páko
Cover, tr.	Liku pánche
Cover thyself	Rumto. Supto
Cover me	Rumche. Supche
Uncover, tr.	Ramsung. Supsung
Uncover thyself or thy own	Honko, hongsung, honche, hongto
Shoot, with arrow, gun, tr.	Hongche
Shoot me or for me	Wo'po (wop-po). Wopsung, wopche (conj. viii.)
Shoot thyself or for thyself	Wopsung
Shoot it for him, tr.	Wopche
Stone, hit with stone, tr.	Wopto
Wring its neck, tr.	Chásto, chaasung, chasche
	Khi'po (khippo), khipsung, khipche, khipto
	Thá khip'
	Pelto, pelsung, pelche
	Thá peltó
	Khi'po * (Khippo, conj. viii.)
	Chháko (see Loosen)
	Tosche. Totvi dum

* In Newari Khipo is used only substantively, a rope. Just so the root kai means the hand and to grasp in Telegu and Tamil, but to grasp only in Newari. Whosoever will thus search may discover the true extent, quoad words, of Turanian affinities, not otherwise. See Tire.

Cause to resemble or liken simply	Tophto (tosto). Totvi páko
Cause to cause to resemble, or cause to liken	Tot'pingko
Be unlike	Máng totvi dum
Make unlike	Máng totvi páko
Be white, n. (things, animals)	Dáwáng dūn. Dáwáng ponche
Be white (rationals only)	Bochho dum, ponche
Whiten it, tr.	Dáwáng páko
Whiten him, tr.	Bochho páko
Whiten me	Dáwáng, or bochho, posung
Whiten thyself or it for thyself, or do thou thyself whiten him or it	Dáwáng, or bochho, pánche
Whiten it for him	Dáwáng páto
Be ripe (fruits)	Ji
Make ripe (ditto)	Jito, jisung, jinche
Be ripe (grains)	Min
Make ripe (ditto)	Minko, minsung, minche, minto
Be wet or wet thyself	Ná'-che (nasche) (conj. vii.)
'Wet it	Ná'to, nasto, nassung, nasche (conj. vii.)
Cause it to be wetted	Nat'pingko
Be dry (things only)	Dung
Dry it	Dung pingko
Dry it in sun	Boko or bloko, * blosung, blosche, blosto
Dry it at fire	Sungko, sungsung, sungche, sungto
Be flavoursome	Chhumche
Flavour it, tr.	Chhumto, chhumsung, chhumche
Be sweet, n.	Chhinji, † dum or ponche
Sweeten it, tr.	Chhinji, thunto or páko
Be sour	Jusche
Make sour	Justo
Be bitter	Khásche
Make bitter	Khásto, khasto, khassung, khasche (conj. vii.)
Be knotted, intr.	Rupche
Knot it, tr.	Rupto
Be great, n.	Hon (Khon)
Make great, tr.	Honto. Honta thumto
Be heavy, intr.	Lishche. Lishtadum
Make heavy, tr.	Lishto. Lit pháto
Be light (levis)	Oksáng dum
Make light, tr.	Oksáng páko
Be hard, i. tr.	Chamche
Harden it, tr.	Chamto, chamsung, chamche
Cause to harden or to be hardened	Champingko
Be soft	Nalcho dum
Soften it, tr.	Nalcho páko
Be crooked	Khokche. Khokta dum
Crook it, tr.	{ Kho'ko. Khokko, khoksung, khokche khokto Khokta thumto

9. *Adverbs and Prepositions compared.*

Come, n.	Phi'
Come in	Bhitari phi'. Bek'

* Every initial labial followed by a vowel admits ad libitum of an interposed liquid, thus boko vel bloko and so beкто vel blokto = write. I may here add that v and y are constantly used both to keep apart concurring vowels and to facilitate the utterance of initial vowels.

† For chhinji, sweetness, read chhinjimu, sweet.

Come out	Tongmaphi'. Lok'
Come back, to rear	Nongna phi' or ponciñe
Come on, to front†	Hanko phi'. Honko ponche
Come up	Lonkha or Wanhe phi'. Jok'
Come down	Yonkha or Huthe phi'. Yu' *
Come back=return	Khálip phi' or Lische
Come again	Gessa phi
Come once	Kophi phi
Come twice	Nakphi phi
Come thrice	Chhukphi phi
Come four times	Blikphi phi
Come at once or in one place or together	Kolube phi
Come at once, at one time	Kophe phi
Come near	Khewa phi
Come close	Ko'na phi
Come apart	Gege phi
Come far away	Kholám phi
Come with	Ko'na phi
Come with me	Ang nung phi
Come alone	Chhále phi
Come without me—thee—him	Angmá nosa phi'. Ungmá nosa phi'.
	Amá nosa phi
Come towards me—thee—him	Ang rek phi'. Ung rek phi'. Wathim
	rek phi
Come up to me, as far as my position	Ang bong phi
Come as far as this—that	Inung bong phi. Minung bong phi'
Come quickly	Wáliga phi
Come slowly	Ponha or Pombana phi'
Come by and by, after awhile	Omophe phi'
Come silently	Giwonha phi'
Come noisily	Tamnitam phi'
Come early	Honko phi'.
Come at sunrise	Nomoloksinge phi'
Come at sunset	Nomo thip singhe phi'
Come late	Nongna phi'
Come loiteringly	Gá'gát'ha phi'
Come over—by top	Wani phi'. Wanim khen phi'. Khak-
	khakha phi'
Come under—by under way	Hutti phi. Hutim khen phi'
Come through, between	Mádumna phi
Come across	Thekche phi † or Thek thekha phi
Come to this—that side	Imba phi. Homba phi
Come constantly	Phina phi ponche
Come sometimes	Kophi nakphi phi
Come ever	No such phrase
Come never	Hákhele ‡ tháphi'
Never come again	Hákhele gessa tháphi
Come by this side	Inikhen phi
Come by that side	Mini—wathim—khenphi
Come to the right	Jájábe phi
Come by the left	Khánja khen phi
Come from the west	Nomothip lung khen phi
Come to the east	Nomolok lung be phi
Come towards the east	Nomolok lung rekphi

* The words yū, jok', lok', bek, carry the sense of the adverbs, and would always be used. I have retained phi' to force the expression of separate adverbs as far as possible.

† Equal "to cross and come," that is, crossing come=having crossed come, thek thekha phi. The gerund of present time, thekhe, is never used on such occasions.

‡ Hákhele can only be used with the negative, like jamais in French.

Come towards the west	Nomothi plung rekphi
Go towards the plains	Gágin mulungrek lá'la
Go as far as Nepal	Nepal bong lá'la
Give a little	Yánggnák háto
Give much	Chhinggnák háto
Give secretly	Khínta báha háto
Give openly	Khínta báha háto
Give gladly	Yot'yot'ha or bong ni bong or bong-bongha háto
Give sulkily	Máng yot'yot'ha-háto
Give to-day	Tiri háto
Give mutually	Háha, pánachhe, pochhe, Duala
Give continually	Hánahá páko
Strike forcibly	Chotiha to'po
Strike gently	Pom hana to'po
A house	Kem
Of a house	Kemmu
To a house	Kem
A house	Kem (no dat. or acc. sign)
In a house	Kem be
From the house	Kem khen
By (inst.) the house	Kem ha
Inside } the house	Kem bhitari
Into }	
Outside } the house	Kem tongma
Out of }	
As far as house	Kem bong
Towards the house	Kem rek
Before the house	Kem honko
Opposite, in front of, the house	Kem kakphang. Kemmu bimli be *
Behind the house	} Kem nongna. Kem senti be
To the rear of house	
On, upon, the house	Kem wáni be
Above the house	Kem khen lonkha
From upon house	Kem wáni khen
Beneath house	Kem hutti be
Below the house	Kem khen yonkha
From under house	Kem hutti khen
Near the house	Kem khewa
Far from house	Kem khen kholám
At the house	Kem be
On account of house	Kem mu lisi
In lieu of a house	Kem mu let'chhing
Through the house	Kem mu mádumna
Beyond the house	Kem wathe or kem homba
To right of house	Kem mu jájá
To left of house	Kem mu khánja
On this side the house	Kem mu imba or kem imba
On that side the house	Kem mu or kem homba
From this side the house	Kem inikhen. Kem imbam khen
From that side the house	Kem wathí khen. Kem mini khen.
	Kem hambam khen
With (having) a house	* Kem not'he. Kem got'he
Without (wanting) a house	Kem má not'he. Kem má got'he

* Kem mu bimli be=house of front in; kem senti be=house-back in.

B.—VÁYU GRAMMAR.*

I. Declension of Pronouns.

PERSONALS. SINGULAR.

N.	I, Go.	
G.	of me, Ang, conjunct = my.†	Angmu, disjunct, = mine
D.	to me	} Gó. No sign
Ac.	to	
L.	{ in, at into, me }	} Ang be
Ab.	from me, Ang khen	
Ins.	by me, G'há (go-ha)	
Soc.	with me, Angnung	
Priv.	without me, Ang má nosa‡	

DUAL.

N.	Gó nakpu, m. f.	Gó náyung, n. §	Or Gó nakpu, m.	Go nangmi, f.
	Go nóyung, n.			

CONJUNCT.

G.	Angehi, excl.	Ungchi, incl.
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DISJUNCT.

G.	Angehimu, excl.	Ungchimu, incl.
D. Acc.	Gonakpu, m. f.	Gonargung, n.
L.	Angehi, be, excl.	Ungchi be, incl.
Ab.	Angehi khen, excl.	Ungchi khen, incl.
Ins.	Gó nakpu ha or or Ghá nakpu ha	
Soc.	Angehi nung, excl.	Ungchi nung, incl.

PLURAL.

N.	Gó kháta
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CONJUNCT.

G.	Angki, excl.	Ungki, incl.
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DISJUNCT.

G.	Angkimu, excl.	Ungkimu, incl.
D. Ac.	Gó kháta.	No sign
L.	Angki be, excl.	Ungki be, incl.
Ab.	Angki khen, excl.	Ungki khen, incl.
Ins.	Go khata ha or gha khata ha	
Soc.	Angkinung, excl.	Ungkinung, incl.

* Observe that this examination of the Váyú tongue, like the following one of the Báhing tongue, is divided into (I.) a vocabulary and (II.) a grammatical portion, but that both are so constructed as to complement each other in illustrating the structure of the languages in question.

† Ang, the constructive form of gó, means -ly before a substantive or qualitative used substantively, but before a transitive participle it means me or of me, e.g., ang tovi, who beats me, or the beater of me. Yet ang topehyáng is my club, topehyáng being the neuter form of tovi, used as a noun.

‡ There is no proper privative participle, nor, consequently, case. Ang má nosa or gó má nosa = if I be not, I not being, or my not being (present). In Khas, mañ na bhui; in Newari, ji ma dusa.

§ Nakpu, náyung is the second numeral which is gendered when used apart, but doubtfully I think, and still more so when used as a dual sign. I find, however, nakpu, nangmi, náyung, for the three genders. Also hie et hæc nakpu.

SECOND PERSON.

N.	Gon.
G.	Ung, conjunct., = thy. Ungmu, disjunct., = thine
D. Acc.	Gon. No sign
L.	Ung be
Ab.	Ung khen
Ins.	Gon ha
S.	Ung nung

DUAL.

N.	Gonchhe	}
G.	Ungchhi, conj. Ungchhimu, disj.	
D. Acc.	Gonchhe. No sign	
L.	Ungchhi be	
Ab.	Ungchhi khen	
Ins.	Gonchhe ha	
Soc.	Ungchhi nung	

THIRD PERSONAL.

N.	Wathi. All three genders
G.	Wathim, conj. Wathimmu, disj.
D. Acc.	Wathi. No sign
L.	Wathim be
Ab.	Wathim khen
Ins.	Wathi ha
Soc.	Wathim nung

DUAL.

N.	Wathi nakpu, m. Wathi nangmi, f. Wathi nayung, n. c. See note aforegone
G.	Wathim nakpum, conj. } m.
	Wathim nakpumu, disj. } m.
	Wathim nangmim, conj. } f.
	Wathim nangmimu, disj. } f.
	Wathim nayung, conj. } n. and c.
	Wathim nayungmu, disj. } n. and c.
D. Acc.	Wathi nakpu, m. Wathi nangmi, f. Wathi nayung, n. and c.
Loc.	Wathim nakpumbe, m. Wathim nangmi be, f. Wathim nayung be, n. and c.
Ab.	Wathim nakpum khen, m. Wathim nangmim khen, f. Wathim nayung khen, n. and c.
Ins.	Wathi nakpu ha, m. Wathi nangmi ha, f. Wathi nayung ha, n. and f.
Soc.	Wathim nakpum nung, m. Wathim nangmim nung, f. Wathim nayung nung, n. and c.

PLURAL.

N.	Wathi kháta, m. f. n.
G.	Wathim khatam, conj. Wathim khatamu, disj.
D. Ac.	Wathi khata.
Loc.	Wathim khata be.
Ab.	Wathim khata khen.
Ins.	Wathi khata ha.
Soc.	Wathim khata nung.

NEAR DEMONSTRATIVE.

N.	I'.* All three genders.
G.	Inung, conj. Inungmu, disj.

* I', this, and mí, that, have the pausing tone which I sometimes represent by doubling the vowel, i i, mí i. The abrupt, as well as the pausing tone, is well developed in Váyú, and also in Kiranti, notwithstanding the pronominalised, euphonic, and compounding character of the languages.

D. Ac.	I'. No sign.
Loc.	Inung be.
Ab.	Inung khen.
Ins.	I'ha.
Soc.	Inung nung.

DUAL.

N.	Inakpu, m. Inangmi, f. Inayung, n. and c.
	Inakpum, conj. } m.
	Inakpumu, disj. } m.
G.	Inangmim, conj. } f.
	Inangmimu, disj. } f.
	Inayung, conj. } n. and c.
	Inayungmu, disj. } n. and c.
D. Ac.	Inakpu, m. Inangmi, f. Inayung, n.
L.	Inung nakpumbe, m. Inung nangmimbe, f. Inung nayung be, n.
Ab.	Inung nakpum khen, m. Inung nangmim khen, f. Inung nayung khen, n. c.
Ins.	Inak poha, m. Inangmi ha, f. Inayung ha, n. and c.
Soc.	Inung nakpum nung, m. Inung nangmim nung, f. Inung nayung nung, n. c.

PLURAL.

N.	I'khata. All genders.
G.	Inung khatain, conj. Inung khatamu, disj.
D. Ac.	I'khata.
Loc.	Inung khata be.
Abl.	Inung khata khen.
Ins.	I'khata há.
Soc.	Inung khata nung.

REMOTE DEMONSTRATIVE.

N.	Mi.* All genders.
G.	Minung, conj. Minungmy, disj., &c., as in the last.
	Interrogative and distributive pronoun, m. f. Who? Any one. Some person. Su or Suna. Subs. and adj.
N.	Sú. Suna.
G.	Súm. Súám, conj. Sumu. Sunamu, disj.
D. Ac.	Sú. Suna.
Loc.	Súbe, Sunabe.
Abl.	Súkhen, Sunakhen.
Ins.	Suha, Sunaha.
Soc.	Sunung, Sunanung.

DUAL.

N.	Su or Suna nakpu, m. Su or Suna nangmi, f., &c., as before.
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PLURAL.

N.	Sú or Sunakhata, as before.
	Interrogative and distributive pronoun, n. What? Any or something.
N.	Mische.
G.	Mischem, conj. Mischemu, disj., &c.

DUAL.

N.	Mische nayung, &c.
----	--------------------

PLURAL.

N.	Mische khata, &c.
	Relative, interrogative, and distributive pronoun and pronominal adjective which, what, who.

* See note (*) on previous page.

- N. Hánung, m. f. n.
 G. Hánung, conj. Hánungmu, disj., &c.

DUAL.

- N. Hanung nakpo, m. Hanung nangmi, f. Hanung navung, n.
 Hanung nakpum, m. }
 Hanung nangmim, f. } conj.
 G. Hanung nayung, n. }
 Hanung nakpumu, }
 Hanung nangmimu, } disj.
 Hanung nayungmu, }

And so on, like wathi, except that hanung has no inflexional shape (itself being inflexional). Hence it has hanung nakpo and hanung khata where wathi has wathim nakpo and wathim khata. And this is likewise the case with the possessive pronouns, all of which, though but genitives of the personals, are regarded as independent, and declined like the personals.

Thus also are declined the interrogative and relative of number and quantity, with its correlative, or Hátá, Mitha = how much or many? and so much or many. Thus also the adverbs of time and place, Inhe, here, Wathe and Minhe, there; Hanhe, where? Ithe or Umbe or Abo, now; Mithe, then; Háke, when? with all the rest of the adverbs that are not gerunds.

Observe that these adverbs are derived from the demonstratives in the locative case. But where I, Mi, and Wathi, the pronouns, take the inflexional m, or nung (whence come inungmu and wathimmu = his), the corresponding adverbs have no inflexional mark, but remain immutable, only adding the declensional signs m or mu, be, khen, &c.; and thus we have ithamu and inhemu, of here, and ithakhen, inlekhen, from here, and abomu, of now, abokhen from now, not abommu, abomkhen.

Observe also that the conjunct possessives (genitives of the personals) are indeclinable, but that the disjunct are declinable like the personals. Ang, ung, wathim inung, minung, are inflexional forms merely, therefore angkhen = from me. But angmu is a possessive pronoun proper, whence angmukhen-be-ha = from mine, in mine, by mine.

2. Declension of Nouns (Substantive).

I. SUBSTANTIVES PROPER.

Lóncho, a man, m.

- N. Lóncho
 G. Lóncho, conj.† Lónchomu, disj.
 D. Ac. Lóncho
 L. Lónchobe
 Ab. Lónchokhen
 Ins. Lónchoha
 .Soc. Lónchonung

DUAL.

- N. Lóncho nakpo ‡

* The conjunct form of the genitive of this pronoun has no sign, being marked by position alone, as when two substantives meet is always admissible. Hánung is itself a genitive = of whom, of which, e.g., hanung got ha = of which (and which) hand; hauungmu = whose, apart, or in reply; hanungmu got = the hand of whom; hanung got = which hand.

† The first of two substantives is by position alone a genitive, as loncho got, the man's hand. But apart, it must have the sign, as lonchomu, the man's.

‡ Generally in the Himalayan languages, the dual and plural signs are eschewed in regard to substantives proper, except where ambiguity would arise from omitting them. In regard to appollatives and qualities used substantively, as all may be, these signs are always annexed, and also those of gender, because such words (and pronouns of the third person also, to which the same rule applies), unlike the former, tell nothing of themselves on these points. Váyú, however, freely applies its dual and plural signs and its sex signs, where it has any, to all nouns and pronouns, though the structure of its verb renders such use of the dual and plural signs superfluous, e.g., béli imchimeu, the sheep are sleeping. Newari, though void of such help, lacks a dual and plural of neutrals.

G.	Lóncho nak pum,* conj. Lóncho nak pumu, disj.
D. Ac.	Lóncho nakpo
Loc.	Lónchonak pube
Abl.	Lóncho nakpukhen
Ins.	Lóncho nakpuhá
Soc.	Lóncho nakpu nung

PLURAL.

N.	Lónchokhata †
G.	Lónchokhata†,* conj. Lóncho khatamu, disj.
D. Ac.	Lóncho khata
L.	Lóncho khabe
Abl.	Lóncho khata khen
Soc.	Lóncho khata nung

Thus also is declined the feminine noun *mescho*, a woman ; the epicine noun *singtong*, mankind ; and all such without reference to gender. Neuters also are similarly declined. But I add a specimen—

Sing, wood, a neuter.

N.	Sing
G.	Sing, conj. Singmu, disj., &c.

DUAL.

N.	Náng sing (náng is a contraction of Náýung), or Sing nayung
G.	Nang sing, conj. Nang singmu, disj., &c.

PLURAL.

N.	Sing khata
G.	Sing khata, conj. Sing khatamu, disj., &c.

2d. Participles used substantively. (*Remark.*—When they are used adjectively, which they all are to a great extent, they precede the noun, and are immutable like all other adjectives.)

Tó'vi, he or she who beats, the beater, m. and f.

N.	Tó'vi, m. f.
G.	Tó'vi, conj. To'vimu, disj.
D. Ac.	Tó'vi, &c.

DUAL.

N.	Tó'vi nakpu, m. Tó'vi nangmi, f.
G.	Tó'vi nakpu, m. conj. Tó'vi nangmi, f. conj. Tó'vi nakpumu, m. disj. Tó'vi nangminu, f. disj., &c. as before.

PLURAL.

N.	Tó'vi khata, m. f.
G.	Tó'vi khata, conj. To'vi khatamu, disj., &c., as before Topchyáng, neuter of the above, what one strikes with, as club, stick, &c.
N.	Topchyáng
G.	Topchyáng, conj. Topchyángmu, disj., &c.

DUAL.

N.	Nang topehyáng.
G.	Nang topehyáng, conj. Nang topehyángmu, disj., &c.

PLURAL.

N.	Topchyáng kháta
G.	Topchyáng khata, conj. Topchyáng khatamu, disj., &c.

* We should rather read *nakpu* and *khata* for the reason given in a prior note. Yet my informants, though they never apply the genitive to the conjunct form of this case in the singular, do so in the dual and plural.

† See note (1) on previous page.

So also Topta, who or what has been beaten, m. f. n., with the requisite adaptation of nakpu, nangmi or nang (náyung) in the dual.

- 3d. Qualitives used substantively, *e.g.*,
 Khakchhing-wo, m.
 Khakchhing-mi, f.
 Khakchhing-mu, n. and c. } = the black one, being or thing.

This and all the like are declined as above. And so also are the qualitives which substitute the formative "cho" for "wo" in the masculine, as bang-cho, a mature man; bang-cho, a handsome man, &c. The feminines of these are in "mi," as in the last. They have no neuters in this form, but they can superadd the usual m. f. n. signs, as bang-cho-wo, a mature man; bang-cho-mi, a mature woman; bang-cho-mu, a mature thing; and then of course they have the complete lic, hæc, hoc of gender.

4th. The numerals, inclusive of the adverbial ones.

5th. Derivative qualitives formed from abstracts, as Daksa-wo, the covetous man; daksa-mi, the covetous woman, from daksa, covetousness. Choti-wo, the strong man; choti-mi, the strong woman; choti-mu, the strong thing, from choti, strength. Suksa-wo, the hungry man; suksa-mi, the hungry woman, from suksa, hunger; and all such.

6th. Nominal as well as pronominal genitives, which, with the m or mu formative, are all treated as distinct substantives, *e.g.*, singmumu, the wooden one. (*Remark.*—The cacophonous iteration of the mu (though often truncated in the second syllable, singmum), owing to the coincidence of the genitival and formative signs, makes the use of such words rare when a possessive case meaning must be assigned to them. They are used, however, freely in all other cases.)

7th. Simple or compound words indicating one's country, profession, or avocation, and the like, and which are not expressed participially,* form yet another class of substantives, as Chhugong-wo—a Bhotia, or native of Tibet; Chhugong-mi, a Bhotini, or female of Tibet; Héugong-wo (m.); Hengong-mi (f.), a male and female of Nepal proper; Gyétimnamsang-wo-mi, a male and female stranger or foreigner; Rukcho-wo-mi, a male and female ploughman; Bóchhó-wo-mi, a male and female European (white-body); Gáginmulung-wo-mi, a male and female of the plains. In short, nouns of whatever sort (and the above enumeration has been made here, though not strictly germane to declension, expressly to show the various sorts of nouns and their mode of construction), and pronouns also, wherever used substantively or disjunctly, and therefore declinable, all follow the above single form of declension. And, on the other hand, every noun and pronoun when used conjunctly, that is, preceding a substantive which is thereby qualified, is always indeclinable, and, for the most part, altogether unchangeable, having no expressed grammatical affections whatever, the signs of genders being neglected in use even where they exist. Indeed, qualifying and qualified words seem to be as much as possible regarded as constituting a single compound term; and, the more effectually to ensure this, one of the two elements (the one that goes first in the compound) is customarily truncated; thus rísa, a plantain, and singphum, a tree, make risaphum; and topmung, to strike, and rámm, I fear, make toprámm. And so also the inflexional forms of the personal pronouns which are used as qualifying or adjectival words, are to be regarded as quasi agglutinated and perfectly immutable prefixes of the substantive, entirely distinct from the correspondent pronouns of the possessive kind, which latter stand apart and are liable to declensional changes after the above model, like all other qualitives used substantively or disjunctly.

* The participles (in vi, ta, and táng), being inherently relative, assume a substantival character without the necessity of affixing the usual appellative formatives in wo vi cho and mi, though these may be superadded, if to mark the sex of the agent be specially required. Thus to'vi, the striker, the he or she who strikes, is not only an adjective, as to'vi ta'wo, the beating boy, but an independent noun, the beater. Nevertheless, would you specify the sex, you can say to'vi-wo, the male striker, and to'vi-mi, the female striker.

VAYU VERBS.

First.—Conjugation of neuters, conjugated from the sheer root.
Verb *Phi*, to come.

INFINITIVE MOOD.

Affirmative.—Phit'mung, to come or to have come, aoristic.*
Negative.—Máng phit'mung, not to come, &c.

GERUNDS.

Phit'he } Present. Coming { Phit'he, with verbs in present tense.
Phit'nung } { Phit'nung, with verbs in preterite.
Phit'hephit'he, or Phit'nung phit'nung, continuative present.
Phit'phit'ha. Past, having come.
Phit'singhe. Present or Future, when coming.
Phit'khen. Past, after coming, after having come.

PARTICIPLES.

Phit'vi. Present and future, who or what comes or will come. Also the comer substantival.

Phis'ta. Past, who or what has come or came.

Phit'táng,
Verbal nouns, } These forms, expressing respectively *passive* futurity or fitness
Phit'chyang, } or habit, and instrumentality, locality, and time, are hardly
Phit'lung, } or not at all useable, save with verbs more or less transitive.
Phit'sing, } See on to them in sequel.

N.B.—The medial t' and s' are merely enunciative, not formative.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Phi	Phíchhe	Phine
	<i>Negative.</i>	
Thá phi	Thá phíchhe	Thá phine

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	<i>Future tense, used also for present.</i>	
1. Phignom	{ Phi chhokmi, excl.	Phikokmi, excl.
	{ Phi chhikmi, incl.	Phikem, incl.
2. Phimi	Phi chhikmi	Phinem
3. Phimi	Phi chhikmi	Phimem
	<i>Preterite tense.</i>	
1. Phisungmi	{ Phi chhongmi, excl.	Phi kikóngmi, excl.
	{ Phi chhingmi, incl.	Phi kikengmi, incl.
2. Phimi	Phi chhem	Phinem
3. Phimi	Phi chhem	Phimem

SUBJUNCTIVE MOOD.

	<i>Present tense.</i>	
1. Phigno { nam or sa	{ Phi chhoknam, excl.	Phi koknam, excl.
	{ Phi chhiknam, incl.	Phi kenam, incl.
2. Phi-nam-sa	Phi chhiknam	Phine nam
3. Phi-nam-sa	Phi chhiknam	Phime nam

* The infinitive is also used adjectively, and is nearly the same as the participle in "tang," e.g., phitmunglom or khokmunglom, a way to go by, an accessible road; khok-tanglom, a walkable road, a road fit for walking.

Preterite.

1. Phisung phen	{ Phit chhoung phen, excl.	Phit ki kóng-phen, excl.
2. Phi phen	{ Phit chhing phen, incl.	Phit ki keng phen, incl.
3. Phi phen	Phit chhe phen	Phit ne phen
	Phit chhe phen	Phit me phen

INTERROGATIVE MOOD.

*Present tense.**Singular.*

- | | | |
|-----------------|---|---|
| 1. Phiguo ki má | { | And so on, as in the subjunctive; that is, the terminal m or mi is dropped, and ki má, = or not, is added in lieu of the subjunctive signs, nam or sa and phen. |
| 2. Phit ki má | | |
| 3. Phit ki má | | |

NEGATIVE MOOD.

There is no separate negative verb.

The affirmative verb is conjugated with má, the particle of negation, before it, Má phi gnom, Má phi sungmi, &c.

POTENTIAL MOOD.

Singular.

- | | | |
|-----------------------|---|---|
| 1. Phit' phas chungmi | { | For all tenses, phasche being aoristic except in dual and plural. Phasche, the reflex form of the verb phá, is conjugated with the root phi to express power. For phasche see iu'che in sequel, or 5th conjugation. |
| 2. Phit' phas chem | | |
| 3. Phit' phas chem | | |

PRECATIVE MOOD.

Singular.

- | <i>Present.</i> | <i>Preterite.</i> | |
|-----------------|-------------------|--|
| 1. Phi guó yu | Phisung yu | { Drops the final m or mi of the ordinary verb, and substitutes for it the immutable verbal participle yú. |
| 2. Phi yu | Phi yu | |
| 3. Phi yu | Phi yu | |

Another form of the precative mood, equivalent to that which is usually joined with the imperative in English (let me come, come thou, let him come, &c.), is formed by compounding the infinitive of the main verb with the verb to give, used as an auxiliary, thus (omitting the 2d person, or imperative proper, which never can be mixed with any other mood):

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Phimsung háisung	Phimung háichong	Phimung hátikong
3. Phimung báto	Phimung hátotchhe	Phimung hátome

The first ordinary form of the precative may be best rendered in English by O! that I may or might come, &c.; this, by, let me come, let him come, &c., literally, give me to come, give him to come, and so on for the dual and plural according to the model of transitives in "to" in sequel.

OPTATIVE MOOD.

Singular.

- | | | | |
|------------------|-----------------|---|--|
| 1. Phit' dakgnom | Phit' daksungmi | { | And so on throughout the verb dak, to desire or want, which see in sequel. The root of the primary verb is prefixed. |
| 2. Phit' dakmi | Phit' daungmi | | |
| 3. Phit' dakmi | Phit' daungmi | | |

Remark.—Duty, necessity, and propriety, as well as desire, are expressed by this mood, often in the impersonal form, mihi oportet vel decet, thus, go phit dakmi, I must, I ought to, come, it is necessary or proper for me to come; you can also say, go phitmung nob'ka, it is good for me to come.

INCHOATIVE MOOD.

Singular.

- | | | |
|---------------------|---|--|
| 1. Phit' teschungmi | { | And so on, according to the paradigm of intransitives in che; this mood being constructed from the root of the main verb and the reflex form of the verb to begin. |
| 2. Phit' teschem | | |
| 3. Phit' teschem | | |

FINITIVE MOOD.

Singular.

- | | | |
|--------------------|---|---|
| 1. Phit' chusungmi | } | And so on, as before noted, chusche being the reflex form of the verb to end. |
| 2. Phit' chuschem | | |
| 3. Phit' chuschem | | |

CAUSAL MOOD.

Present.

1. Phit' pingsungmi
2. Phit' pingmi
3. Phit' pingmi

Preterite.

- | | | |
|-------------------|---|--|
| Phit' ping kungmi | } | And so on, for dual and plural, throughout the verb pingko, which see. The root of the primary verb is prefixed. |
| Phit' ping kum | | |
| Phit' ping kum | | |

CONTINUATIVE MOOD.

*Present tense.**Singular.*

1. Phina phit'nognom
2. Phina phit'nonum
3. Phina phit'nomi

Dual.

- | | |
|----------------------|---|
| Phina phit'nochhokmi | } |
| Phina phit'nochhikmi | |
| Phina phit'nochhikmi | |

Plural.

- | | |
|--------------------|---|
| Phina phit'nokokmi | } |
| Phina phit'nokem | |
| Phina phit'nonem | |

Preterite.

1. Phina phit'nosungmi
2. Phina phit'nonum
3. Phina phit'nomi

- | | |
|-----------------------|---|
| Phina phit'nochhongmi | } |
| Phina phit'nochhingmi | |
| Phina phit'nochhem | |

- | | |
|-----------------------|---|
| Phina phit'nokikongmi | } |
| Phina phit'nokikengmi | |
| Phina phit'nonem | |

RECIPROCAL MOOD.

Present tense.

1. Phina phit'pānchung-mi
2. Phina phit'pānchem
3. Phina phit'pānchem

- | | |
|------------------------|---|
| Phina phit'pānachhokmi | } |
| Phina phit'pānachhikmi | |
| Phina phit'pānachhikmi | |

- | | |
|-----------------------|---|
| Phina phit'pāchikokmi | } |
| Phina phit'pāchikem | |
| Phina phit'pāchinem | |

Preterite.

1. Phina phit'pānchung-mi
2. Phina phit'pānchem
3. Phina phit'pānchem

- | | |
|-------------------------|---|
| Phina phit'pānachhongmi | } |
| Phina phit'pānachhingmi | |
| Phina phit'pānachhem | |

- | | |
|------------------------|---|
| Phina phit'pāchikongmi | } |
| Phina phit'pāchikengmi | |
| Phina phit'pāchinem | |

Remark.—Of the above two the first mood is formed by the root repeated with intervening reflex sign, and the substantive verb *nó*, to be. The second is formed by the same treatment of the root and the reflex form of the verb *pá*, to do, for which see conjugation V. The second, or reciprocal mood, is hardly useable in the singular number.

According to this paradigm of the neuter verb to come, are conjugated also the verbs *gá*, to be dilatory; *jí*, to ripen (fruit); *ri*, to rot; *sé*, to fruit; *gó*, to live; *yú*, to descend; *vi*, to be intoxicated; *phwé*, to quarrel; and, in a word, all words presenting a sheer root in the imperative, and which are all neuters. Essentially the same is the conjugation of neuters having added to the sheer root a conjunct and now (quoad force or meaning) obsolete consonant,* which consonant, however, according as it is labial, guttural, or dental, occasions some slight variations in the form of conjugation. Nasal endings make no change (*e.g.*, *dong gnom*, *dongmi dongmi*). I subjoin a sample of each variation.

Second.—Conjugation of neuters with a conjunct guttural, *dak'*, to desire (*da-k*).

* Compare the so-called "euphonic additions" to the root in the cultivated Dravidian tongues.

INFINITIVE MOOD.

Affirmative.		Dakmung,		} ut supra.
Negative.		Máng dakmung,		
Gerunds.		Participles.		
Dak he	} ut supra.	Dakvi	} ut supra.	
Dak nung		Dakta		
Dak he dak he		Daktang		
Dak dak ha		Verbal nouns		
Dak sing he		Dak chyang		
Dak khen		Dak lung	} not useable.	
		Dak sing		

The negative of all is formed as in the infinitive, máng dak he, máng dak vi, &c.

IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Dak'	Dakchhe	Dángne
Negative Imperative.		
Thá dak	Thá dakchhe	Thá dúngne

INDICATIVE MOOD.

Present Tense.

Singular.	Dual.	Plural.
1. Dak gnom	{ Dak chhokmi, excl. Dak chhikmi, incl.	{ Dak kokmi, excl. Dak kern, incl.
2. Dakmi	Dak chhikmi	Daknem
3. Dakmi	Dak chhikmi	Dakmem
Preterite.		
1. Dakaungmi	{ Dak chhongmi Dak chhingmi	{ Dak'ki kongmi, or Dáki kongmi Dak'ki kengmi, or Dáki-kengmi
2. Dángmi	Dak chhem	Dak nem or Dúngnem
3. Dángmi	Dak chhem	Dakmem

This conjugation changes the radical k into ng, and lengthens the vowel.

The other moods as before.

Thus are conjugated buk', to get up; bok', to be born; bek', to enter; lok', to issue, to appear; gik', to flow; kák', to shine (sun); chok', to glow (sun); jik', to be broken; jok', to come up; duk', to fall from aloft; ruk', to fall on ground; ok', to weep; hok', to be prosperous; juk', to be wise, and all such words, as also the compounds épidak, cacare, chépi dák, mingere, tidak, to be thirsty.

Third.—Conjugation of neuters with a conjunct labial (m or p): I. in m. Dam to be full and to be lost, or to fill and to lose in the intransitive senses.*

Infinitive and participles as before.

IMPERATIVE.

Affirmative	Dam	Damthe	Damne
Negative	Thá dam	Thá damchhe	Thá damne

* The Váyu neuter and passive conjugations coincide, and the expressions often tally with the equivalent English ones, as dámi, it is lost, and it is filled or full—that is, self-lost and self-filled. But the Váyu reflex verb, like the French, can express the latter meaning otherwise, viz., by damchem, which is equivalent to dámi, used neutrally. Dam lá lam is another equivalent form, answering literally to khógayá in Urdu, though Váyu never forms its passives like Urdu.

INDICATIVE MOOD.

<i>Present Tense.</i>			This conjugation changes gnom into mum and kok- mi, kem into popmi, pem, besides lengthening the vowel.
1. Dámum (Dam- mum)	{ Dam chhokmi, excl. Dam chhikmi, incl.	{ Dámpopmi Dámpem	
2. Dámi	Dam chhikmi	Damnem	
3. Dáni	Dam ehikmi	Dámem	
<i>Preterite.</i>			
1. Dam sungmi	{ Dam chhongmi, excl. Dam chhingmi, incl.	{ Dámpi kongmi Dámpi kengmi	
2. Dámi	Dam chhem	Damnem	
3. Dáni	Dam chhem	Dámem	

The other moods as before. In subjunctive, dámonam, damnam, damnam.
Thus also conjugate ram, to be afraid, dum, to become, &c.

II. in p. Jyóp, to be tired.

IMPERATIVE.

Aff. Jyóp'	Jyop'chhe	Jyómne
Neg. Thá jyop	Thá jyop'chhe	Thá jyóp'ne

INDICATIVE.

<i>Present.</i>			This conjugation changes p into m and lengthens the vowel. As in the last kokmi, kem becomes popui, pem.
1. Jyop' mum	{ Jyop chhokmi, excl. Jyop chhikmi, incl.	{ Jyoppopmi Jyoppem	
2. Jyop'mi	Jyop chhikmi	Jyopnem	
3. Jyop'mi	Jyop chhikmi	Jyopnem	
1. Jyop sungmi	{ Jyop chhongmi Jyop chhingmi	{ Jyópikongmi Jyópikengmi	
2. Jyómi	Jyop chhem	Jyóinnem	
3. Jyómi	Jyop chhem	Jyómem	

Other moods as before. Subjunctive has jyop'monam, jyop'nam, jyopnam, jyopsung phen, jyóm phen, jyómi phen.

Thus also conjugate thíp, to set (sun), yép, to be sharp-edged, &c.

Fourth.—Conjugation of neuters with conjunct dental (t).

Hot', to utter, talk.

Infinitive and participles and gerunds as before.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Hot'	Hoschhe	Hóne
Neg. Thá hot'	Thá hoschhe	Thá hóne

Indicative Present.

1. Hot' gnom	{ Hoschhokmi, excl. Hoschhikmi, incl.	{ Hot'kokmi Hot'ken
2. Hot'mi	Hoschhikmi	Hot'nem
3. Hot'mi	Hoschhikmi	Hot'mem

Preterite.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hosungmi	{ Hoschhongmi Hoschhingmi	{ Hotikong mi Hotikeng mi
2. Hónmi	Hoschhem	Hónem
3. Hónmi	Hoschhem	Hónmem

This conjugation changes the t into n, and retains the t before the plural kokmi ken, which are unchanged. It lengthens the vowel as usual.

Thus conjugate pat', to fight; met', to die; but', to flower, &c.

Remark.—The verbs dung, to be dry; dong, to arrive; then, to win; yáng, to

lose or decrease; min, to be ripe; hon, to be big; bon, to fly; lun, to run, and all others ending in a nasal (u or ng) follow without change the sheer root paradigm or phi aforesaid.

5th.—Conjugation of reflex or active intransitive (including also some neuters) verbs in che, that is, which have this (the only) reflex sign added to their root in the imperative, which always strikes the keynote to the several conjugations, always having the formative affix whenever there is one.

Im, to sleep.

INFINITIVE MOOD.

Aff. Immung.	To sleep or to have slept	} aoristic
Neg. Máng immung.	Not to sleep, &c.	

Remark.—I-mung is as often used as immung; so that i may possibly be the root, not im.

Gerunds.		Participles.	
Im he	} ut supra	Imvi (invi)	} not useable } ut supra
Im nung		Imta	
Im im há		Imtáng	
Im sing hé		Verbal nouns	
Im khen		Imchyáng	
		Imlung	
		Imsing	

Negatives as in infinitive; that is, by prefixing máng.

IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Aff. Imche	Im náchhé	Imchíné
Neg. Thá imche	Thá imnáchhé	Thá imchínó

Indicative Present.

1. Imchungmi	{ Imnachhokmi Imnachhikmi	Imchikokmi
2. Imchem		Imchikem
3. Imchem	Imnachikmi	Imchineum
	Imnachikmi	Imchimem

Preterite.

1. Imchungmi	{ Imnachougmi Imnachingmi	Imchikongmi
2. Imchem		Imchikengmi
3. Imchem	Imnachhem	Imchineum
	Imnachhem	Imchimem

* Thus are conjugated all reflex verbs whatever having the che sign, whether they be primitive or derivative (and all transitives can be so* commuted), as chikche, to remember; mángche, to forget; lische, to learn; musche, to sit; ipche, to get up; khokche, to walk; pipche, to suck; sipche, to wake; lipche, to vomit; popeche, to lick; kinche, to lie hid; lunche, to run; déche, to bathe; upche, to wash oneself; tesche, to begin; chusche, to end; khwénkhwén pánche, to cough; khikche, to sneeze; liche, to grow (plant only); gosche, to be rich; vekche, to contain; dosche, to sustain or hold up; dunche, to dig for

* Consequently every transitive has a reflex form or middle voice as well as an active and passive; but as the middle voice in transitives always tallies with the above paradigm, which includes many verbs originally, and some that are solely intransitive, with some neuters even, it must suffice to give it here once for all. The verbs enumerated will show that this conj. in "chi" is very comprehensive, and admits of many fine shades of meaning. Thus, lische, to learn, means to teach thyself, opposed to listo, to teach another. Again, not only functional action, but any of which the effort returns to the agent, as in buying and taking, must be primarily expressed in this form, e.g., ingche, to buy; ingko, buy it—a Hungarian trait.

oneself; phasche, to be able; wónche,* to master oneself, be patient or firm; bongche,* to be happy; giwón pónche, to keep silence; rusche, to flee away; kwom-pánche, to sing; yángche, to decrease or lose; jonche, to grow or increase (animal only); yukche, to cut oneself; sische, to kill oneself; tánche, to put for oneself; senche, to know oneself or to know simply; hánche, to give to oneself; phokche, to beget or give birth to for oneself; ingche, to buy; jyápche, to exchange; khwásche, to tighten oneself; khwásche,† to feed oneself; túnche, to drink; jáúche, to eat; chénche,‡ to piss; topche, to beat oneself; yosche, to like, &c. &c.

Remark.—These verbs are aoristic in fact, though in the dual and plural they are obliged to accommodate themselves to the inflexible forms of those numbers; and such (by and by will be seen) is the case also with the aoristic transitives in “to.” The reflex duals and plurals, however, always retain their own special signs, or na and chi, which are interchangeable for the sake of euphony, na being preferred to chi in the dual to prevent cacophonous repetition of the ch.

6th.—Conjugation of transitives in “to” not having a precedent sibilant.

The verb Há, to give.

INFINITIVE AFFIRMATIVE.

Hámung, to give or to have given, aoristic.

INFINITIVE NEGATIVE.

Máng hámung, not to give, &c.

GERUNDS.

Há he	{	Present, giving	{	With main verb in present or future
Hámung §				
Háhe háhe	{	Continuative present, continually giving	{	With main verb in preterite
Hámung hámung				
Háhá ha		Past, having given		
Há singhe		Present or future, when giving		
Há khen		Past, after having given, after giving		

PARTICIPLES.

Hávi	Who gives or gave or will give, aoristic.	The giver
Háta	Past (passive), who or what has been given.	The given
Hátáng	Future passive, what will be given, what customarily given, what fit to be given	

VERBAL NOUNS.

Háchyáng	{	Expresses the instrument, as háchyáng gót, the hand that gives. It is also used substantively in a neuter sense; thus, topchyang, a hammer. Hammerer is to'vi
Hálúng		
Hásing		Expresses the place; hálúng, the place of giving
		Expresses the time; hásing, the time of giving

The negative of gerunds, participles, and verbal nouns is expressed, as in the infinitive, by the prefix máng, máng háhe, máng hávi, &c.

IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Aff. Hátó	Háchhe	Háne ||
Neg. Thá hátó	Thá háchhe	Thá háne

* Tesche gives teshto, set free; wonche gives wonto, in composition only be able. See note (*) p. 285.

† Ká is the Arabic guttural.

‡ Chénche of this sort from chént.

§ E.g., hábè lángom, I go giving; hámung la' sungmi, I went giving. Having given, I went, is háháha la' sungmi.

|| Here, when the occurrence of the first transitive gives occasion to note the thing, let us

Dual and Plural of Object.

{ Dual. Hátó ^h hhé	Give to them two
{ Plural. Hátomé	Give to them all
Negative. Thá hátochhé, D.	Thá hátome, P.

INDICATIVE MOOD.

Present or future.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hátungmi	{ + Háchhokmi, excl. + Háchhikmi, incl.	Hátikokmi, excl. Hátikem, incl.

Dual and Plural of Object.

* { 1. Hátungchhem	I give to them two	
1. Hátungmem	I give to them all	
2. Hátum	+ Háchhikmi	+ Hánem
* { 2. + Hátóchhem	Thou givest to them two	
2. + Hátomem	Thou givest to them all	
3. + Hátum	Hátóchhem	+ Hátomem
* { 2. + Hátóchhem	He gives to them two	
3. + Hátomem	He gives to them all	

Preterite.

1. Hátungmi	{ Háchhongmi, excl. Háchhingmi, incl.	Hátikongmi, excl. Hátikengmi, incl.
-------------	--	--

Dual and Plural of Object.

* { 1. Hátungchhem	I gave to them two	
1. Hátungmem	I gave to them all	
2. Hátum	+ Háchhem	+ Hánem
* { 2. Hátóchem	Thou gavest to them two	
2. Hátomem	Thou gavest to them all	
3. + Hátum	+ Hátóchhem	+ Hátomem
* { 3. + Hátóchhem	He gave to them two	
3. + Hátomem	He gave to them all	

NEGATIVE MOOD.

Singular Indicative Present.

1. Má hátungmi	{ Dual and plural in like manner, merely by prefixing the negative particle má. <i>N.B.</i> —Háto and all other transitives of its class are essentially aoristic. See remark aforegone.
2. Má hátum	
3. Má hátum	

o

INTERROGATIVE MOOD.

Singular Indicative Present.

1. Hátung ki má	{ Dual and plural in like manner, and all the rest of the verb also; that is, cut off the final mi or m and substitute ki má.
2. Hátó ki má	
3. Hátó ki má	

observe, once for all, that the singular, dual, and plural, coming first in the conjugation, denote the agents; the dual and plural coming afterwards, the objects. In Vāyu, as in Bahing, the complete fusion of all agents and objects with the action is the chief peculiarity of these tongues, indicating their close affinity with the Ho, Sontal, and Munda tongues. In the passive voice the position of agents and objects is reversed, if not necessarily, at least usually (see on p. 286). Owing to the inseparability of actors and action, it results, first, that in the ordinary conjugation many forms are common to the active and passive voices; second, that certain special forms are needed (see p. 287) to eke out all the varieties of conjugation.

* The starred and bracketed portions express the peculiar forms of this language.

The mark + before any form signifies that it belongs also to the passive, which see. The difference is expressed in such cases by the use of the separate prefixed pronouns in the instrumental case for the active; in the objective or accusative case for the passive, or g'ha, gonha, wathiha, and go, gon, wathi for the three persons singular, and so on for dual and plural.

POTENTIAL MOOD.

Singular Indicative Present.

- | | | |
|-----------------|---|---|
| 1. Há wóntungmi | { | and so on through the rest of the verb; wónto, to can, being conjugated like háto, the root of which is prefixed merely (wónto is used with transitives, and phásche with intransitives). |
| 2. Há wóntum | | |
| 3. Há wóntum | | |

OPTATIVE MOOD.

Singular Indicative Present.

- | | | |
|---------------|---|--|
| 1. Há dakgnom | { | and so on through the rest of the verb dak, to wish or want, as before given. The root of the main verb is prefixed as before. |
| 2. Há dakmi | | |
| 3. Há dakmi | | |

PRECATIVE MOOD.

That I may give.

Singular Indicative Present.

- | | | |
|--------------|---|--|
| 1. Hátung yu | { | and so on, after the manner of the interrogative mood as to the main verb, to which is added the imminent verbal root expressive of wish in the nature of prayer, hátung yu = o! si mihi accedat dare. |
| 2. Háto yu | | |
| 3. Háto yu | | |

Remark.—The solicitive form, let me give, let him give, há hásung, há háto, is seldom used owing to the iteration of the same root in two different senses.

SUBJUNCTIVE MOOD.

Present.

1. Hátung nam
2. Háto nam
3. Háto nam

Preterite.

- Hátung phen,
Háto phen
Hato phen

} and so on for dual and plural

CONTINUATIVE MOOD.

- | | | |
|----------------------|---|---------------------------------------|
| 1. Há na há nógnom,* | { | and so on, as in the neuter verb phi. |
| 2. Há na há nónum, | | |
| 3. Há na há nómi, | | |

RECIPROCAL MOOD.

- | | | |
|--------------------------|---|---|
| 1. Há na há páńchungmi,† | { | and so on as before, with reflex of the root pá, to make, conjugated like im-che. |
| 2. Há na há páńchem, | | |
| 3. Há na há páńchem, | | |

CAUSAL MOOD.

Imperative.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Há píńgko	Há píńgchhe	Há píńgne
Neg. Há thá píńg	Há thá píńgche	Há thá píńgne

Indicative Present.

- | | | |
|------------------|---|---|
| 1. Há píńgsúngmi | { | and so on, according to the form of conjugating the transitive verb píńgko, which see in sequel, and to which the root of the main verb is prefixed when causation is expressed.‡ |
| 2. Há píńgmi | | |
| 3. Há píńgmi | | |

* The reflex form of the verb mu, to sit, imperative musche, is often used in this sense, há na há muschungmi, muschem, muschem, &c., like imche. So Newári has biyo chona = I sit giving, I remain giving.

† The transitive form of pá, to do, is sometimes preferred to the reflex, Háhá páńgmi, pómi, pómi, &c. See conjugation x.

‡ Causal verbs have all the complete forms of conjugation proper to primary verbs; and,

PASSIVE VOICE.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.*</i>
Aff. Hásung Give thou me †	Háchhong Give thou us two	Há kí kóng Give thou us all
Neg. Thá háugno	Thá háchhok	Thá há kók

Dual and Plural of Agent.

* { Hásung chhé Hásung né. Thá hásung chhé Thá hásung né	Do ye two give me Do ye all give me The negative forms
---	--

INDICATIVE MOOD. †

<i>Singular.</i>	<i>Present.</i> <i>Dual.</i>	<i>Plural.</i>
1. Hágnom = gives to me	{ + Háchhokmi, excl. + Háchhikmi, incl. = gives us two	{ Hákókmi, excl. Hákém, incl. = gives us all (sub- audi ille vel iste)

Dual and Plural of Agent.

* { 1. Hágnochhem 1. Hágnomem 2. Hámi 2. Hámi 3. + Hátum 3. + Hátochhem 3. + Hátomem	Give me they two (or ye two) Give me they all + Háchhikmi Give thee they two Give thee they all + Hátochhem Give to him they two Give to him they all	+ Hánem + Hátomem ‡
--	--	------------------------

Preterite.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hásungmi	* { Háchhongmi, excl. Háchingmi, incl.	{ Hákikongmi, excl. Hákikengmi, incl.

Dual and Plural of Agent.

* { 1. Hasungchhem 1. Hasungmem 2. Hámi 2. Hámi 3. + Hátum 3. + Hátochhem	Gave to me they two (or ye two) Gave to me they all (any) + Háchem Gave to thee they two Gave to thee they all + Hátochhem	+ Hánem + Hátomem
--	---	----------------------

as they are constituted by transitives, they take, like transitives, the reflex and passive and double objective forms, being conjugated from pingche and pingsung and ping (k) to, as well as pingko. The reflex of háto is háche, conjugated like inche; the quasi passive is há-sung, for which see On. Háto has no doubly objected form. Itself expresses give it to him or give him.

* These are all of the object, those of the agent coming afterwards. See note II, p. 283. Gives me (not to me) = I am given, &c.

† Observe that in the passive 1, the speaker, am the object (therefore me is better than to me); in the active intransitive or middle voice, self, the spoken to; in the active transitive, he, she, it, the spoken of. Hence há-sung, há-n-che, há-to, as the bases of the whole system of conjugation.

‡ The forms marked with a cross precedent (+) are common to both voices. See Active. There is no infinitive of this quasi passive. The causal transitive which carries a passive as well as active sense has it: thus há-mung, to give; há-ping-mung, to be given; more properly, to cause to give. So Newári has biye, to give, biyke (ke the causal sign) to be given or cause to give. Newári has no other semblance even of a passive. Váyú, with its suffixed objective forms of the pronoun, has, as above seen. But this again is weakened by the special restriction of the suffixes: thus hánum, gives or gave to thee, I only and no other.

* The star and bracket as before explained.

- * { 3. + Hátotchhem Gave to him they two
3. + Hátomem Gave to him they all

A second passive may be formed by the passive participle and substantive verb, of clear meaning, but eschewed owing to the relative sense inherent in the participles.

Indicative Present Singular.

1. Háta nógnom } And so on through the verb NÓ, to be, an irregular verb
2. Háta nónum } which is given in the sequel. *Remark.*—To this
3. Háta nómi } responds hávi nógnom of the active voice.

Passive potential.

(I can be given)

Present singular.

1. Há wóngnom
2. Há wónmi
3. Há wóntum

Preterite.

1. Há wónsungmi
2. Há wónmi
3. Há wóntum

And so on through dual and plural, the passive of wónto being conjugated like that of háto.

Passive Precative.

(That I may be given).

Present Singular.

1. Hágnoyu
2. Háyu
3. Hátöyu

Preterite.

1. Hásungyu
2. Háyu
3. Hátöyu

And so on through dual and plural, according to the passive forms of háto less the final mi or m, which is dropped, and the immutable verbal particle yú subjoined.

Remark.—Observe that in the potential mood, as in the causal below, the expression of the passivity is transferred from the truncated main verb, which shows only its crude root, to the secondary verb.

Passive Causal.

(I cause to be given, or to give).

1. Há pinggnom } Present.
2. Há pingmi
3. Há pingmi }
1. Há pingsungmi } Preterite
2. Há pingmi
3. Há pingnum }

And so on through dual and plural, following the conjugational forms of the passive voice of the verb pingko, to send, which see.

Passive Subjunctive.

If I be given.

1. Há gno nam } Present
2. Há nam
3. Háto nam }
1. Hásungphen } Preterite
2. Há phen
3. Háto phen }

Like the precative, only substituting the subjunctive participles for the single precative one. And the interrogative mood of the passive merely substitutes the participle of interrogation or kimá, hágnoki má, &c.

Special Forms.

Active or passive — agents objective.

1st.—I to thee.

- Hánum }
Hánochhem } Give or gave to thee I only
Hánonem } Give or gave you two I only
Give or gave to you all I only } aoristic

2d.—Thou to me.

- γHágnom }
γHágnochem } Givest to me thou (or he)
Hágnomen } Give to me ye two (or they two)
Give to me ye all only } Present tense*

* The forms preceded by the mark γ are not special, but are repeated here to illustrate such as are special. Compare the whole with those of the Peruvian language of America and Markham, p. 397. There are slight differences indicating diverse degrees of decomposition, but the resemblance in substance and principle is wonderful. I commend it to those who so dogmatically tell us it is not legitimate philology to heed such coincidences.

γHásungmi	Gavest to me thou	} Preterite
γHásungchhem	Gave to me ye two	
Hásungnem	Gave to me ye all	

Thus are conjugated all transitives in "tó" that have the root only precedent, as wóto, to cleanse; láto, to snatch away; chíto, to split; jito, to tear; phóto, to eradicate; chéto, immingere; rito, to cause to rot or rot it; líto, to cause to grow, or grow it; hito, to count; jeto, to heat; kheto, to break; suto, to plaster; gnúto, to blunt; ruto, to staunch; thuto, to divide; wóto, to cleanse; &c. The verbs with a "p" before the sign, as lipto, to vomit; upto, to wash; hopto, to squander; jupto, to throw; nupto, to compress—change the p into m in the plural imperative and in the second person plural preterite, as namne, do ye all compress, and namnem, ye all compressed. Those with a "k" before the sign, as thiktó, to shut; khikto, to cause to sneeze—change the k into ng, as thingne, do ye all shut, and thingnem, ye all shut it. No other precedent letter makes any change, save the sibilant to, which we shall next proceed, as forming a different conjugation. Meanwhile conjugate as above, hanto, to cause to swim; thunto, to drink; thuunto, to sink; dento, to bathe; another (not self); yangto, to make yield; khunto, to reveal; lumto, to transport; khungto, to make stoop; yángto, to decrease; bongto, to please; mangto, to cause to forget or to forget him; phimto, to depress; khámto, to summon; khamto, to frighten; thento, to cause to win; yemto, to burn; umto, to burn corpse; wónto, to win, to be able* pélto, to wring or extract juice; tamto, to cry out; damto, to fill, &c., &c.

Seventh conjugation of verbs in "to" having a precedent sibilant (always palpably felt in the reflex, sometimes not so in the transitive, wherein something like an abrupt tone, however, indicates in such cases its latent presence, or else a sound like English th or ph, as phá'to, múph'to, hóth'to for phásto, músto and hósto. But observe, there is no true tone as in the eighth and eleventh conjugations (to'po and pho'ko), and the real euphonic intercalary letter is the sibilant s).

The verb SÍ, to kill.

INFINITIVE.

Aff. Sit'mung, to kill, to have killed	} aoristic
Neg. Máng sit'mung, not to kill	
Gerunds.	Participles.

Sit'he	} ut supra	Sit'vi	} ut supra
Sit'nung		Sista	
Sit'he sit'he		Sistang	
Sit' sit'ha			
Sis' singhe			
Sit' khen			

VERBAL NOUNS.

Sischyáng	} ut supra
Sitlúng	
Sitsíng	

Their negatives are formed by prefixing máng—mángsit'he, mángsit'vi, &c.

IMPERATIVE.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Sisto	Sischhe	Sitne
Neg. Thasit	Tha sischhe	Tha sitne

Dual and Plural of Object.

* Aff.	{ Sistochhé	Do thou kill them two
	{ Sistome	Do thou kill them all
* Neg.	{ Thá sit'chhik	Kill not them two
	{ Thá sit'me	Kill not them all

* This neuter sense of wónto is restricted to its use as a compound, and it is so used only with transitives. With intransitives the reflex form of phá, to be able, is employed; top wontum, he can beat; imphaschem, he can sleep.

INDICATIVE PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Sinmi *	+ { Sischhokmi, excl. Sischhikmi, incl.	+ { Sitkokmi, excl. Sitkem, incl.

Dual and Plural of Object.

* { 1. Sinchhem 1. Sinmem 2. + Sitmi	I kill them two I kill them all + Sischhikmi	+ Sitnem
* { 2. Sischhikmi 2. Sitmem 3. + Sitmi †	Thou killest them two Thou killest them all + Sischhikmi	+ Sitmem

Dual and Plural of Object.

* { 3. + Sischhikmi 3. + Sitmem	He kills them two He kills them all
------------------------------------	--

Preterite.

1. Sistungmi	+ { Sischhongmi, excl. Sischhingmi, incl.	+ Sistikóngmi, excl. * + Sistikéngmi, incl.
--------------	--	--

Dual and Plural of Object.

* { 1. Sistungchhem 1. Sistungmem 2. Sistum	I killed them two I killed them all + Sischhem	+ Sénem? Sitnem ‡
* { 2. Sistochhem 2. Sistomem 3. + Sistum	Thou killedst them two Thou killedst them all + Sistochhem	+ Sistomem
* { 3. + Sistochhem 3. + Sistomem	He killed them two He killed them all	

NEGATIVE MOOD.

Present.

1. Má sinmi
2. Má sitmi
3. Má sitni
&c.

Of the Indicative Singular.

Preterite.

1. Má sistungmi
2. Má sistum
3. Má sistum
&c.

INTERROGATIVE MOOD.

Present.

1. Sinki má
2. Sitki má
3. Sitki má

Preterite.

1. Sistung ki má *
2. Sistó ki má
3. Sistó ki má

* Another form = sinmi, sitmi, sitni, is sitvi nognom, sitvi nonum, sitvi nomi, and so on, formed by active participle and substantive verb.

† Compare with siumi, sitmi, sitni, the correspondent syána, syáta, syáta of Newári. The root (sí, sá vel syá) and the augments (n and t) are alike and alike disposed, that is, the augment following the root. So also in both tongues the augment of the second and third person, or t, constitutes the passive in all three persons, sit-t-nom; sit-t-mi, sit-t-mi = Newári syá-ta, syá-ta, syá-ta. The sit of the one is precisely the sya-t or sha-t of the other, the t being that mark of action, apart from one's own, whereby the passive (with the help of the separate prefixed objective pronoun in both tongues alike) is denoted. And yet these two languages have all the superficial marks of wide confraternity and opposition. In the vocabulary I have pointed attention to identical roots or words used verbally in one of these tongues, substantively in the other, or of which the one has the primitive, the other the derivative. What I would imply is that identical roots and constructive principles may be found in this family of tongues where one would least expect to find them.

‡ S'neu, like sone in the imperative, must be an error, though insisted on to me. Séko, to know, gives sénem and sone regularly, as sisto, to kill, gives sitnem and sitno. In the intransitives we have respectively sonehe and sischo.

POTENTIAL MOOD.

Aoristic.

- | | |
|-------------------|---|
| 1. Sit wóngtongmi | } And so on, like háto, which also is aoristic in singular, though in dual and plural it is tensed and also in the passive voice. |
| 2. Sit wóngtum | |
| 3. Sit + wóngtum | |

OPTATIVE MOOD.

Present.

1. Sit + dakgnom
2. Sit + dakmi
3. Sit + dakmi

Preterite.

1. Sit + daksungmi
2. Sit + dǎngmi
3. Sit + dǎngmi

&c., like dak aforegone

PRECATIVE MOOD.

That I may kill.

Present.

1. Sin yu
2. Sit yu
3. Sit yu

Preterite.

1. Sistung yu
2. Sisto yu
3. Sisto yu

&c., as in the uncompounded verb

SUBJUNCTIVE MOOD.

Present.

1. Sinnam
2. Sitnam
3. Sitnam

Preterite.

1. Sistungphen
2. Sistophen
3. Sistophen

& so on, as in the uncompounded verb

CONTINUATIVE MOOD.

Present.

1. Sit'nasit' nógnom
2. Sit'nasit' nónum
3. Sit'nasit' nómi

Preterite.

1. Sit'nasit' nósungmi
2. Sit'nasit' nónum
3. Sit'nasit' nómi

& so on, conjugating the auxiliary after the model of phi.

RECIPROCAL MOOD.

1. Sit'nasit' pǎnchúngmi
2. Sit'nasit' pǎnchem
3. Sit'nasit' pǎnchem

&c., after the model of imche, which, like all intransitives in che, is aoristic

CAUSAL VERB.

As before in all respects.

See Háto.

PASSIVE VERB.

IMPERATIVE MOOD.

Singular.

- Aff. Sissúng
Neg. Thá sitgnó

Dual.

- Sischnóng
Thá sischnók

Plural.

- Sisti kóng
Thá sit kók

Dual and Plural of Agent.

- | | | | |
|-------|---|----------------|-----------------------|
| *Aff. | { | Sissungché | Do ye two kill me |
| | | Sissungné | Do ye all kill me |
| | | Thá sitgnochhé | Do ye two not kill me |
| | | Thá sitgnonó | Do ye all not kill me |

INDICATIVE PRESENT.

Singular.

1. Sit gnom
= kills me (sub-
audi ille vel iste)

Dual.

- + Sischnokmi, excl.
+ Sischnikmi, incl.
= kills us two

Plural.

- + Sit kókmi, excl.
+ Sit kém, incl.
= kills us all

Dual and Plural of Agent.

- | | | |
|---------------------|--------------------------------|-----------|
| * { 1. Sit gnochhem | Kill me they two (or ye two) | |
| * { 1. Sit gnomem | Kill me they all | |
| 2. + Sitmi | + Sisichhikmi | + Sit'nem |
| * { 2. Sitmi | Kill thee they two (or we two) | |
| * { 2. Sitmi | Kill thee they all (or we all) | |
| 3. + Sitmi | + Sisichhikmi | + Sitmem |

Dual and Plural of Agent.

- | | |
|----------------------|-------------------------------|
| * { 3. + Sisichhikmi | Kill him they two (or ye two) |
| * { 3. + Sitmem. | Kill him they all |

Preterite.

- | | | |
|--------------|-------------------------|----------------------|
| 1. Sissungmi | { + Sisichhóngmi, excl. | + Sistikóngmi, excl. |
| | { + Sisichhíngmi, incl. | + Sistikéngmi, incl. |

Dual and Plural of Agent.

- | | | |
|---------------------|----------------------------------|---------------|
| * { 1. Sissungchhém | Killed me they two (or ye two) | |
| * { 1. Sissungmém | Killed me they all | |
| 2. Sinmi | Sisichhem | Senem? Sitnem |
| * { 2. Sinmi | Killed thee they two (or we two) | |
| * { 2. Sinmi | Killed thee they all (or we all) | |
| 3. Sistum | Sistochhem | Sistomem |
| * { 3. Sistochhem | Killed him they two | |
| * { 3. Sistomem | Killed him they all | |

The negative mood prefixes má as in active voice.

The interrogative mood drops the final m or mi, and substitutes ki má, as in active voice.

The potential mood is conjugated by the passive form of the secondary verb wónto.

Present and Future.

1. Sit'wóngnom
2. Sit'wóngni
3. Sit'wóntum

Preterite.

1. Sit'wóngsúngni
2. Sit'wóngmi
3. Sit'wóntum

} and so only conjugating like passive of Háto

Optative mood precisely as in the active voice, dakgnom, meaning I desire and I am desired, and the passive expression being removed from the truncated main verb.

PRECATIVE MOOD.

Present.

1. Sit' gno yu
2. Sit' yu
3. Sit' yu

Preterite.

1. Sissung yu
2. Sin yu
3. Sisto yu

} and so on, by dropping final m or mi of the passive, and substituting immutable precativ particle yu

The subjunctive mood resembles the above, taking only its own signs in lieu of yu, the precativ sign.

CAUSAL.

Present.

1. Sit ping gnom
2. Sit pingmi
3. Sit pingmi

Preterite.

1. Sit pingsungmi
2. Sit pingmi
3. Sit pingkum

} and so all through the passive forms of the verb pingko, which see at p. 304

According to the above paradigm of sisto, conjugate also pisto, to bring; khisto, to rub; † khwasto, to feed; phasto, to enable (pha'to); chasto, to hit with stone (chá'to); khwasto (khwá'to), to tighten; dosto, to sustain for another (dophto); jisto, to revile; musto, to seat (muphto); testo, to set at liberty or cause to begin (tetho); thesto, to kick (thetho); chusto, to finish it (chuphto); chisto, to suspend;

* Brackets and stars before the repeated numbers (answering to three persons of verb), and the crosses (+), as before explained.

† Kh of khisto is a very peculiar sound, verging upon a vague th or hard h or Sanscrit kah; kh is hard Arabic, without the least vagueness, as in khwasto, to tighten.

isto, to tell; risto, to rot it; josto (jopto), to kindle; chhisto, to relate (chhi'to); wásto, to abandon; yosto, to approve, like; násto, to wet (ná'to); lusto (luphto), to transplant; thá's'to (thoph'to), to take out; tosto (tophto), to reconcile, to unite; lis'to, to teach and to return; pes'to, to reap; lás'to (lathto), to take for another; &c., &c. *N.B.*—The intercalary sibilant varies to sh, ph, and English th. It is least obscure with the vowel i; most so with the vowels á, u, and ó.

SECOND FORM OF THE PASSIVE.

INFINITIVE MOOD.

Aff. Sista	{	nót'mung, to be dúmung, to become	{	killed
Neg. Sista	{	máng not'mung máng dúmung	{	not to be not to become
				killed

Gerunds.

Sista	nót'he, dúmhe	}	ut supra
Sista	not'nung, dumnung		
Sista	not'not'há, dumdumha		
Sista	not'singhe, dumsinghe		
Sista	not'khen, dumkhen		

Participles.

Sista	not'vi or dumvi	}	ut supra
Sista	no'ta or dumta		
Sista	no'táng, dumtáng		

Verbal Nouns.

Sista not' or dum-chyang	} ut supra
Sista not' or dum-lung	
Sista not' or dum-sing	
Negatives by máng prefixed.	

IMPERATIVE PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Sista { nó dum	Sista { nóche dumche	{ Sista { nóne dúmne
Neg. By prefixed particle thá.		

INDICATIVE PRESENT.

1. Sista { nógnom dúmum	}	And so on according to the paradigms phi and dam
2. Sista { nónum dúmi		
3. Sista { nómi dúmi		

Remark.—This form of the passive has a correspondent active form, sit'vi, nógnom vel dúmum, and both are singularly free from doubt as to the sense, and singularly correspondent with our English idiom, I am killing, I am killed, the phrases being in effect, I am the killer and I am the killed.

But, owing to the inherence of the relative sense in the participles, these forms are eschewed. The following correspondent forms in Khás and Newári are equally available in those languages, and equally eschewed for the same reason.

KHAS.

<i>Active.</i>	<i>Passive.</i>
1. Hánnya hún	Hányako hún
2. Hánnya hós	Hányako hós
3. Hánnya hó	Hányako hó

NEWÁRI.

1. Ji syáhmakhá, or jú	}	kha or júlo *
2. Chha syáhmakha, or jú		
3. Wó syáhmakha, or jú		

* Kha and jú are substantive verbs in Newári, whereof the former is immutable, and the latter becomes júlo in the preterite.

SPECIAL FORMS OF ACTION BETWEEN THE TWO FIRST PERSONS.

First form, I to thee.

S. Sit'num	Kill or killed or will kill thee (I only)
D. Sit'nochhem	Kill or killed or will kill you two (I only)
P. Sit'nouem	Kill or killed or will kill you all (I only)

** Second form, Thou to me.*

S. γSit'gnom	Killedst or wilt kill me thou (or he)	} Present and Future
D. γSit'gnochhem	Kill or will kill me ye two (or they two)	
P. Sit'gnonem	Kill or will kill me ye all only	
S. γSit'sungmi	Killedst me thou (or he)	} Preterite
D. γSit'sungchhem	Killed me ye two (or they two)	
P. Sit'sungnem	Killed me ye all only	

8th. Conjugation of transitives in po not having a nasal (n. ng. m.) before it.

The verb Top', to strike (potius, tó).*

INFINITIVE MOOD.

Aff. To'mung	} aoristic
Neg. Máng to'mung	

Gerunds.

Top'he	} ut supra
Topnung	
Toptopha	
Topsinghe	
Topkhen	

Participles.

To'vi	} ut supra
Topta	
Toptang	
# Verbal Nouns.	
Topchyáng	
Toplung	}
Topsing	

Negatives of all by prefixed máng.

IMPERATIVE.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. To'pa (toppo)	Topchhe	Tomne
Neg. Tha top	Tha topche	Tha tomne

Dual and Plural of Object.

* Aff. { To'pochhe	Do thou strike them two
{ To'pome	Do thou strike them all

Negatives.

* Neg. { Thá topchhik	Kill not them two
{ Thá top'me	Kill not them all

INDICATIVE PRESENT.

1. To'mi †	{ + Topchhokmi, excl.	+ To' popmi, excl.
	{ + Topchhikmi, incl.	+ To' penu, incl.

* The root is properly tó, equal to tá vel dá of Chinese, Newari, Sontal, and thá, the same aspirated, of Kuswar. The crude root may be tó, but the whole conjugation proves that we must here write top' and toppo for the imperative, whence dual top-chhe and plural tom-ne. The substitution, in speaking, of an abrupt tone for the reduplicated consonant in this conjugation recurs in conj. xl., p. 242, while conj. x. has the pausing accent.

† It is very noticeable that the verbs in po have no mark of the first person singular of present tense, so generally contradistinguished from the second and third, or all other persons. Even Newari preserves this distinction—dāye, dāyu, dāyu (in the past, dāyá, dālá, dālá).

Dual and Plural of Object.

* { 1. Tomch ^h gem	I strike them two	
* { 1. Tomem	I strike them all	
2. To'mi	+ Topchhikmi	+ Topnem
* { 2. Topchhikmi	Thou strikest them two	
* { 2. To'mem	Thou strikest them all	
3. + To'mi *	+ Topchhikmi	+ To'mem
* { 3. + To'pchhikmi	He strikes them two	
* { 3. + To'mem	He strikes them all	

Preterite.

1. To'pungmi	{ + Topchhongmi, excl.	+ To'pikongmi, excl.
	{ + Topchhingmi, incl.	+ To'pikengmi, incl.

Dual and Plural of Object.

* { 1. To'pungebhem	I struck them two	
* { 1. To'pungmem	I struck them all	
2. To'pum	+ Topchhem	+ Tomnem
* { 2. To'pochhem	Thou struckest them two	
* { 2. To'pomem	Thou struckest them all	
3. + To'pum	+ To'pochhem	+ To'pomem
* { 3. + To'pochhem	He struck them two	
* { 3. + To'pomem	He struck them all	

Negative by prefixed má.

Optative mood by conjugating the verb to desire suffixed to the unchanging form top' of the main verb.

INTERROGATIVE MOOD.

Present.

1. Tom' ki má
2. + Top' ki má
3. + Top' ki má

Preterite.

- To'pung ki má
- To'po ki má
- + To'po ki má

} &c., by dropping the mi or m final
and substituting ki má

Subjunctive by substituting nam in present, and phen in past, for the interrogative ki má.

POTENTIAL MOOD.

Present and Past (aoristic).

1. Top wontungmi	{	&c., as in Háto and Sishto potentials
2. Top wontum		
3. + Top wontum		

PRECATIVE MOOD.

Present.

1. Tom yu
2. + Top yu
3. + Top yu

Past.

1. To' pungyu
2. To' poyu
3. + To' poyu

} &c. &c.

CONTINUATIVE MOOD.

Present Tense.

1. Top ná top nognom †	{	and so on, conjugating the auxiliary verb nó after the manner of phi, in dual and plural.
2. Top ná top nonum		
3. Top ná top nomi		

* Tomi with the prolonged tone, instead of the abrupt one, means he places, whereas to'mi is he hits. The former comes from táko = place; the latter from to'po = hit.

† Top ná top muschungmi (from muschie, to sit) may also be used = dáya chona of Newári. So also the reciprocal can be expressed by top ná top pángmi, or the transitive, which, moreover, is apt to blend in sense with the continuative. So also you can express the habitual present tense by to' vi nognom, literally, I am the striker.

RECIPROCAL MOOD.

Present.

- | | |
|--------------------------|---|
| 1. Top ná top páñchungmi | } and so on, conjugating páñche after the model of imche. |
| 2. Top ná top páñchem | |
| 3. Top ná top páñchem | |

CAUSAL VERB.

As before in all respects. See prior samples.

Causé to strike, top'pingko (see trans. in ko, p. 304).

PASSIVE VERB.

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Top sung = Hit me	Top chhong = Hit us two	To'pi kong = Hit us all
Neg.	Tha topmo	Tha topchhok	Tha to'pok

Dual and Plural of Agent.

* Aff.	{ Top sungchhe Top sungue	Hit me ye two Hit me ye all
		<i>Negatives.</i>
* Neg.	{ Thá topmochhe Thá topmone	Hit me not ye two Hit me not ye all

INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	To' mum = hits me (sub- andi, he)	{ + Top chhokmi, excl. + Top chhikmi, incl. = hits us two	+ To' popmi, excl. + To' pem, incl. = hits us all

Dual and Plural of Agent.

* { 1. To' mochhem	They two (and ye two) hit me	
1. To' momem	They all hit me	
2. + To' mi	+ Top chhikmi	+ top nem
* { 2. To' mi	They two (and we two) hit thee	
2. To' mi	They all (and we all) hit thee	
3. + To' mi	+ Top chhikmi	+ Topmem
* { 3. + Top chhikmi	They two (and ye two) hit him	
3. + To' mem,	They all hit him	

Preterite.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	Topsungmi	+ { Top chhongmi, excl. To'p chhingmi, incl.	+ { To'pi kong mi, excl. To'pi keng mi, incl.

Dual and Plural of Agent.

* { 1. Top sung chhem	They two (or ye two) struck me	
1. Top sung mem	They all struck me	
2. To' mi	+ Top chhem	+ Tom nem
{ 2. To' mi	They two (or we two) struck thee	
2. To' mi	They all struck thee	
3. + To' pum	+ To' pochhem	+ To' pomem
+ { 3. To' pochhem	They two struck him	
3. To' pomem	They all struck him	

* The brackets and the initial crosses (+) refer, as before explained, to forms of the verb scarcely reconcilable with our ideas of conjugation, and yet not easily separable from such as are so, and to forms common to the active and passive voices; see further on for another view of the subject.

The optative mood is precisely similar to the optative active. The negative mood is formed, as before, by merely prefixing the particle of negation, or *má*.

INTERROGATIVE MOOD.

<i>Present.</i>	<i>Præterite.</i>	
1. To' mo ki má	Topsung ki má	} Dual and plural by dropping m or mi final and substituting the interro- gative form
2. + Top ki má	Tom ki má	
3. + Top ki má	+ To'po ki má	

Subjunctive mood by substituting *nam* and *phen* for *ki má*, according to tense.

POTENTIAL MOOD.

<i>Present (or Future).</i>	<i>Præterite.</i>	
1. Top wongnom	1. Top wongsungmi,	} and so on, conjugating with the passive of <i>wonto</i> like the passive of <i>hato</i>
2. Top wonmi	2. Top wonmi,	
3. + Top wontum	3. + Top wontum,	

PRECATIVE MOOD.

<i>Present.</i>	<i>Præterite.</i>	
1. To'mo yu	1. Top sung yu	} Dual and plural as in the indica- tive, substituting <i>yu</i> for the final m or mi
2. + Top yu	2. Tom yu	
3. + Top yu	3. + To'po yu	

CAUSAL VERB.

Formed as before with the passive of *pingko* * added to *top'*. *Top pingnom*, &c., *top pingsungmi*, &c. Like the above paradigm of roots in '*po*' are conjugated also *chi'po*, to defecate; *wo'po*, to shoot; *i'po*, to raise (make get up); *du'po*, to kindle; *khi'po*, to make rope; *pi'po*, to suck; *po'po*, to lick; *yo'po*, to take off; *chho'po*, to sharpen, and all others having no consonant but an abrupt tone (standing for truncated *p*) before the transitive sign.†

A second form of passive is constructed from the past participle and the auxiliary verb, as aforementioned, thus—

1. Topta nognom ‡	} &c., according to the model of sheer neuters (see <i>phi</i>).
2. Topta nonum	
3. Topta nomi	

SPECIAL FORMS.

I.—I and thou.

S. Top num	I (only) strike or will strike thee	} Aoristic.
D. Topnochhem	I (only) strike or struck you two	
P. Top nonem	I (only) strike or struck you all	

II.—Thou and I.

S.γ Top'mum	Thou strikest or wilt strike me	} Present and future.
D.γ Top' mochhem	Ye two strike or will strike me	
P. Top' mōnem	Ye all strike or will strike me	
S.γ Top sungmi	Thou struckest me	} Præterite.
D. Top sungchhem	Ye two struck me	
P. Top sungnem	Ye all struck me	

Ninth.—Conjugation of transitives in *po* having a nasal (m. n. ng.) before it.

The verb *Hom*, to taste.

INFINITIVE MOOD.

Aff. *Hommung*, to taste or to have tasted. § Aoristic.

* For conjugation to *pingko*, see pp. 304 f.

† As already remarked at p. 293, this merged consonant must be restored before the conjugation can proceed.

‡ See prior verb at p. 292. Here we have for Vāyu active and passive *to'vi nognom* and *top'ta nognom* = *Khas kutnya' hon* and *kutyako' hon* and *dahma' kha*, *dāya'hma' kha*, of Newāri.

§ Also used quite like an adjective *hommung ti*, drinking or palatable water, water fit for tasting or being tasted.

Neg. Máng hommung, not to taste or to have tasted.

GERUNDS.

Hom he	{ Present. Tasting }	{ With main verb in present or future.
Hom nung		
Hom hom há	Past. Having tasted.	
Hom sing he	Future or present. When tasting.	
Hom khen	Past. After tasting. After having tasted.	

PARTICIPLES.

Honvi or homvi	Who tastes, did or will taste. Aoristic.
Homta or hompta	What is or has been tasted. Past and passive.
Homtáng or homptáng	What will be tasted, what is usually tasted, what fit to be tasted. Future passive.

VERBAL NOUNS.

Hom chyáng	{ Expresses the instrument as homchyáng li, the tasting tongue. It is also used substantively hom chyáng, the taster (organ, not man).
Hom lung expresses the locality, external to self.	
Hom sing expresses the time of tasting.	

The negative forms of all the above are made by prefixing the privitive particle máng.

IMPERATIVE MOOD.

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
Aff.	Hompo	Homchhe	Homne
Neg.	Thá hom	Thá homchhe	Thá homne
<i>Dual and Plural of Object.</i>			
* Aff.	{ Hompochhe	Do thou taste those two.	
	{ Hompome	Do thou taste them all.	
<i>Negatives of the above.</i>			
* Neg.	{ Thá homchhik	Do not taste those two.	
	{ Thá homne	Do not taste them all.	

INDICATIVE MOOD.

Present Tense.

1. Hom sungmi	{ + Hom chhokmi, excl.	{ + Hom popmi, excl.
	{ + Hom chhikmi, incl.	{ + Hom pem, incl.

Dual and Plural of Object.

{ 1. Hom sungchhem	I taste them two.	
{ 1. Hom sungmem	I taste them all.	
2. + Hom mi	+ Hom chhikmi.	+ Homnem.
* { 2. Hom chhikmi	Thou tastest them two.	
2. Hom mem	Thou tastest them all.	
3. + Hom mi	+ Homcl hikmi.	+ Homnem.
* { 3. + Homchhikmi	He tastes them two	
3. + Hommem	He tastes them all	

Preterite.

1. Hom pungmi	{ + Hom chhongmi, excl.	+ Hompi kongmi, excl.
	{ + Hom chhingmi, incl.	+ Hompi kengmi, incl.

Dual and Plural of Object.

- | | | |
|----------------------|------------------------|-------------|
| * { 1. Hom pungehmem | I tasted them two | |
| 1. Hom punghmem | I tasted them all | |
| 2. Hom pum | + Hom chhem | + Hom nem |
| * { 2. Hom pochhem | Thou tastedst them two | |
| 2. Hom pomem | Thou tastedst them all | |
| 3. + Hom pum | + Hom pochhem | + Hom pomem |
| * { 3. + Hom pochhem | He tasted them two | |
| 3. + Hom pomem | He tasted them all | |

Negative mood by prefixed má.

Optative mood by conjugation of the verb dák suffixed to the root (hom) of the main verb, hom dák guom, &c.

Interrogative mood by dropping final mi or m and substituting the interrogation form ki má, thus—

Present.

1. Hom sung ki má
2. + Hom kiná
3. + Hom kimá

Preterite.

- Hom pung ki má
- Hom po ki má
- + Hom po ki má

Subjunctive mood by substituting nam in the present and phen in the past for ki má; thus, hom sung nam, if I taste; hom pung phen, if I had tasted, &c.

Potential mood by conjugating the aoristic transitive wonto after the root hom.

PRECATIVE MOOD.

Present.

1. Hom sung yu
2. + Hom yu
3. + Hom yu

Preterite.

- Hom pung yu
- Hom po yu
- + Hom po yu

} thus merely substituting the
precative particle for the
interrogative

CONTINUATIVE MOOD.

Hom na hom nognom }
Hom na hom nouum } &c., as before
Hom na hom nomi }

RECIPROCAL MOOD.

Hom na hom pánchungmi }
Hom na hom pánchem } &c., as before
Hom na hom pánchem }

CAUSAL.

By conjugating the root hom with the causal verb pingko, as before.

PASSIVE.

IMPERATIVE MOOD.

Singular.

- Aff. Hom sung
- Neg. Thá hommo

Dual.

- Homchhong
- Thá homchhok

Plural.

- Hom pi kong
- Thá hom pok

Dual and Plural of Agent.

- | | | |
|-----|--------------------|------------------------|
| * { | Aff. Hom sungchhe | Do ye two taste me |
| | Aff. Hom sungne | Do ye all taste me |
| | Neg. Thá hommochhe | Do ye two taste me not |
| | Neg. Thá hommone | Do ye all taste me not |

INDICATIVE MOOD.

Singular.

1. Hom mum

Dual.

- | | |
|---|----------------------|
| { | + Hom chhokmi, excl. |
| | + Hom chhikmi, incl. |

Plural.

- | | |
|---|--------------------|
| { | + Hom popmi, excl. |
| | + Hom pem, incl. |

Dual and Plural of Agent.

- | | | |
|-----|----------------|-------------------------------|
| * { | 1. Hom mochhem | They two (or ye two) taste me |
| | 1. Hom momem | They all taste me |

<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
2. + Hommi	+ Hom chhikmi	+ Homnem
<i>Dual and Plural of Agent.</i>		
* { 2. Hommi	They two (and we two) taste thee	
2. Hommi	They all (and we two) taste thee	
3. + Hommi	+ Hom chhikmi	+ Hommem
* { 3. + Hom chhikmi	They two (and ye) taste him	
3. + Hom mem	They all taste him	
<i>Preterite.</i>		
1. Hom sungmi	{ + Hom chhong mi, excl.	+ Hompi kongmi, excl.
	+ Hom chhing mi, incl.	+ Hompi kengmi, incl.
<i>Dual and Plural of Agent.</i>		
* { 1. Hom sungchhem	They two (or ye two) tasted me	
1. Hom sungmem	They all tasted me	
2. Hommi	+ Homchhem	+ Homnem
* { 2. Hommi	They two (or we two) tasted thee	
2. Hommi	They all (or we two) tasted thee	
3. + Hompum	+ Hom pochhem	+ Hom pomem
* { 3. + Hom pochem	They two tasted him	
3. + Hom pomem	They all tasted him	

NEGATIVE MOOD.

Is formed, as in active voice, merely by prefixing the privative particle má.

OPTATIVE MOOD.

Concurs with the same in the active voice, dák having an active and passive sense and the neuter form dakgnom being also the passive form dakgnom, I desire or am desired; the latter sense transferred to root. With the synonymous verb yot', to like, the voices can be distinguished, yosto being the active transitive and yosung the passive; hence we have as optative active and passive.

<i>Active Voice.</i>	<i>Passive Voice.</i>
1. Hom yonmi	1. Hom yotgnom
2. Hom yotmi	2. Hom yonmi
3. Hom yotmi	3. Hom yostum
1. Hom yostungmi	1. Hom yossungmi
2. Hom yostum	2. Hom yonmi
3. Hom yostum	3. Hom yostum

INTERROGATIVE MOOD.

Simply by dropping m or mi final and substituting ki má.

SUBJUNCTIVE MOOD.

Simply by dropping the mi or m and substituting nam for present and phen for past tense: hommonam, homsungphen, &c.

POTENTIAL MOOD.

By conjugating the passive of wonto, as before, added to the root hom.

PRECATIVE MOOD.

By dropping the final m or mi, and substituting yu : hommo yu, homsung yu, &c.

CAUSAL MOOD.

As before, by pingko added to the root.

Thus are conjugated námpo, to smell; thámpo, to lose; khámpo, to bury; hempo, to cause to sleep; hámpo, to spread; and all similar words. So also are conjugated all transitives in ko having a nasal before them (n or ng), as pingko, to send; chinpo,

to spin and to fill; punko, to weave; hõnko, to uncover; honko, to obey; chhunko, to cleanse; tũnko, to drink spirits and to cherish; sunko, to dry at fire; lenko, to find—only that the terminations dependent on the transitive change with that sign, and as hompo makes hompopmi hompem, so pingko makes pingkokmi pingkem. See pingko conjugated at p. 304.

N.B.—The nasal is n or ng, *e.g.*, lenko vel lengko, to find and see.

SECOND FORM OF THE PASSIVE.

Hompta nognom	} &c., as before, throughout the auxiliary verb
Hompta nonum	
Hompta nomii	

SPECIAL FORMS.

I.—I and thou.

S. Homnum	I (only) taste or will taste or did taste thee	} Aoristic
D. Hom nochem	I (only) taste or tasted you two	
P. Hom nonem	I (only) taste or tasted you all	

II.—Thou and I.

S.γ Hommum	Thou (or he) tastest or wilt taste me	} Present and Future
D.γ Hom mochem	Ye two (or they two) taste, &c., or will taste me	
P. Hom monem	Ye all taste or will taste me	

Preterite.

S.γ Hom sungmi *	Thou (or he) tastedest me	} Preterite
D.γ Hom sungchem	Ye two (or they two) tasted me	
P. Hom sungnem	Ye all (only) tasted me	

Tenth.—Conjugation of transitives in ko not having any consonant nor any abrupt tone between the sign and the root.†

The verb Tá, to place.

INFINITIVE MOOD.

Aff. Támung	} Aoristic.
Neg. Máng támung	

Gerunds.

Táhe	} ut supra.
Támung	
Tátáhá	
Tásinghe	
Tákhen	

Participles.

Tovi	} ut supra.
Totá	
Totáng	

Verbal Nouns.

Táchyáng	} ut supra.
Tálung	
Tásing	

Negatives of all by máng prefixed.

IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Aff. Táko	Táchhe	Táne
Neg. Thá to	Thá toche	Thá tone

* The mark γ placed before some of these forms indicates that they are included in the more ordinary forms of conjugation. They are repeated here for illustration. The change of sense in dual and plural of preterite shows, in conjunction with the whole system of conjugation, how restrictive the language is under these trammels.

† There is not only no abrupt accent or tone, but there is an equally forcible pausing tone. Conj. viii. and xi. have the abrupt tone, not to add also conj. vii. The present conjugation only has the pausing tone. Both tones need close attention for sense sometimes as well as grammar, *e.g.*, to'vi and to'ml, with the abrupt tone, mean the striker and he strikes; with the pausing tone to'vvi, to'vme, as here, they mean the placer and he places. Perhaps I ought to have so written the latter.

Aff.	{ Tákoçhpe	Put down them two
	{ Takome	Put down them all
* Neg.	{ Thá toçhhiç	Put not down them two
	{ Thá tome	Put not down them all

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tángmi *	{ Tá chhokmi, excl.	Tákokmi
	{ Tá chhikmi, incl.	Tákem

Dual and Plural of Object.

* { 1. Tángchhem	I put down them two	
	I put down them all	
2. + Tomi	+ Toçhhiçmi	+ Tonem
* { 2. Toçhhiçmi	Thou putest down them two	
	Thou putest down them all	
3. + Tomi	+ Toçhhiçmi	+ Tomem
* { 3. + Toçhhiçmi	He puts down them two	
	He puts down them all	

Preterite.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tákungmi	{ Tá chhongmi	Tákikongmi
	{ Tá chhingmi	Tákikengmi

Dual and Plural of Object.

* { 1. Tákungchhem	I placed them two	
	I placed them all	
2. Táikum	Táchhem	Tánem
* { 2. Tákoçhhem	Thou puttest down them two	
	Thou puttest down them all	
3. + Táikum	+ Tákoçhhem	+ Tákomem
* { 3. + Tákoçhhem	He put down them two	
	He put down them all	

Negative mood by prefixed má.

Optative mood by dak conjugated after the tá root, as before given.

Interrogative mood by cutting off final mi or m and substituting the querying formula ki má.

Subjunctive mood by like truncation, and substitution of nam for present and phen for past tense.

Potential mood by conjugating wonto after the root tá.

Precative by the immutable particle yu substituted for final mi, m.

Causal by conjugating pingko added to root.

CONTINUATIVE MOOD.

1. Tá natá nognom	{ and so on, conjugating the substantive verb nó, to be,
2. Tá natá nonum	
3. Tá natá nomi	

after the model of phi, to come, and prefixing the iterated root with na interposed

RECIPROCAL MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tá natá páñchungi	{ Tá natá páñachhokmi	Tá natá páñhikokmi
	{ Tá natá páñachhikmi	Tá natá páñhikem
2. Tá natá páñchem	Tá natá páñachhikmi	Tá natá páñhinem
3. Tá natá páñchem	Tá natá páñachhikmi	Tá natá páñhimem

And so on, for the preterite, after the model of imche and all reflex verbs in che.

* Also tovi nognom, as elsewhere explained.

This is formed by the reflex of the verb pá, to do, which is páanche added to the iterated root as before. The construction ad sensum, which is the chief rule of this tongue, restricts the reciprocal mood in use to the dual and plural.

PASSIVE VOICE.

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Tosung	Tochhong	Tokikong
Neg.	Thá togno	Thá tochhok	Thá tokok

Dual and Plural of Agent.

*Aff.	{ Tosungchhe Tosungne	{ Do ye two place me Do ye all place me	
*Neg.	{ Thá tosungchhe Thá tosungne	{ Place me not, ye two, ye all	

INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	Tognom	{ Tochohokmi Tochhikmi	Tokokmi, excl. Tokem, incl.

Dual and Plural of Agent.

* { 1.	Tognochhem	They (or ye) two place me	
* { 1.	Tognomem	They all place me	
2.	+ Tomi	+ Tochohikmi	+ Tonem
* { 2.	Tomi	They two (and we) place thee	
* { 2.	Tomi	They all (and we) place thee	
3.	+ Tomi	+ Tochohikmi	+ Tonem
* { 3.	+ Tochohikmi	They two (and ye) place him	
* { 3.	+ Tomem	They all place him	

Preterite.

1.	Tosungmi	{ Tochohongmi Tochohingmi	Tokikongmi, excl. Tokikengmi, incl.
----	----------	------------------------------	--

Dual and Plural of Agent.

* { 1.	Tosungchhem	They two (or ye) placed me	
* { 1.	Tosungmem	They all placed me	
2.	Tomi	Tochhem	Tonem
* { 2.	Tomi	They two (or we) placed thee	
* { 2.	Tomi	They all (or we) placed thee	
3.	+ Takum	+ Takochhem	+ Takomem
* { 3.	+ Takochhem	They two (or ye) placed him	
* { 3.	+ Takomem	They all placed him	

NEGATIVE MOOD.

By prefixing má merely.

OPTATIVE MOOD.

Tá dakgnom, &c., as in active voice.

Tá ping dakgnom (the last as a neuter) seems to be more correct, but is eschewed; though dakgnom, if allowed to be a passive, could hardly, one would suppose, create the passive sense in the main verb in either form of this mood.

INTERROGATIVE MOOD.

Togno ki má	Tosung ki má	{ and so on, dropping the final m, mi, and substituting the interrogative ki má
To ki má	To ki má	
+ To ki má	+ Táko ki má	

SUBJUNCTIVE MOOD.

As in the interrogative, but substituting *nam* in present and *phen* in past tense for the interrogatory form.

POTENTIAL MOOD.

Tá won gnom	{	&c., like the passive of <i>háto</i> aforegone. Here also the passive sense lost in the truncated root is transferred to the secondary verb. <i>Taping wonchungmi</i> , I am able to be put down, is also admissible
Tá won mi		
+ Tá wontum		

CAUSAL MOOD.

Tá ping chungmi	Tá ping gnom	{	&c., by the reflex or passive causal of <i>pingko</i> , conjugated like <i>imche</i> and <i>hom-po</i> respectively
Tá ping chem	Tá ping mi		
Tá ping chem	Tá ping mi		
I am put down by my own will, &c.	I am set down by another's will, &c.		

CONTINUATIVE MOOD.

Tá natá pognom	{	&c., the iterated root conjugated with the passive of the verb <i>pá</i> , to do, which agrees with <i>tá</i> , to place
Tá natá pomi		
Tá natá pomi		

Thus are conjugated *jáko*, to eat; *páko*, to make; *tháko*, to hear; *náko*, to kindle; *chháko*, to loosen; *chhuko*, to seize; *doko*, to catch; *khiko*, to hide; *dúko*, to dig; *seko*, to understand; *reko* and *guko*,* to lift up; *khoko*, to cook; *boko*, to dry; and all others having a nude root before the *ko* sign. But observe that *táko*, *jáko*, and *páko* change their *á* into *ó*, as in the aforegone paradigm, whereas the rest suffer no such alteration. All alike take a half nasal before the intransitive sign *che*. It has already been remarked that transitives in "*ko*" having a nasal before the sign, as *pingko*, to send, are conjugated like transitives in *po* with a similarly-placed nasal; but as *pingko* is the great former of causatives, I give it before closing the conjugations, observing by the way that the root *ping*, which is merely nasalised *pi*, seems to explain the Dravirian causative sign.

Second Form of the Passive.

1. Tota nognom	{	&c., as before.
2. Tota nonum		
3. Tota nomi		

SPECIAL FORMS.

I.—I to thee.

S. Tonum	I (only) placed or will place thee	{	Aoristic
D. Tonochhem	I (only) placed or will place you two		
P. Tononem	I (only) placed or will place you all		

II.—Thou to me.

S.γ Tognom	Thou (or he) placest, &c., me	{	Present and Future
D.γ Tognochhem	Ye two (or they two) place me		
P. Tognomen	Ye all (only) place me		

Preterite.

S.γ Tosungmi	Thou (or he) placed me	{	Preterite
D.γ Tosungchhem	Ye two (or they two) placed me		
P. Tosungnem	Ye all placed me		

* *Guko* is error; for it is not *gúko* with the pausing tone proper to this conjugation, but *gu'ko* (recte *gukko*) with the abrupt tone; and therefore *gu'ko* belongs to the next conjugation. But add to this, *kuko*, to carry; *hoko*, to search; *pleko*, to share out; *luko*, to take off; *piko*, to sew; *doko*, to accept; *kheko*, to insert; *veko*, to suspend; *poko*, to spread; *biko*, to beg; *theko*, to push or shove.

IMPERATIVE.		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Pingko	Pingchhe	Pingne
Neg. Thá ping	Thá pingchhe	Thá pingne
<i>Dual and Plural of Object.</i>		
*Aff. { Pingkochhe	Do thou send them two	
{ Pingkome	Do thou send them all	
*Neg. { Thá pingchhik	Dual	
{ Thá pingme	Plural	
INDICATIVE PRESENT.		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Pingsungmi	{ + Pingchhokmi + Pingchhikmi	+ Pingkokmi + Pingkem
<i>Dual and Plural of Object.</i>		
* { 1. Pingsungchhem	I send them two	
{ 1. Pingsungmem	I send them all	
2. + Pingmi	+ Pingchhikmi	+ Pingnem
* { 2. Pingchhikmi	Thou sendest them two	
{ 2. Pingmem	Thou sendest them all	
3. Pingmi	+ Pingchhikmi	+ Pingmem
* { 3. Pingchhikmi	He sends them two	
{ 3. Pingmem	He sends them all	
<i>Preterite.</i>		
1. Pingkungmi	{ + Pingchhongmi + Pingchhingmi	Pingkikongmi + Pingkikengmi
<i>Dual and Plural of Object.</i>		
* { 1. Pingkungchhem	I sent them two	
{ 1. Pingkungmem	I sent them all	
2. Pingkum	+ Pingchhem	+ Pingnem
* { 2. Pingkochhem	Thou sendest them two	
{ 2. Pingkomem	Thou sendest them all	
3. + Pingkum	+ Pingkochhem	+ Pingkomem
* { 3. + Pingkochhem	He sent them two	
{ 3. + Pingkomem	He sent them all	

PASSIVE VOICE.

IMPERATIVE MOOD.		
Aff. Pinsung	Pingchhong	Pingkikong
Neg. Thá pinggno	Thá pingchhok	Thá pingkok
<i>Dual and Plural of Agent.</i>		
*Aff. { Pingsungchhe	Do you two send me	
{ Pingsungne	Do you all send me	
*Neg. Thá pingsungchhe	Thá pingsungne	

INDICATIVE MOOD.

<i>Present Tense.</i>		
1. Pinggnom	+ { Pingchhokmi + Pingchhikmi	+ Pingkokmi + Pingkem
<i>Dual and Plural of Agent.</i>		
* { 1. Pinggnochhem	They two send me	
{ 1. Pinggnomem	They all send me	
2. + Pingmi	+ Pingchhikmi	+ Pingnem

* { 2. Pingmi	They two send thee	
2. Pingmi	They all send thee	
3. + Pingmf	+ Pingchhikmi	+ Pingmem
* { 3. + Pingchhikmi	They two send him	
3. + Pingmem	They all send him	

Preterite.

1. Pingsungmi	+ { Pingchhongmi	+ Pingkikongmi
	{ Pingchhingmi	+ Pingkikeugmi

Dual and Plural of Agent.

* { 1. Pingsungchhem	They two sent me	
1. Pingsungmem	They all sent me	
2. Pingmi	+ Pingchhem	+ Pingnem
* { 2. Pingmi	They two sent thee	
2. Pingmi	They all sent thee	
3. + Pingkum	+ Pingkochhem	+ Pingkomem
* { 3. + Pingkochhem	They two sent him	
3. + Pingkomem	They all sent him *	

Eleren.—Conjugation of transitives in “ko” having an abrupt tone (equal iterate sign) between the sign and the root.

The verb phó (phok'), † to beget, or give birth to.

INFINITIVE MOOD.

Aff. Phok mung
Neg. Mang phokmung

Gerunds.

Phokhe
Phoknung, &c.

Participles.

Phokvi
Phokta, &c.

Verbal Nouns.

Phokchyáng
Phoklung
Phoksing, &c.

IMPERATIVE MOOD.

Aff. Phó'ko (phokko)
Neg. Thá phó'ko (phokko)

Phokchhe
Thá phokchhe

Phongne
Thá phokne

Dual and Plural of Object.

*Aff. { Phó'kochhe	Do thou beget two
{ Phó'kome	Do thou beget all
*Neg. { Thá phokchhik	Do not beget two
{ Thá phokme	Do not beget all

INDICATIVE MOOD.

Singular.

1. Phongmi

Dual.

{ Phokchhokmi, excl.
Phokchhikmi, incl.

Plural.

Phokkokmi, excl.
Phokkem, incl.

Dual and Plural of Object.

* { 1. Phongchhem	I beget them two	
1. Phongmem	I beget them all	
2. Phokmi	Phokchhikmi	Phoknem
* { 2. Phokchhikmi	Thou begett'st them two	
2. Phokmem	Thou begett'st them all	
3. Phokmi	Phokchhikmi	Phokmem
* { 3. Phokchhikmi	He begets them two	
3. Phokmem	He begets them all	

* Thus are conjugated all verbs in “ko” preceded by a nasal, n, or ng, &c., all those cited at p. 211 f., or lenko, chonko, honko; and to these add phengko, to play; pungko, to weave; ingko, to buy, &c.

† Phok' is clearly the right form. See note at p. 242.

Preterite.

1. Pho'kungmi	{ Phokchhongmi, excl.	Phokikongmi, excl.
	{ Phokchhingmi, incl.	

Dual and Plural of Object.

* { 1. Pho'kungehmem	I begot two	Phongnem
	I begot all	
2. Pho'kum	Phokchhem	
* { 2. Phokochem	Thou begott'st two	Phokomem
	Thou begott'st all	
3. Phokum	Phokochhem	
* { 3. Phokochhem	He begot two	
	He begot all	

Reciprocal continuative, &c., compound with phok and the verbs *nó* and *pánche*, as before.

PASSIVE VOICE.

No infinitive gerunds or participles save in the causal form, *phokpingmung*, *phokpinghe*, *phokpingvi*, &c.*

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Phoksung	Phokchhong	Pho'kikong.
Neg.	Thá phokgno	Thá phokchhok	Thá pho'kok

Dual and Plural of Object.

Aff.	{ Phoksungehhe	Do ye two beget me
	{ Phoksungne	Do ye all beget me
Neg.	{ Thá phoksungehhe	
	{ Thá phoksungne	

INDICATIVE MOOD.

Singular.

1. Phokgnom
2. Phokmi
3. Phokmi

Preterite.

1. Phoksungmi
2. Phongmi
3. Phongmi

Dual and plural and agento-objective as in the last conjugation, only substituting *phok* for *tó*, of which the latter shows the *tá* root, internally modified; and the former, the iterate transitive sign, elsewhere suppressed, here brought forward, for *phok-gnom* and *phongmi* both depend on *pho'-ko* being really *phok-ko*.†

Thus are conjugated *tá'ko*, to decorticate; *kho'ko*, to crook; *pu'ko*, to awaken; *chi'ko*, to hite; *ne'ko*, to give rest; *lu'ko*, to choose; *li'ko*, to lay down or thrown down; *cha'ko*, to put upon, to make come up; *ye'ko*, to shear or clear the ground for cultivation; *chiho'ko*, to sow; *po'ko*, to weigh or measure; *chu'ko*, to plane wood; *lo'ko*, to turn over; *gu'ko*, to raise forcibly; *cho'ko*, to offer; *ru'ko*, to plough, &c. Observe that in all these the latent iterate sign of the imperative, whose presence is only indicated by the abrupt tone (*ta'ko*), is preserved in the conjugation, whence from a common crude, or *tá*, to place and to decorticate, comes all the difference of *tángmi*, *tonni*, *toni* and *tángmi takmi*, *takmi* in the indicative, whilst in the preterite there is only the difference of the abrupt accent, *tákungmi*, *tákum*, *tákum*, and *ta'kungmi*, *ta'kum*, *ta'kum*. The change of vowel is confined to the three verbs *tako*, *jako*, and *pako*. All other transitives in "*ko*" conjugated from the sheer root as *Sé-ko*, understand it, follow the paradigm of *táko*, less that change of vowel; as imperative, *Sé-ko*, *se-ehhe*, *Se-ne*, indicative, *sóngmi*, *sémi*, *sémi*, &c. Compare with the transitives in '*ko*', as above, those in '*po*', as *to'po*, *aforegone*. Both follow the Dravirian rule of iteration, only disguised for the sake of euphony.

* This holds as to all the conjugations. But, observe that the participles in *tá* and *táng* (2 in 3), though ranged under the active voice, are essentially passive.

† There can be no doubt that in all the verbs of this conjugation, as in all of the eighth, the dropped consonant must be restored, yet not so as to obliterate the tone which in these two conjugations is as decidedly of the abrupt kind as in conj. x. of the pausing kind; and, for example, *táko* (recte *takko*), here, is *táko* (*tááko*), apud conj. x.

Twelfth.—Conjugation (of Irregulars).

Lá, to go.

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Lá'la	Lá'chhe	Láne
Neg.	Thá lá'la	Thá lá'chhik *	Thá láne

INDICATIVE MOOD.

	<i>Singular.</i>	<i>{Dual.</i>	<i>Plural.</i>
1.	Lágnom	{ Lá'chhokmi, excl. Lá'chhikmi, incl.	{ Lá'kokmi, excl. Lá'kem, incl.
2.	Lá'lam	Lá'chhikmi	Lánem
3.	Lá'lam	Lá'chhikmi	Lánnem
<i>Prterite.</i>			
1.	Lá'sungmi	{ Lá'chhongmi, excl. Lá'chhingmi, incl.	{ Lá'kikongmi, excl. Lá'kikengmi, incl.
2.	Lá'lam	Lá'chhem	Lánnem
3.	Lá'lam	Lá'chhem	Lánnem

Thirteenth.—Conjugation (of Irregulars).

Nó, to be.

PRESENT INDICATIVE SINGULAR.

1. Nógnom	{	The residue is quite regular (see 1st conjugation), as also in the above verb, and indeed the dual and plural of all verbs whatever are nearly immutable, as will have been seen
2. Nónum		
3. Nóni or Nóm		

Remark.—Both the above have an abrupt tone or obscure *t'* before the gerund, participle, and verbal noun signs, as *lat'he*; *not'he*; *lat'lat'ha*, *not'not'ha*; *lat'vi*, *not'vi*; *la'ta*, *no'ta*, also in the infinitive, *lat'mung*, *not'mung*.

Fourteenth and Fifteenth.—Conjugations (of Irregulars), being those of the verb *lá*, to go, as used in combination with other verbs.

I. With transitives as *top'*, to beat.

II. With neuters, as *im*, to sleep.

Indicative Present

Indicative Present

Singular.

Singular.

1. Top káungmi

1. Im lagnom

2. Top lam

2. Im lam

3. Top lam

3. Im lam

Prterite.

Prterite.

1. Toplasungmi

1. Im la sungmi

2. Top lam

2. Im lam

3. Toplachem

3. Im lam

Dual and plural,
as in the un-
combined verb
lagnom, &c.

Dual and plural
are in the se-
parate verb

IMPERATIVE.

Topla

Imla

Remark.—In every conjunction of verbs the first loses the infinitive sign, and is used in the crude state, whence the peculiar transfer of passive expression to the subordinate verb, as before illustrated. But to this *hi to*, in the sense of *let*, is an exception,—thus, *let me strike*, is *topmung hasung*; and *topmung hánum*, *I let thee strike*.

The above fifteen conjugations, with their accessories (see bracketed portions), exhibit the whole scope of Vāyu conjugation. But a reference to them will show that it has been necessary, whilst striving to accommodate our forms to the genius

* See first conjugation of neuters conjugated from the crude root.

of this language, to interpolate into the transitives certain forms expressive of both agent and object, and likewise to append to the passive certain other forms which have been necessarily set apart from all the conjugations; not to mention the perpetual coincidence of active and passive forms. It may now be of use to exhibit the whole matter of conjugation in another shape seemingly more accommodated to the genius of the language, and which, though exhibiting a deal of repetition, will be found convenient for comparisons when we proceed to the Kiránti language, a language still richer than the Váyu tongue in pronominal combinations with the verb, and wherein, consequently, many of the mere iterations of the following diagram will take distinct shapes; whence we may infer that decomposition has proceeded a good deal further in the Váyu language than in the Kiránti tongue.

The verb *já*, to eat.

IMPERATIVE MOOD.

Singular.

Eat thou.

- | | |
|---|-----------------------|
| 1. Jínche, self, as agent or object, eat simply | 7. Játome, their all |
| 2. Jáko, it or him | 8. Jósung, me |
| 3. Játo, his or for him | 9. Jásung, mine |
| 4. Jákoehhe, them two | 10. Jochhung, us two |
| 5. Játóehhe, their two | 11. Jáchhung, our two |
| 6. Jákome, them all | 12. Jókikong, us all |
| | 13. Jákikong, our all |

Dual.

Ye two eat.

- | | |
|-------------------------|-----------------------|
| 1. Jánachhe, selves | 8. Jósungchhe, me |
| 2. Jáchhe, it | 9. Jásungchhe, mine |
| 3. Jáchhe, his, for him | 10. Jóchhung, us two |
| 4. Jáchhe, them two | 11. Jáchhung, our two |
| 5. Jáchhe, their two | 12. Jókikong, us all |
| 6. Jáchhe, them all | 13. Jákikong, our all |
| 7. Jáchhe, their all | |

Plural.

Ye all eat.

- | | |
|---|-----------------------|
| 1. Jánchine, selves or simple action (functional) | 7. Jáne, their all |
| 2. Jáne, it | 8. Jósungne, me |
| 3. Jáne, his, or for him | 9. Jásungne, mine |
| 4. Jáne, them two | 10. Jóchhung, us two |
| 5. Jáne, their two | 11. Jáchhung, our two |
| 6. Jáne, them all | 12. Jókikong, us all |
| | 13. Jákikong, our all |

INDICATIVE MOOD.

Present and Future.

Singular.

I eat or will eat.

- | | |
|---|-----------------------------|
| 1. Jánchungmi, self, as agent or object | 7. Játungmem, their all |
| 2. Jángmi, it, him | 8. Jónum, thee |
| 3. Játungmi, his, or for him | 9. Jánum, thine or for thee |
| 4. Jángehmem, them two | 10. Jónochhem, you two |
| 5. Játungchhem, their two | 11. Jánochhem, your two |
| 6. Jángmem, them all | 12. Jónonem, you all |
| | 13. Jánonem, your all |

Dual.

We two eat or will eat.

- | | |
|--------------------------------------|---------------------------------|
| 1. { Jánachokmi, excl. } selves | 7. Jáchhokmi-chhikmi, their all |
| 1. { Jánachhikmi, incl. } it | 8. Jómi, thee |
| 2. { Jáchhokmi, excl. } it | 9. Jáchhokmi, thine |
| 2. { Jáchhikmi, incl. } his, for him | 10. Jóchhikmi, you two |
| 3. Jáchhokmi-chhikmi, them two | 11. Jáchhokmi, your two |
| 4. Jáchhokmi-chhikmi, their two | 12. Jónem, you all |
| 5. Jáchhokmi-chhikmi, them all | 13. Jánem, your all |

Plural.

We all eat or will eat.

- | | |
|--------------------------------------|--------------------------------|
| 1. { Jánchikokmi, excl. } selves | 6. Já-kokmi-kem, them all |
| 1. { Jánchikem, incl. } it | 7. Játi-kokmi-kem, their all |
| 2. { Jákokmi, excl. } it | 8. Jomi or Jokokmi, thee |
| 2. { Jáhem, incl. } his, for him | 9. Jákokmi, thine |
| 3. { Játikokmi, excl. } his, for him | 10. Jóchhikmi, you two |
| 3. { Játikem, incl. } them two | 11. Jákokmi, your two |
| 4. Jákokmi-kem, their two | 12. Jónem or Jókokmi, you all |
| 5. Játi-kokmi-kem, their two | 13. Jánem or Jákokmi, your all |

Singular.

Thou eat'st or wilt eat.

- | | |
|---------------------------|-----------------------|
| 1. Jánchhem, self | 8. Jognom, me |
| 2. Jómi, it | 9. Jágnom, mine |
| 3. Játun, his, or for him | 10. Jóchhokmi, us two |
| 4. Jóchhikmi, them two | 11. Jómi, our two |
| 5. Játochem, their two | 12. Jókokmi, us all |
| 6. Jómem, them all | 13. Jákokmi, our all |
| 7. Játomem, their all | |

Dual.

Ye two eat or will eat.

- | | |
|-------------------------|------------------------|
| 1. Jánachhikmi, selves | 8. Jógnochem, me |
| 2. Jóchhikmi, it | 9. Jágnochhem, mine |
| 3. Jáchhikmi, his | 10. Jóchhokmi, us two |
| 4. Jóchhikmi, them two | 11. Jáchhokmi, our two |
| 5. Jáchhikmi, their two | 12. Jókokmi, us all |
| 6. Jóchhikmi, them all | 13. Jákokmi, our all |
| 7. Jáchhikmi, their all | |

Plural.

Ye all eat or will eat.

- | | |
|----------------------|------------------------|
| 1. Jánchinem, selves | 8. Jognomem, me |
| 2. Jónem, it | 9. Jagnomem, mine |
| 3. Janem, its, his | 10. Jochhokmi, us two |
| 4. Jonem, them two | 11. Jáchhokmi, our two |
| 5. Janem, their two | 12. Jokokmi, us all |
| 6. Jonem, them all | 13. Jákokmi, our all |
| 7. Janem, their all | |

Singular.

He eats or will eat.

- | | |
|-------------------------|---------------------------------|
| 1. Jáchnhem, self | 11. Jachhikmi, your two |
| 2. Jómi, it | 12. Jonem, you all |
| 3. Játum, his, for him | 13. Jomi, your all |
| 4. Jochhikmi, them two | 14. Jognom, me |
| 5. Jatochhem, their two | 15. Jagnom, mine |
| 6. Jomem, them all | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all | 16. { Jochhikmi, incl. } |
| 8. Jómi, thee | 17. Jáchhokmi-chhikmi, our two |
| 9. Jómi, thine | 18. Jokokmi-kem, us all |
| 10. Jochhikmi, you two | 19. Jákokmi-kem, our all |

Dual.

They two eat or will eat.

- | | |
|-------------------------|---------------------------------|
| 1. Jáchhikmi, selves | 11. Jochhikmi, your two |
| 2. Jochhikmi, it, him | 12. Jonem, you all |
| 3. Jatochhem, his, its | 13. Jochhikmi, your all |
| 4. Jochhikmi, them two | 14. Jognochhem, me |
| 5. Jatochhem, their two | 15. Jagnochhem, mine |
| 6. Jochhikmi, them all | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all | 16. { Jochhikmi, incl. } |
| 8. Jómi, thee | 17. Jáchhokmi-chhikmi, our two |
| 9. Jómi, thine | 18. Jokokmi-kem, us all |
| 10. Jóchhik, you two | 19. Jakokmi-kem, our all |

Plural.

They all eat or will eat.

- | | |
|-------------------------------|---------------------------------|
| 1. Jáchhimem, selves | 11. Játomem, your two |
| 2. Jonem, it | 12. Jonem or Jomem, you all |
| 3. Játomem, his, its, for him | 13. Jánem or Jatomem, your all |
| 4. Jómem, them two | 14. Jognomem, me |
| 5. Játomem, their two | 15. Jagnomem, mine |
| 6. Jónem, them all | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all | 16. { Jochhikmi, incl. } |
| 8. Jómi, thee | 17. Jáchhokmi-chhikmi, our two |
| 9. Jómi, thine | 18. Jokokmi-kem, us all |
| 10. Jóchhikmi, you two | 19. Jakokmi-kem, our all |

PRETERITE TENSE.

Singular.

I ate.

- | | |
|--|---|
| 1. Jáchhungmi, self, own | 8. Jónum, thee |
| 2. Jákungmi, it, him | 9. Jánum, thine, or for thee |
| 3. Játungmi, his, for him | 10. Jónochhem, you two |
| 4. Jákungchhem, them two | 11. Jánochhem, your two, or for you two |
| 5. Játungchhem, their two, or for them two | 12. Jónonem, you all |
| 6. Jákungmem, them all | 13. Jánonem, your all, or for you all |
| 7. Jatungmem, their all, or for them all | |

Dual.

We two ate.

- | | |
|--|---------------------------------------|
| 1. { Jánachhongmi, excl. } selves, | 6. { Jáchhongmi, excl. } them all |
| { Jánachhingmi, incl. } own | { Jáchhingmi, incl. } their all, or |
| 2. { Jáchhongmi, excl. } it, him | 7. { Jáchhingmi, incl. } for them all |
| { Jáchhongmi, excl. } his, for him | 8. Jómi, thee |
| 3. { Jáchhongmi, incl. } them two | 9. Jáchhongmi, thine, for thee |
| 4. { Jáchhingmi, incl. } their two, or | 10. Jóchhem, you two |
| { Jáchhongmi, excl. } for them | 11. Jáchhongmi, your two, or for you |
| 5. { Jáchhingmi, incl. } two | two |
| | 12. Jónem or jáchhongmi, you all |
| | 13. Jánem or jáchhongmi, your all, or |
| | for you all |

Plural.

We all ate.

- | | |
|--|---|
| 1. { Jánchhikongmi, excl. } selves, | 6. { Jákikongmi, excl. } them all |
| { Jánchhikengmi, incl. } own | { Jákikengmi, incl. } their all, or |
| 2. { Jákikongmi, excl. } it, him | 7. { Játikongmi, excl. } for them all |
| { Jákikengmi, incl. } its, his, for | 8. Jómi, thee |
| 3. { Játikongmi, excl. } him | 9. Jákikongmi, thine, or for thee |
| { Játikengmi, incl. } them two | 10. Jóchem or jákikongmi, you two |
| 4. { Jákikongmi, incl. } their two, or | 11. Játikongmi, your two, for you two |
| 5. { Játikengmi, incl. } for them two | 12. Jónem, or jákikongmi, you all |
| | 13. Jánem, or játikongmi, your all, for |
| | you all |

Singular.

Thou at'st or didst eat.

- | | |
|---------------------------------------|--|
| 1. Jánchhem, self, own | 7. Játomem, their all, or for them all |
| 2. Jákem, it, him | 8. Jósungmi, me |
| 3. Játum, his, for him | 9. Jásungmi, mine, for me |
| 4. Jákochhem, them two | 10. Jóchungmi, us two |
| 5. Játotchhem, their two, or for them | 11. Jáchungmi, our two, or for us two |
| two | 12. Jókikongmi, us all |
| 6. Jákodem, them all | 13. Jákikongmi, our all, for us all |

Dual.

Ye two ate.

- | | |
|-------------------------------------|-------------------------------------|
| 1. Jánáchhem, selves, own | 8. Jósungchhem, me |
| 2. Jáchhem, it, him | 9. Jásungchhem, mine, for me |
| 3. Jáchhem, its, his | 10. Jóchhungmi, us two |
| 4. Jáchhem, them two | 11. Jáchhungmi, our two, for us two |
| 5. Jáchhem, their two, for them two | 12. Jókikongmi, us all |
| 6. Jáchhem, them all | 13. Jákikongmi, our all, for us all |
| 7. Jáchhem, their all, for them all | |

Plural.

Ye all ate.

- | | |
|-----------------------------------|-------------------------------------|
| 1. Jánchinem, selves, own | 8. Jósungnem, me |
| 2. Jánem, it, him | 9. Jásungnem, mine, for me |
| 3. Jánem, his, its | 10. Jóchhongmi, us two |
| 4. Jánem, them two | 11. Jáchhongmi, our two, for us two |
| 5. Jánem, their two, for them two | 12. Jókikongmi, us all |
| 6. Jánem, them all | 13. Jákikongmi, our all, for us all |
| 7. Jánem, their all, for them all | |

Singular.

They ate.

- | | |
|-------------------------------------|---|
| 1. Jánchhem, self, own. | 11. { Jáchhongmi, excl. } our two, for |
| 2. Jáikum, it, him | { Jáchhingmi, incl. } us two |
| 3. Játum, his, for him | 12. { Jókikongmi, excl. } us all |
| 4. Jákoohhem, them two | { Jákikengmi, incl. } |
| 5. Játoohhem, their two, for them | 13. { Jákikongmi, excl. } our all, for us |
| two | { Jákikengmi, incl. } all |
| 6. Jákomem, them all | 14. Jómi, thee |
| 7. Játomem, their all, for them all | 15. Jáikum, thine |
| 8. Jósungmi, me | 16. Jóchhem, you two |
| 9. Jásungmi, mine, for me | 17. Jáchhem, your two, for you two |
| 10. { Jóchhongmi, excl. } us two | 18. Jónem, you all |
| { Jóchhingmi, incl. } | 19. Jánem, your all, for you all |

Dual.

They two ate.

- | | |
|--|--|
| 1. Jánachhem, selves, own | 12. { Jókikongmi, excl. } us all |
| 2. Jákoohhem, it, him | { Jókikengmi, incl. } |
| 3. Játoohhem, his, its | 13. { Jákikongmi, excl. } our all, for |
| 4. Jákoohhem, them two | { Jákikengmi, incl. } us all |
| 5. Játoohhem, their two, for them two | 14. Jómi, thee |
| 6. Jákoohhem, them all | 15. { Jáikum } thine |
| 7. Játoohhem, their all, for them all | { Jákoohhem } |
| 8. Jósungchhem, me | 16. Jóchhem, you two |
| 9. Jásungchhem, mine | 17. Jáchhem, your two, for you |
| 10. { Jóchhongmi, excl. } us two | two |
| { Jóchhingmi, incl. } | 18. Jónem, you all |
| 11. { Jáchhongmi, excl. } our two, for | 19. Jánem, your all, for you all |
| { Jáchhingmi, incl. } us two | |

Plural.

They all ate.

- | | |
|-------------------------------------|--|
| 1. Jánchimem, selves, own | 11. { Jáchhongmi, excl. } our two, for |
| 2. Jákomem, it, him | { Jáchhingmi, incl. } us two |
| 3. Játomem, his, its | 12. { Jókikongmi, excl. } us all |
| 4. Jákomem, them two | { Jókikengmi, incl. } |
| 5. Játomem, their two, for them | 13. { Jákikongmi, excl. } our all, for |
| two | { Jákikengmi, incl. } us all |
| 6. Jákomem, them all | 14. Jómi, thee |
| 7. Játomem, their all, for them all | 15. Jáikum, Jákomem, thine |
| 8. Jósungmem, me | 16. Jóchhem, you two |
| 9. Jásungmem, mine | 17. Jáchhem, your two, for you two |
| 10. { Jóchhongmi, excl. } us two | 18. Jónem, you all |
| { Jóchhingmi, incl. } | 19. Jánem, your all, for you all |

Remark.—The whole of the above forms will, by and by, be seen to exist distinctly in the Báhing dialect of Kirání, and nearly all in the Bontáwa and Kháling dialects. In Váyú the principle is the same, and many of the forms exist; wherefore we must conclude that the others have been lost; or shall we say that the process of development was stayed in mid course? The more anomalies, the more instruction; and it is necessary to put so new and peculiar a matter in several lights in order to judge of it truly. So that, instead of apologising for the above almost interminable details, I shall proceed to subjoin a comparison of Váyú and Quichua, the latter from Markham, ut supra, cit.

Quichua.

Váyu.

I. I—thee.

S. I love thee,*Munaiki	Chhánum
P. I love you, Munaikichik	{ Chhánochiem, D. Chhánonem, P.
S. I loved thee, Munarkaiki	Chhánum
P. I loved you, Munarkikichik	{ Chhánochiem, D. Chhánonem, P.

II. He—thee.

S. He loves thee, Munásunki	Chhanmi.
P. He loves you, Munasunkichik	{ Chhánehhikmi, D. Chhánem, P.
S. He loved thee, Munasukanki	Chhanmi
P. He loved you, Munasukankichik	{ Chhánehhem, D. Chhánem, P.

III. Thou—me.

S. Thou lovest me, Munahuanki	Chhángnom.
P. Thou lovest us, Munahuankichik	{ Chhánehhokmi, D. Chhánekomi, P.
S. Thou lovedst me, Munahuarkanki	Chhánsungmi.
P. Thou lovedst us, Munahuarkankichik	{ Chhánehhongmi, D. Chhánekongmi, P.

IV. He—me.

S. He loves me, Munahuanmi	Chhangnom.
P. He loves us, Munahuanchik	{ Chhánehhokmi, excl., D. Chhánehhikmi, incl., D. Chhánekomi, excl., P. Chhánekem, incl., P.
S. He loved me, Munahuarka	Chhánsungmi.
P. He loved us, { Munahuarkanchik Munahuarkaiku	{ Chhánehhongmi, excl., D. Chhánehhingmi, incl., D. Chhánekongmi, excl., P. Chhánekikengmi, incl., P.

Remark.—Chhan, to love, in Váyu=Muna, in Quichua, is not a good word for comparison because of its being of the aoristic class of transitives in "to." In a tensed verb the resemblance to Quichua would have been more apparent. On the other hand, I have given the Váyu dual as well as plural, because its dual formative or ehik is almost identical with the Quichua plural sign or chik, whilst the plural one differs, and nothing is more certain than that these signs are apt to mingle and the dual to fall out of use.

By referring to the above paradigm of the verb já, to eat, it will be seen that the Váyu has many other forms expressly representative of the agent and object, and therefore more significant than some of those here collated with the Quichua forms.

In Váyu the only forms which in the present state of the language refuse entirely to mix in the stream of conjugation are those which express the action passing from me to thee and no other. One cannot help imagining a system of conjugation with suffixed pronouns thus—

Iña, to give.

Tó, to strike.

Singular.	Plural.	Singular.	Plural.
1. Hagnum	{ Hákem Hágnum	1. To'mum	{ To'pem To'mem
2. Hanum	Hánum	2. Torpum	Topnem
3. Hatum	{ Hámem Hátmem	3. To'pum	{ To'mem To'pem

But the following explanations of the senses of the leading series of these forms which is real (the subordinate is wholly hypothetical) will show how utterly such a notion would mislead.

1. { Hágnum, gives to me thou or he any single person.
Hákem, gives to us any one in all numbers.
1. { To'mum, beats me thou or he any one in singular number.
To'pem, beats us any one in all numbers.
2. { Hánnum, gives to thee I only. Hámí, for any other giver.
Hánem, gives to you all any save I. Hánonem, for me as the giver.
2. { Topnum, beats thee I only. To'ni, for any other beater or beaters.
Topnem, beat you all, any save I, in all numbers.
- { Hátum, gives to him thou or he or any single person except me.
Hátungmi, for me.
3. { Hámem. No such word.
Hátomem, gives to them any person or persons except me. Hátungmen, for me.
3. { To'pum, { struck him any single person but me. Topungmi, for me.
 { strikes him, the present tense is to'ni.
To'mem, strikes them all any person whatever.

Háto, to give, being aoristic hátum, is equally present and preterite. But top, to strike, has for the present tomi, which moreover serves for all three persons alike in the singular number.

Thus it appears that num and nem alone offer the appearance of uniformly inflected personal suffixes, and that even in regard to these, the singular and plural senses are diametrically opposite.

But there are other complications resulting from the plurality of agents or of patients which account at once for the specialities of the above explanations and of those which follow. Thus :—

1. Hágnum, gives to me any single person.
2. Hágnochhem, give to me any two persons.
3. Hágnonem, give to me ye all only.
4. Hágnomem, give to me they all only.

In the preterite hásung takes the place of hágnóm; and with the verb top', to beat, we have only the euphonic change of gnom to mum, the residue being alike for both verbs; thus we have—

Present.

1. To'mum
2. To'mochhem
3. To'monem
4. To'momem

Preterite.

1. Topsungmi
2. Topsungchhem
3. Topsungnem
4. Topsungmem

If to the above crowding of agents and patients round the action we add the fact that the distinction of activity and passivity in the action itself is almost lost at the very corner-stone of the whole structure of conjugation—because the sign of action, *kat' hexoki-n*, viz., its having an object, is precisely that which denotes at once the transitive verb and the passive voice, *e.g.*, há-to, give to him; há-tu-m, he is given and he gives -we shall at the same time perceive how difficult it is to make these languages conform to our notions of conjugation (see and compare Tickell and Philipps, voce Sontal), and shall also be prepared to hear that a system at once so complex and so incomplete has been very generally cast aside either wholly (Newári, Lepcha, Bodpa, Malayalim, Burmah, Malay); or in part (other Dravirian, Dhimáli, Namsangnaga, &c.); and in this or that particular mode, one group of tongues rejecting the dual (Dravirian cultivated); another, the sex signs (Himalayan complex); * a third, the whole system of conjunct pronouns (Himalayan simple† and those above cited); whilst the attempt to blend with the action agents as well as patients, and both in the dual and plural numbers, has been maintained only by Kiránti and some Oceanic tongues, the Vāyu, Sontal, &c., being now restricted to a duality and plurality on one side only, viz., that of the agents or that of the objects. The Vāyu can express (like the Sontal) several agents and one patient, or several

* The complex Himalayan tongues are Limbú, Kiránti, Háyu, Kuswár, Súnuar, Dhimáli, Bhrámu, Cheping, Kusunda, &c.

† The simple or nonpronominalised are Newári, Thumi, Pahi, Múrmí, Gúruug, Mágár Khás (mixed), Lep'cha, Páusen or Syár'pa (Scpa), Bodo, &c.

patients and one agent, but not a plurality of both. The Kiránti can express a plurality of both. But neither the one nor the other has effected the same sort and degree of amalgamation of its conjunct pronouns in the case of its nouns as well as verbs, as the Himálayan, Kuswár, and the Ugrofinnic tongues generally have done, which all alike have perfectly blended suffixes for both; whilst the Kiránti, with an equal fusion in both cases, prefers the method of prefix for the nouns; * and the Váyu, following the same Dravirian order of arrangement, has not reached the same completeness of development in *this* respect (therein further agreeing with Dravirian), though more in others. It has a perfectly separate set of possessives for combination (áng, úng, á vel ú); but to the noun has got blended inseparably the third of these (ang-upa, ung-upa, a-upa or wathim u-pa), and thus a euphonic combination of the whole with the nominal root has been prevented, as in Bodo, which, however, as well as Váyu, can and occasionally does use as perfectly fused † prefix forms as the Kiránti, and sometimes both the disjunct and conjunct prefixually, and Dhimáli likewise. ‡ From the verb, Bodo, like Malayálim and several Nilgiri tongues, has dropped the pronoun; Dimáli, like Tamil, Uraon, and Male, has kept it; in Váyu, as in Sontal and Hó, the phenomena are complex. (See note at the end of the article, further on, on the Kiránti tribe. Double pronominalisation affines our Váyu and Kiránti to Hó and Sontal, but different positions of the pronouns differences them. The fact of having them and this different use of them—what worth? See Poole on Egyptian J.R.A.S., p. 313; also the analogy with Quichua noted by me.)

I refer to the head of pronoun for some more remarks on this subject. In the meanwhile, and in conclusion of the topic of Váyu conjugation, I beg to suggest attention to the following collation of actives and passives of the several types in the third persons of the present (or future) and preterite.

á-pa, my i-po, thy á-po, his	} father	tib-ú, I tib-l, thou tib-á, he	} strike
and Kuswar.			
Wherewith { apu-ing apa-m apa-t	Compare Sontal dal-eng aing dal-me-am dal-o ai	baba-im baba-ir baba-ik	thatha-im-ik-an thatha-ir-ik-an thatha-ik-an
† Bodo.	Váyu.	Dhimáli.	Its Verb.
a-pha	am-pa	ka-pa	dengkhi-ka
na-pha	um-pa	na-pa	dengkhi-na
bi-pha	a pa	wa-pa	dengkhi

‡ The full pronominal forms with the nouns are :—

<i>Bodo.</i>	<i>Váyu.</i>	<i>Dhimáli.</i>		
angni apha	ang upa	kang apha	} or { kang ka-pa nang na-pa eko wa-pa }	
nangni apha	ung upa	nang apha		
bini-apha, or	wathim upa	oko apha		
nangni napha				
biui bapha				Which last quite agrees with Kuki

COLLATION OF VOICES IN SINGULAR NUMBER.

		<i>Present Tense.</i>		Transitives in "to," <i>Yento</i> , to burn.		<i>Preterite Tense.</i>	
I.	{ Active Passive }	1. Yentungmi 1. Yemum	2. Yentum 2. Yéni	3. Yentum 3. Yentum	1. Yentungmi 1. Yensungmi	2. Yentum 2. Yéni	3. Yentum 3. Yentum
II.	{ Active Passive }	1. Sinmi 1. Sitnom	2. Sitni 2. Situi	3. Sinmi 3. Situi	1. Sishtungmi 1. Sissungui	2. Sishum 2. Sinmi	3. Sishum 3. Sishum
III.	{ Active Passive }	1. Wo'mi 1. Wo'mum	2. Wo'mi 2. Wo'mi	3. Wo'mi 3. Wo'mi	1. Wo'pungmi 1. Wo'paungui	2. Wo'pum 2. Wo'ni	3. Wo'pum 3. Wo'pum
IV.	{ Active Passive }	1. Homsungmi 1. Homum	2. { Hóni Hónui }	3. Hóni 3. Hónui 3. Hóni	1. Hompungmi 1. Homsungui	2. Hómpum 2. Hóni	3. Hómpum 3. Hómpum
V.	{ Active Passive }	1. Píngmi 1. Píngnom	2. Póni 2. Póni	3. Póni 3. Póni	1. Píkungmi 1. Píungui	2. Pákum 2. Póni	3. Pákum 3. Pákum
VI.	{ Active Passive }	1. Píngsungmi 1. Píngnom	2. Píngui 2. Píngui	3. Píngui 3. Píngui	1. Píngkungmi 1. Píngsungmi	2. Píngkum 2. Píngui	3. Píngkum 3. Píngkum
Infinitives and Participles of the above.							
I.	{ Active Passive }	Yénung (yem'nung) Yempingnung		{ Yéni Yempingvi }	Yenta Yempingta	Yentang Yempingtang	Yentang Yempingtang
II.	{ Active Passive }	Sitnung Sitpingnung		{ Sitvi Sitpingvi }	Siahta Sitpingta	Siahtang Sitpingtang	Siahtang Sitpingtang
III.	{ Active Passive }	Wo'mung (wopmung) Woppingnung		{ Wo'vi Woppingvi }	Wopta Woppingta	Woptang Woppingtang	Woptang Woppingtang
IV.	{ Active Passive }	Hómung (homung) Hómpingnung		{ Hónvi Hómpingvi }	Hóna Hómpingta	Hóntang Hómpingtang	Hóntang Hómpingtang
V.	{ Active Passive }	Pámung Pápingnung		{ Póvi Pápingvi }	Pótá Pápingta	Pátang Pápingtang	Pátang Pápingtang
VI.	{ Active Passive }	Píngmung Píngpingnung		{ Píngvi Píngpingvi }	Píngta Píngpingta	Píngtang Píngpingtang	Píngtang Píngpingtang

A SPECIMEN OF THE VÁYU LANGUAGE.

Ang ming Páchya nom. Ang thoko Váyú nomi (or Gó Váyú gnom) Khásakhata Háyu itkem. Ungki dávo be Váyú ischikem.* Go jekta dumsungmi. Hátha bong dumsungmi ghá má sengmi. Lé got kulup chhuyung † wanikhen. Dhankuta mu khakchhing puehhu chupvikhata póguha háta vik páchikokmi. Ang kó má nom. Ang távo Gajraj Thápa nung nomi. Gonha kóphe nakphe inang munang watli yengkum. Wathim nárung gonha blektum. Wathim chho le pókum. Honko á thum rámi. Captánha thúm hánung hónpingkum. Ang dávo lit'nung blining chóló chupsit khen inhe gó gonha mutpingkum. Dávo chinggnak chamchem. Gon sénche. Ungjitá dávo ghá chitnum. Ang thumbe ithaji nómi gonbr. wálige latpinggnom. Angki thóko kósi blingmu homba imba múschikokmi (our tribe, *we*). Népal kháral khen Támbakósi bong muschikokmi. Gókháta Awal be mutvi máng nokokmi. Kúswár, Bótia, Dénwár, Awal be mutvi nonem. Awal mu ramsa ha gáng khéva má muschikokmi. Vik máng póvi, ghádimu chokphi sétung jóvi, kem má póvi thóko Kusúnda, Chépáng báhamu chháju puehhibe má muschikokmi. Angkimu kem nomi, vik le nómi; págnamu vik nomx memha, makai, dósi, pháphár, bója, lévi, rówa, mása, sákha, góhún, láru, livi vik nom. Angki múlung kólube, Héngongwo báha. Lapcha, Limbu báha máng jále, chháju mádúmbe gadlá páhe, muschikokmi. Chháju púchhibe bója má lichem, jomsitmu nung mische le má nom. Hánung bong jomsit lichem minung bong lat'lat'ha múschikokmi. Ghákhata ha ruklung be rukkokmi, duklung be dukkokmi. Phalámtú'vi, singchuk'vi, kóelhónvi angki thok be má nómem. Kampáchyang, bingchopáchyang gyétim gót khen ingchikokmi. Angki kem angki gót há páchikokmi. Angki wáschyang angki vik sétang rówa khen rómekháta há dúri chinchíngha jéwa púngmem. Váyukhata khakchhingpuehhu póvi (or chupvi) má nómem. Mische pá gyéti namsangmu séva má pómém. Jéwa Héngongwo gót khen rangai pómém. Lónchokhata dáwángmi jéwa wáschimem. Meschokhata rangai póta wáschimem Angki mulung ithijila nomi. Náýung gót kulupha bákulup khen chholup † (or lé gót kulup) bong múphta chháju mádúmbe ithá dókha hamta nómem

* Here the inclusive form of the pronoun (ungki) and of the reflex voice of the verb *isto*, to denominate (*ischikem*), are used; literally in our own tongue, we call ourselves. In the preceding sentence, if *itkem* be not error, *it* is the inclusive also, but of the passive voice: we are called, i.e., all of us Váyus are called Háyu by the Khas. But *isto*, which is both *n* utter and transitive, carries to a maximum the peculiarities of the three voices of Váyú verbs.

† Phrases of numeration. See Vocabulary.

(or hamchimem). Angki kem chhálung singha póta, diha wamta húnglung kóha róta, khistiha supta, gége gége páchimem. Kem-bhitari náyung kuna nochlikmi; kólu, imlung; kólu khólung. Táwokhata, támikhata gége tá má hokmi. Bangchodum khen biak pachikokmi. Náyung got kulup ha bá kulup khen lé gót kulup * bong pénku háhá ha rome ingchikokmi. Pénku phen mang wontike nam rome upu kembe lat'lat'ha, kam pápáha, phengkokmi. Mische má pápáha me'ta singtong kóbe khumpopmi. Khócho, puk, chéli, béli, méchho, jachikokmi, Gai, bhálu, phóka, má jákokmi. Singwo, khúdu, dúdu, chálung, jákokmi. Sóve tungchikokmi, bukhchale tungkokmi (note the two forms of the verb). Sóve, angki póta, chinggnak tungkokmi. Bukchha, gyétim gót khen ingta, yanggnak tungchikokmi. Angki chhobe má blekhikokmi. Nokchhung sas-chikokmi, mescho le, lóncho le. Bálung khen gyéti suna le má dakkokmi. Angki chólvi Bálung. Gyéti suna le má nom. Váyu thoko mu singtong sunaha Brahman Lama má honmi (or honmem, indefinite). Gyétim lom má khokchikokmi. Angki vik hákhele má watkokmi. Upo met'khen táwokhata ha chhinggnak yanggnak má pápáha lingmem. Támikhata ha mische le má lingmem. Imhamu dáwo dévi angki májhua nomi. Inung wanikhen póvi suná le má 'nom. Angki thóko gyétim gót be lásta, yangta thóko, náti tolgong † bong yangmi. Finis.

TRANSLATION.‡

My name is Páchya. I am a Váyu. The Khas tribe call us Háyu, but our own name is Váyu. I am an old man. I don't know how old; above sixty. I am a cultivator of land assigned by the Rája to the soldiers of the Dhunkuta regiment. I have no land of my own. My son is in the service of Captain Gajráj Thápa. You saw him here often, and drew his portrait and measured him. He thought that very queer, and was a little alarmed. But the Captain reassured him, and he consented. I have been here four months to help you to learn our language. It is very difficult. You must judge of all. I can only answer your questions. I hope you will soon let me go home. Our people dwell in the basin of (or along the course of) the Kós! river from near the valley of Nepál proper to the Tamba Kósi. We are not Áwalias (people inured to malaria or áwal). The Áwalias dwell in the valley of the river, and are called

* A phrase of numeration. See Vocabulary.

† A phrase of measure. See Vocabulary. It is equal to two handfuls.

‡ Take notice that this sample of the Váyu language likewise reveals the location, status, &c., of the people. Therefore revert to it when you come to the article on the Váyu tribe.

Kuswar, Bótia, Dénwar, &c. We can't live there by reason of the malaria. Nor do we dwell on the hill summits like the Kúsúnda and Chépáng, who never cultivate, but live on wild herbs and fruits and never build houses. We have houses and cultivate the soil, growing maize and kódo and buckwheat, and rice, cotton, millets, barley, wheat, and madder. We are fixed cultivators, like the Névárs, not migratory ones like the Lepchas, Limbus, and others. We occupy the central parts of the hill slopes, which we cut into terraces. Rice won't grow on the tops, nor any sort of grain. We go up as high as grain will grow. We use the plough or the spade, according to the nature of the site we occupy. We have no craftsmen, smiths, carpenters, or potters—of our own tribe. We buy utensils and ornaments from others. We build our own houses, and our women spin and weave the home-grown cotton of which they make our clothes. None of our race are soldiers, nor do we ever take service (menial). The Névárs dye for us, if we need it; but the men wear plain clothes. Those of the women are sometimes dyed. Our villages are very small, usually fifteen to twenty houses scattered along the hill-sides. Our houses are built of rough timber, plastered and thatched with grass. Two rooms in a house—one for cooking and the other for sleeping. We have no general dormitory for all the grown girls or boys of the village. We marry at maturity, buying our wives. A wife costs fifteen or twenty rupees. If we have no money, we earn her by labour in her father's house. We bury our dead without any ceremonies. We do not tattoo our bodies. Our ears we bore occasionally. We have no priest but the exorcist, who is also our only physician. None of our tribe follow the bráhmans or lamas. We abide by our own creed and customs. We eat fowls, pigs, goats, sheep, buffaloes. Not oxen, bears, or monkeys, but honey, milk, eggs. We drink beer and spirits. Much of the former, as it is home-made; little of the latter, because we must buy it. Our law of inheritance gives equal shares to all the boys, and no share to the girls. Our head villager decides our disputes. We never appeal from him. Our tribe is a broken one, and is reduced to very inconsiderable numbers.

END OF ANALYSIS OF THE VĀYU LANGUAGE.

IV.—ANALYSIS OF THE BÁHING DIALECT OF THE KIRÁNTI LANGUAGE,

A.—BÁHING VOCABULARY.

Nouns Substantive.

Air (wind), Jú	Bed-time, Ipcho béla
Affection, Dwakcho	Beo, Syúra (wasp, Yúkuwá)
Abuse, Waita, Khícho	Blacksmith, Teupteu'le
A'bode, Bwagdikha	Blood, Húsi
Adulterer, Ryamnipo	Buttocks, Kósidyála
Adulteress, Ryamnimo	Battle, fight, Mócho
Agriculturist, Ryangsikokha	Boat, Dúnga
Amaranth (grain), Gósuráni	Bear, Wam
Aqueduct, Kúlo. Pwálám	Beard, Shéu sǒng, mouth hair; or Yóli swón,* chin hair
Ancle, { Khóli míchi	Boar, A'po po
{ leg joint	Body, Ram
Arm-all, { Gú	Burden, load, Kúra
Arm, fore, {	Bone, Reusye
Article, thing, Grókso	Breast, Kúchu
Aunt-pat, { Momo	Breastnipple, Neucheu
Aunt-mat, {	Bow, Li
Anger, Sókso	Bowman, Licha, m.+ Límicha, or Líchá-nima, f.
Ant, Gágáchingmo	Bottom, lowest part, Iláyu
Ant, nus, Dyála	Boy, Táwa
Arrow, Blá	Buffalo kind, Mésyéu
Ax, Khá	Buffalo, { male, A'po mésyeyu
Alder-tree, Búrsi	{ female, A'mo mésyeyu
Bag, Sálamá	{ young, Mésyeyu átámi
Basket, Bainso	Bull, Bing, A'po bing
Barley. No name. Jou is used	Boundary, Rélu
Bamboo, Pálám (all). Rikeho (small)	Breath, Sam
Bark of tree, Singkokte	Branch of tree. No word
Back, Ching	Brother, { Lo'ba, younger
Back-bone, Chinreúsýé	{ Yáwa, elder
Belly, Kója	Brotherhood, { Lo'babum
Beast, quadruped, { Lékhólithiba	Brethren, {
{ Lékhólimigwákba	Brother-in-law, Cháíwa. Wadyalcha
Being, animal, Samthíba	Calf, { male, A'po bing átámi
Box, chest, No word	{ female, A'mo bing átámi
Bat kind, Pákati	{ Pú. Dáchom
Bat, { male, A'po pákati	Can, cup, { Grokso (thing)
{ female, A'mo pákati	{ Pwákutúcho grokso (water
{ young, Pákati átámi	{ to drink vessel)
Birth. No name	Cart. No word
Bird kind, Chikba	Cat-kind, Birina
Bird, { male, A'po chikba	{ male, A'po birma
{ female, A'mo chikba	Cat, { female, A'mo birma
{ young, Chikbaatámi	{ young, Birma átámi
Beer, Gnási	Carpenter, Sing chokba
Bread, Shéblem	Check, Chocho
Birch-tree, Phýékulima	Chestnut tree, Syéli
Bed, Bló'cho	
Bed-chamber, Ipdikha	

* Sǒng vel swón vel Swóm. The broad ó passes into wá and the final nasal is vague.

† As from li comes licha, so from koja, the belly, kojacha, a glutton; and from khyim, a house, khyimcha, a householder, &c., &c.

Chin, Yéoli. Yoli	Dyer, Ryákba
Child-kiud, Tá. Gikba. Táwa. Támi-táwa	Earth—the, } Khápi
Child, { male, Táwa, } Gikba, m. f. *	Earth—a little, } (See Kose)
Children, Tádau. Táwatámi	Ear, Sámaneu.
Clay, Phélemkhápi	Egg, Dí. Bádi (Bá = fowl)
Cloth, Wá'	Elephant. No name
Cotton cloth, Linkhi wá	Echo, Thololamstikha
Woollen cloth, Unke wá	Enemy. No name
Silken cloth. No word	Ewe, A'mo bhéra
Clothes, raiment, Wá	Eye, Michi
Cloud, Kuksyal	Eyebrow, Kur'mi swon'g
Colour, Moba	Eyelash, Michi swon'g
Cold (frigor) { Junamti (weather).	Elbow, Nyaksi
{ Jú (wind).	Exorcist, Jamcha
Companion, Wácha	Earthquake, Khrinyam
Claw, nail, talon, Gyáng	Evening, Namtheuba
Cane (calamus), Gúri	Face, Kúli
Cousin { Pat. } Gnwápsya	Feather, Chikbaswong (= bird-hair\$)
{ Mat. }	Feast, }
Cow, A'mo bing	Festival, } Khoúmá
Cough, Sheúkhé	Father, A'po
Copper. No name	Father-in-law, Yepa
Cowherd, Bing theulba	My father, A'pa
Cotton, uncleaned, Linkhi	Thy father, I'po
Cotton, cleaned, Rúwa	His, her, its father, A'po
Courage. No word	Fever, Júsara (ague)
Crow, Gagákpa	Fair, } Jyapdikha ledikha,
Daughter, Támi (girl)	Market, } = buying and selling place
Daughter-in-law, Dyalmi	Fear, Níma. Gníma
Dance, Sili	Ferry, Hamba glúdikha
Day, Namti	Fire, Mi
To-day, A'na	Fireplace, Mímudíkha. Bwakal
Dust, Dyerbakhápi (flying earth)	Field, arable, Rú. Byángsi
Darkness, Namring	Finger, Brepcho
Desire, wish, Dwakcho	Finger-nail, Gyáng. Brepchogyáng
Ditch. No name	Fellow-countryman, { Dwábo dyelkem
Deer, Kísi	{ Dwábo dyel dim-muryu }
Deer, { male, A'po kísi	Fellow-tribeman, { Dwábo thokkem
{ female, A'mo kísi	{ A'dwábo thokkem
{ young, Kísi átámi	Fish, Gná
Door, Lapcho	Flavour, taste, Bró
Disease, illness. No name	Flesh, Syé
Dispute, † Mocho? Khícho? Infinitives	Flint, Chichilung
Dog kind, Khlichá †	Flour, Phúl
Dog, { male, A'po khlichá	Flea, Chukbe
{ female, A'mo khlichá	Fence, Khor
{ young, Khlichá átámi	Floor, Khápi (earth)
Death. No name	Flower, Phúng
Dream, Gná'mo	Ford, Pwáku hambag ludikha ¶
Drink, Tu'mó. Tushome	Fly, Sheúmo
Drunkard, Dukba. Túba	Food, Jáwáme. Jáchome. Participles **
	Fowl-kind, Bá

* Gikba, literally, who is born, answers to Kikba, who begets or gives birth to, a parent. The inherency of the relative pronoun in the participles is normal, as in the mode of making transitive and causal verbs out of neuters.

† Khícho, verbal, mocho, practical, dispute.

‡ Khlichá is Nowári. The insertion of a labial is a common trick of these tongues. See note on Háyú verbs.

¶ For suffixes kom, dim, see pp. 323, 325, 330: ko and di are prepositions; final m, mò is a possessive and formative. Qualitives and infinitives which take it can be used substantively. Instrumental participles are formed from the infinitive by it, and are usable as nouns of either kind, e.g., jáchome = food and edible c.

¶ Literally, water (of) far side issuing, place.

** Jáwáme, what he eats. Jáchome, what any one eats, an edible substance. See on to Conjugations.

Fowl, { male, Swársúwabá
 { female, Chwongkameubá
 { young, Bukballo
Fowl, wild, SábaK. bá
Fowl's egg, Bá dí. Báádi *
Foreigner, Wángmedyeldim. Wángme-
 dylke
Fist. No word
Forehead, Kúpi
Filth, dirt, Ríku
Foot, Kholi blem †
Form, Moba
Forest, jungle, Sábala
Fruit, Síchi
Frost, Phúrsa
Frog, Krúkrú
Friend. No name
Garlic. No name
Ginger, Peúrim
Girl, Tami
Glue, cement, Kyapcho
Glutton, { Kojacha, m.
 { Kojachanima, f. ‡
Grandfather, Kikí
Grandmother, Pípi
Grandson, Chácha
Granddaughter, Cháchánima
God, a god. No name
Gold, Syéuna
Goat-kind, Swongára, Sóngara
 { male, A'po swongára
Goat, { female, A'mo swongára
 { young, Swongára átámi
Goat-herd, Swongára theulba
Grass, Jim
Grain, Jáma
Ghee, butter, Gyáwa (oil)
Groin, Túchi
Hand, Guble †
Handle, Rising
Spade handle, Rúkokchom rising §
Hair, Swóng
Hair of head, Cham
Hair of body, Swóng
Herdsman, Bing méseyeu-theulba
Heaven, Dwámu (sky)
Head, Piya
Heart, Thiai. Theum. (French eu)
Heat, Haúlo. Haúnam
Heel, Cheuncheu leú
Hail, Músi
* Hammer, Thyakhóme §

Hammerer, Thyakba
Hemp, Grá
Hen, A'mo bá
Hip, Khólimichi, or Jilámichi
Hope. No word
Hoof, { whole } Gyakseuleú
 { cloven }
Hog-kind, Pó
Hog, { male, A'po pó
 { female, A'mo pó
 { young, Pó átámi
Hole, Gwályum
Hoe spade, Kokchóme §
Husk, Phira
Hook peg, Cháchóme §
Horn, Grong
Goat's horn, Swongára ágrong (goat, its
 horn)
Honey, Syúra. Shúra
Horse-kind, Ghóra
 { male, A'po ghóra
Horse, { female, A'mo ghóra
 { young, Ghóra átámi
House, Khyim
Householder, { Khýmcha, m.
 { Khyimchanima, f.
Home, Bwágdikha
Hunger, Sólí
Husband, Wancha
My husband, Wá wancha
Thy husband, I' wancha
Her husband, A' wancha ||
Instrument, { Rúpachóme §
Implement, { Grokso. Rúpachogrókso
Infant, { Bébacha, m.
 { Bébachanima, f.
Ice. No name
Intestines, Chisye
Iron, Syál
Jaw, Ka'kám
Joint, Míchi
Juice, Pwaku (water)
Knife, { Be'tho
 { Chwarchom §
Knee, Pokchi
Knot, Khingna (pp.)
Kitchen, Kidikha ¶
King, Ho'po. Hwáng
Lamp, torch, To'si
Language, speech, Ló
Lip, Shéo-kokte (mouth leather)
Leaf, Swáphó

* See note § of next page.

† See leg and arm. To the words for these the signs of flat things (blem) is added to make names for foot and hand.

‡ Kojachanima, a female glutton. So khyimchanima, a housewife. See householder: and so also of all formatives in cha, koja = belly, khyim = house.

§ These and many more such are participles of the instrument or object, or of fitness, formed from the infinitives, or, less the m, nu, suffix, themselves infinitives. They can all be used as substantives or as adjectives.

|| Wá, I', A', are the pronominal prefixes of nouns and suffixes of verbs, a thoroughly Dravidian trait and a fundamental.

Here is a sample of the suffixes of the { Jyn-ú }
 { Jyn-í }
 { Jyn-á }
first person = ur, wa, or o. { Jyn-á }
 { Jyn-á }
 { Jyn-á }

¶ Kí'dikha, literally, cooking-place, from the root kí, to cook, and dikha, place; but usable only as a suffix of verbs, like lung in Vayu.

Tree's leaf, Sing swápho
 Leather, Kokte (skin)
 Leg-all, Kho'li
 Leg-true (tibia), Phóphól
 Liar, Limochalba
 Light (lux), Hácháú
 Lightning, Ploksa
 Life, Sam (breath)
 Liver, Ding
 Louse, Túsyar
 Lungs, Syéuporeú
 Loom, { Wápachogrokso
 { Toblosing. Wápáchome
 Load, Kúra
 Lowlands, Dhepte
 Lowlander, { Dheptecha, m.
 { Dheptechaninia, f.
 Mat, Thárkimo blócho
 Maize, Greleuwámo
 Master, Ho'po. Iiwáng
 Mark, Syancho
 Market, Jyapdikhalédikha
 Mason, Khyimpába
 Mankind, Múryeu
 Man, { male, Wainza
 { female, Mincha
 { young, A'tami. Muryeu ata *
 Maker, doer, Paba. Pabba
 Maddler, Deu
 Mare, A'mo ghora
 Marriage, Grochlyer
 Mill, hand or water, Khuruwa
 Millet (kangani), Bíasara
 Millet (kodo), Chárjá
 Millet (juwár), Binkhumá
 Millet (sáma), Sáma
 Milk, Neucheu
 Mist, Kúksyal
 Manner, { Khó
 Mode, way, {
 Monkey (all), Moren
 Measure, the instrument, Klapcho
 Medicine. No name.
 Mind, Theum
 Moon, Tafúsaba. Lá
 Month, Lá.
 Morning, Didila
 Music, Tapcho
 Mother, A'mó
 My mother, A'ma
 Thy mother, I'mo
 His, her, its mother, A'mo

Money (copper), Lálajima
 Mountain, Syerte
 Mountaineer, { Syértecha, m.
 { Syértéchaninia
 Mountain products, Syértedim †
 Mouth, Sheú
 Moustache, Sheúswón
 Muschito, Syúpyél
 Mouse, Yeu
 Nipple, Neúcheú (milk)
 Noise, Syanda
 Neck, Sheureu (French eu)
 Name, Ning
 Night, Téugnachi
 Net. No name
 Needle, Léumje
 Noon (day), Nam-helscho
 Nose, Néu (French eu)
 Neighbour, Kwaudaulwakba
 Nostril, Neu'lam (nose-way)
 Navel, Sheupum
 Oar. No name
 Oil, Gyáwa
 Oak-tree, Sóbúsárai
 Odour, smell, A'ri. Rí ‡
 Onion. No name
 Ox kind, Bing
 { male, Bing. Apobing
 Ox, { female, A'mo bing
 { young, Bing átámi
 Ordure, Khli
 Man's ordure, Muryukhlí or Muryuákhli,
 Tiger's ordure, { Gupsa khli or Gupsa
 { ákhli §
 Pain, Deúkha, H.
 Palm of hand, Gublem ágwalla (hand, its
 palm)
 Penis, Bli
 Place, Díkha || (in composition of verbs
 chiefly)
 Plant, Wába, P.
 Pleasure, Gyérsi
 Plough, Jóchome
 Ploughman, Jóba, P.
 Plain, Dyamba
 Plainsman, { Dyambácha, m.
 Lowlander, { Dyambachaninia, f.
 Plate dish, { Pú
 Platter, {
 Parent, Kíkba, p. ¶
 Plantain, Grámochi
 Plantain-tree, Grámochi sing

* Wainza and Mincha are used substantively and adjectively. Not A'tami. Man's child or human child is Muryuatami = man, his child. Better átá or átáwo: see Child. Tami is used for the young of all animals.

† Syerte-di-m, mountain in of. See note || at p. 321.

‡ Here, as often elsewhere, we have a noun used indifferently, with or without the nominal definitive. Many instances have occurred in the foregoing comparative vocabularies. Let a word imply relation of any sort, as of odour to an odorous body; and even if, by standing alone, it be liable to misconstruction, it must have the definitive pretty much, as in English the article is needed to separate nouns from verbal imperatives; e.g., a cut from cut, a smell from smell.

§ In the first of these two forms of expression the two words are regarded as a compound; in the second we have the ordinary genitival style: man, his ordure; tiger, its dung.

|| E.g., Ip díkha, sleeping-place = bedchamber. Kídikha, cooking-place = kitchen.

¶ To this answers Gíkba = child; or who begets and who is born.

Plantain fruit, Grámochi sichi	Sister-in-law, Wadyelmi
Pine (tree), Tósi	Sitting chamber, Bwagdíkha
Pepper (black). No name	Spider, Bájeringmo
Palate, Kókolyam	Smith, Teupteulá. Teupteucha
Pepper (red), Dukba	Snake, Búsa
Potter, Khápi yalba	Servant, { Wáli, m. Wálinima, f.
Peach, Khwómálchi	Soldier, Kyak/amkhusiba
Peach-tree, Khwómálchi sing.	Sky, Dwamu
Peach fruit, Khwómálchi sichi	Son-in-law, Dyaloha
Price, Thing	Son, { my Wá-tá * thy I'-tá his A'-tá } see Child
Priest, Nokso	Shoulder, Balam
Poison, Ning	Shoulder-joint, Bálám míchi
Point, Jeuieu or Juu	Shepherd, Bhéra thoulba †
Ram, A'po bhéra	Side, Chákhyam, Pum
Rat, Yáu (French eu)	Star, Sorú
Rain, Ryá-wá	Summit, top, Gnári. Juju. Agnari.
Rains, the, Ryáwa namti	Ajuu
Rib, Chakh yamreusye	Snow, Phúmu
Rice, unhusked, Búra	Summer, Hau-namti = hot or heat day
Rice, husked, Shéri	Sweat, Gwaulau
Rice, boiled, Mómara	Storm, Gnolójú (= great wind)
River, any, Gúlo	Steam, Sam (breath)
Root, Syángri	Smoke, Kúni
Rust, Gári	Strength, Sokti
Rudder. No word	Song, Swálong
Road, Lam	Sow, A'mo po. Khomi
Rope, Grá	Sugarcane, Byar ‡
Roof, Khyimpú	Sun, Nam
Rhododendron, Twaksyel	Sunshine, Nam
R. — tree, Twokasyel sing	Sunrise, Namdhapcho
R. — flower, Twokasyel phung	Sunset, Namwamcho
R. — fruit, Twokasyel sichi	Still, Hechopú
Salt, Yuki	Stone, Lung
Silence, Licho	Stomach, Kojá
Spade, spud, hoe, Rúkókchome (= ground-digger)	Shade, shadow, Bala
Spear, Hóhóme	Straw, Jim (grass)
Shape, form (and colour), Móba	Sword, Bétho (knife)
Sheep-kind. No name. Bhéra used	Shield. No name
Spirits (distilled), Héna	Tail, Múri
Spindle, Panchom	Testicle, Kollósichi
Spinner, Panba	Tiger, Gupsa
Skin, Kokte	Thigh, Jíla
Skull, Piya réusye	Thirst, { Prákudwakcho Prákudwaktimi
Shoe, sandal, Khólidi paschong	Thumb, Bombo
Seed, Wáchyár	Tooth, Khlen (French eu)
Sieve, Riyangma	Tobacco, Kuni
Sleep, Ip'thi*	Turmeric, Byu'ma
Sail of boat. No word	Toe, Khólibrepcho
Sand. No word	Toe, great, Khóli bombo
Spittle, Richukú	Toe—nail, Gyang
Snot, Neukhli — nose-filth	Tongue, Lyam
Silk. No word	Time. No name. Béla used
Silver. No word	To-morrow, Dilla
Sport, play, Chamcho (inf.)	Thread, Sále
Sister, elder, Yáwa; younge, Loba, see Brother	
Sisterhood, Yába loba bum	

* Wa ta-wo, my son; Wa támi, my daughter; Wa ta, my child. Ta is child = Sontal and Uraon Dá. But ta is used also for son, as sa is child and son in Burmese, which language has also the mi suffix—sami, a girl = tami Bahing and Hayu.

† Bheda s, of course, borrowed. It is very strange that few of the Himalayan languages have names for sheep, or ox (bos), or horse.

‡ Sugar is Byar apwaku = juice of cane; literally, cane, its juice.

Thunder, Buk'bu
 Thief, { Kuncha, m.
 { Kunchanima, f.
 Theft, Kunchaniwa
 Tree, Sing. Dhyáksi
 Tree—bark, Sing kokte. Dhyaksi kokte
 Tribe, Thok
 Uncle, pat. Popo
 Uncle, mat. Kuku
 Urine, Charnika *
 Man's urine, Murynáchárnika
 Goat's urine, Swongara acharnika
 Vein, Sagra
 Vegetable, Cheúle pále
 Vetch, pea, Kyangyalyangma
 Village, Dyal
 Villager, { Dyalpau, m.
 { Dyalpaunima, f.
 Victuals, Jáchome †
 Vice, sin. No word
 Voicé, Syanda (sound)
 Valley. No word
 Vulva, Twáarchi
 Wax, Khóye
 Wound, Bánám
 Wool, Jhédá swón
 Wall, A'tha. Antha
 Weaver, Wápába
 Water, Pwáku
 Water-spring, Pwáku blo
 Walnut, { tree, Phoro sing
 { fruit, Phoro sichi

Wife, Ming
 Wrist, Gublemmichi
 Work, Ru
 Wizard, Krákrá
 Witch, Krákránima
 Witchcraft, Krákrániwa
 Widow, Khlúmi
 Widower, Khlúwa ‡
 Whore. No name
 Whoremaster. No name
 Wealth, Grokso
 Wing (bird's), Bápblem (bá = fowl)
 Witness, Kwóba. Tába
 Year, Thó
 Yesterday, Sanamti
 Yeast. No name

ADJECTIVES.

Good, { Neuba, § m. and c. gender
 { Neubanima, f.
 Bad, Ma neuba. Negative
 Deceitful, { Hánba, n. and c.
 Cunning, { Hánbanima, f.
 Candid, { Má hánba. Neg.
 { A'je. Ajebwakba
 Malicious, { Deukha gíba, m. c.
 { Deukha gibanima, f.
 Benevolent, { Gyersi, { pába, m. c.
 { pabanima, f.
 Industrious, { Pába, m. c.
 { Pábanima, f.

* Múryu or muryeu á chárnika, man his urine; songára á chárnika, goat its urine.

† Jáchome, literally what fit to be eaten or usually eaten. Participle of the object. See note at p. 327.

‡ Wa and mi are suffixes of gender. The formative suffix cha is equivalent to wa in words like íf-cha, a bow man; kún-cha, a thief, &c. The feminine of wa is mi; of cha is mi-cha, as kója-cha, a glutton; kója mi-cha, a female glutton; or it is nima, as kún-cha, a thief; kún-chanima, a female thief. Pau and pó are also masculine signs, whereof the former makes its feminine by adding nima; the latter by changing the po into mo, as dyal-pau, a villager; dyal-paunima, a female villager; ryamni-po, an adulterer; ryamni-mo, an adulteress.

The participial suffix ba, which also makes nouns of the agent, and gives qualities a substantival character, as thyak-ba, a or the hammerer; neu-ba, a or the good one, is another masculine suffix which takes nima for its feminine.

But participial nouns in ba are often regarded as of all genders, and when used adjectively, as all can be used, they take no sign of gender, or number, or case. They precede the substantive, which they qualify in their crude form, as neuba wainsa, a good man; neuba wainsadau, good men; neuba wainsake, of a good man.

The inherent relative sense of the participles enables them to dispense with any formative, but if it be specially necessary to express gender, such words, when used as nouns, can take the wa and mi sex signs, and also the signs of number, always supposing that their use is substantival.

Dravidian participles are formed from the gerunds (vide Caldwell), and need a formative to give them the relative and participial sense. Such is not the case with Kiránti participles, though those when used substantively often take the m, me, formative, and always if the participles be of the impersonated kind. See Verbs.

Observe that the Vocabulary throughout is so constructed as to be a clue to grammar as well as to vocabules.

§ Participial, like most of the following. See and compare the verbs neu, to be good; neu-gma, neu-ye, neu, I, thou, he, am good; neu-ba, who or what is good, all genders; dual, neubadausi; plural, neu-badau. Neu = it is good, is the root of the verb and noun. So Newari bhing, which has ji bhing, chha buing, wo bhing, for the three persons, and bhing—hma-gu for major and minor of gender, and bhing hma, nihma, and bhing ping, for dual and plural. But note that Newari repeats the gender sign (hma) with both qualitative and numeral (bhing-hma, ni-hma) in the dual, while in the plural it omits it wholly, substituting for the sign of gender that of number, or ping = dáá in Bahing. What is said of Váyu qualities holds generally true of Kiránti ones, viz., there are few proper or primitive ones. Most are participles, such as all those ending in ba, siba, na, and chome. The possessive suffix m, me, forms adjectives from substantives and nouns from verbal infinitives. So also the suffixes kem and dim make adjectives from substantives.

Idle, { Chwancha, m. { Chwanchanima, f.	Alive, { Blenba, m. c. Living, { Blenbanima, f.
True, or truth- { A'je. A'je bwakba, m. c. speaking, { A'je bwakbanima, f.	Dying, { Byakchopaba, f.
False, or false- { Limo.* Limo bwakba, speaking, { m. { Limo. Limo bwakba- nima, f.	Dead, { Byakba, m. c. { Byakbanima, f.
Passionate, { Soksa, bokba, m. c. hasty, { Soksa bokbanima, f.	Sickening, { Richo- { paba, m. c. Sick, { Richo- { pabanima, f.
Placid, patient, Soksa má bokba. Neg.	Sickened, sick, { Riba, m. c. { Ribanima, f.
Cowardly, { Niba, m. c. { Nibanima, f.	Getting well, Swáchopába
Brave, Má niba. Neg.	Got well, { Swába, m. c. { Swabanima, f.
Constant-minded, { Theumjásiba, m. Unchangeable, { Theumjásibanima, f.	Healthy, { Neuba, m. { Neubanima, f.
Inconstant, { Theum májásiba. Neg.	Made well, Swápang
Changeful, { Theum májásiba. Neg.	Strong, { Sokticha, m. { Soktimicha, f.
Wasteful, { Wárba, m. c. profuse, { Wárbanima, f.	Weak, { Soktimáthiba, m. { Soktimáthibanima, f.
Niggardly, { Kákáchyákba, m. n. { Kákáchyákbanima, f.	Sleepy, { Myelchopába, m. { Myelchopabanima, f.
Kind, gentle, { Theum neuba, m. c. { Theum neubanima, f.	Asleep, { Myelba, m. { Myelbanima, f.
Harsh, unkind, Theum máneuba. Neg.	Waking, Syaischo- { pába, m. c. { pabanima, f.
Obedient, { Biba, Bisiba, m. c.† { Bibanima, Bisibanima, f.	Awake, Syains- { siba, m. c. { sibanima, f.
Disobedient, Má biba. Má bisiba	Awakening, Syaisipába
Masculine, Wainsake, { Genitival both	Awakened, Syaisipána
Feminine, Minchake, { Genitival both	Young, A'kachime, { m. f.
Mul, idiotic, A'theum má neuba	Youthful, Yáke, { m. f.
Sque of mind, A'theum neuba	Adult, { Swolacha, m. { Swolami or Swolamicha, } f.
Licet, Páchome, m. f. n.	Old, aged { Gná-wa, m. { Gná-mi, f.
Illicit, Má páchome	Handsome, { Rimba, m. f. n. { Rimsokpa, m. { Rimsongma, f.
Bodily, Ranke { Genitival, both of	Ugly, { Má rimba, m. f. n. { Má rimsokba, m. f. n. { Má rimsongma, m. f. n.
Mental, Theumko { these: com. gender†	Tall, high, { Lába, com. gen. and m. { Lábanima, f.
Hungry { Sólumi byakba, m. c.	Short, low, { Dékko lába, m. and n. { Dékko lábanima, f.
Thirsty, Pwáku dwaktimi byakba	Great, big, { Gnólo, m. and n. { Gnólonima, f.
Naked, { A'klancho bwakba, m. { A'klancho bwakbanimá, f.	Small, Akachime. Yáke.† See Young
Clothed, { Phisiba, m. c. { Phisibanima, f.	Fat, { Syéneúba, m. and n. (well in flesh)
Libidinous (man), Ming dwakba, m.	Thin, { Syéneúbanima, f. { Ryanba, m. and n. { Ryambanima, f.
Libidinous (woman), Wainsa dwakba- nima, f.	
Gluttonous, { Kojacha, m. { Kojanicha, f.	
Drunkard, Dhékong- { tuba, m. { tubanima, f.	
Drunk, { Dukba, m. c. { Dukbanima, f.	
Foul-mouthed, { Khiba, m. c.	
Abusive, { Khibanima, f.	

* Limo, m. and f., can be used alone for false.

† Bifa is the transitive, bífibá the intransitive form. See Verbs.

‡ See p. 330 of Sequel, also the note and references at p. 321, *supra*.

§ Byakchopaba is literally who makes to die, and so of all similar words; but the form is doubtful, and in general the participle in bá, which is so istic, is used in neuter verbs exclusively to express both senses of dying and dead, sickening and sick, the preterite participle being regarded as an appendage of transitives only.

¶ These two words are samples of adjectives proper. Such are very rare in this tongue, wherein the qualifying words are mostly participles, usable too, substantively, like those formed by the affixes cha and wa. This is another Dravidian trait; and the rarity of proper adverbs and prepositions, and the use of gerunds in lieu of the one and of nouns in lieu of the other (see Adverbs and Prepositions), are two more such traits, to be added to those elsewhere set down.

Tired, { Bálba, m. and n.
 Weary, { Balbanima, f.
 Untired, { Má balba,
 Fresh, { Má balbanima, } Neg.
 Lame, { Sokopá, m. n.
 Lamed, { Sokopánima, f.
 Blind, { Má kwoba, m. n. *
 Blinded, { Má kwobanima, f.
 Deaf, { Má nimba, m. and n.
 Deafened, { Má nimbanima, f.
 Deafened, { Má nimbanimapaná, f.
 Dumb, { Má bwakba, m. n.
 Dumb, { Má bwakhanima, f.
 Deaf and dumb, { Gláúd-wa, m. n.
 = idiotic, { Gláúdwanima, f.
 Alone, solitary, *Gícha or A'gícha, m. f.
 Companioned, { Wácha thiba, m. n.
 Companioned, { Wácha thibanímá, f.
 { Jókba. Teuba. Mimba, m. n.
 Wise, { Jokbanima. Teubanima. Mim-
 banima, f.
 Foolish, Májokba. Máteuba. Mámimba.
 Neg.
 Learned, { Parepába, m.
 Learned, { Parepábanima, f.
 Ignorant, Má pare pába
 Rich, { Thiba, m. n.
 Rich, { Thibanima, f.
 Poor, { Má thiba, m. n.
 Poor, { Má thibanima, f.
 Talkative, { Bwakba, m. n.
 Talkative, { Bwakbanima, f.
 Silent, Liba bwakba, m. c. † (silent who
 remains)
 Dirty = black, Kokem, m. f. n.
 Dirtied, { Kekempana, m. c.
 Dirtied, { Kekemnimapaná, f.
 Clean = white, Bubum, m. f. n.
 Cleansed, { Bubumpana, m. c.
 Cleansed, { Bubumnimapaná, f.
 Married, { Gróchya dyumba, m.
 Married, { Gróchya dyumbanima, f.
 Unmarried, { Gróchya mádyumba, m.
 Unmarried, { Gróchya mádyumbanima, f.
 Taxed, { Chóba, m. Chóbanima, f.
 Taxed, { Chóchome, n.
 Exempt, { Má chóba. Má chóbanima.
 Exempt, { Má chochome. Neg.
 New, Aninta, m. f. n.
 Old, worn-out, Amaisam, m. f. n.
 Ready, prepared, { Theumna (finished)
 Ready, prepared, { Mingba } (dressed as
 { Kina } food)
 Unprepared, { Má theumna,
 Unmade, { Má mingba, } Neg.
 Unmade, { Má kina }

Ready, { Rimsiba (adorned), m. c.
 Ready, { Rimsibanima, f.
 Unready, { Má rimsiba, m.
 Unready, { Má rimsil nima, f.
 Common, abundant, Táchome, n.
 Rare, scarce, Má táchome. Neg.
 Public, apert, patent, Kwóchome
 Private, latent, not to be seen, Khleuchome
 Successful, { Neupába, caus. pres. part.
 Prosperous, { Neupana, cau. past. part.
 Prosperous, { Neupachome, c. f. p.
 Unprosperous, { Má neupaba,
 Unsuccessful, { Má neupana, } Neg.
 Unsuccessful, { Má neupachome, }
 Saleable, Léchome, p. f.
 Sold, Lena, p. p.
 Purchasable, Jyapchome, p. f.
 Purchased, Jyanna, p. p.
 Similar, { Deuba, m. n.
 Resembling, { Deubanima, f.
 Dissimilar, Má deuba. Má deubanima
 The same, { Myemme or } (that very one)
 The same, { Myemgno, } m. f. n.
 Other, different, Kwagname. Wangme,
 m. f. n.
 Easy, doable, Páchome, p. f.
 Difficult, not doable, Má páchome
 Changeful, { Phasiba, ‡ p. n.
 Changeable, { Phaschopaba, p. n. (about
 to change)
 Changed, { Phásiba (self)
 Changed, { Phána (other, tr.)
 About to be changed, Pháchome
 Caused to be changed, Phásipána, c. ref.
 Phápána, c. tr.
 Orderly, set in order, { Má hulsiba, n.
 Orderly, set in order, { Má hulba, tr.
 Orderly, set in order, { Má limsiba, n.
 Orderly, set in order, { Má lipba, tr.
 Disordered, { Hulsiba, n.
 Disordered, { Hulba, tr.
 Disorderly, { Limsiba, n.
 Disorderly, { Limba, tr.
 Liable to disorder, { Hulehome
 About to be disordered, { Lipchome
 Having, possessing, { Thiba, m. c.
 tenens, { Thibanima, f.
 Not having, { Má thiba, m. c.
 Wanting, { Má thibanima, f.
 Ornamented, { Rimba, n.
 Adorned, { Rimsiba, refl.
 Adorned, { Rimpaua, tr.
 Plain, { Má rimba
 Plain, { Má rimsiba
 Plain, { Má rimpaua
 Useful, Sichome, p. f. tr. §
 Useless, Má sichome, Neg.
 Quick-moving, active, { Grukba, m. c.
 Quick-moving, active, { Grukbanima, f.

* I, thou, he, am alone, is wá gícha bwagna, i'gícha bwanzé, a'gícha bwa = my, thy, his oneliness is or remains.

† The root bwá, to be (sit) and to speak, can hardly be distinguished in the participles.

‡ Be changed, is phásó = change thyself; change it, is phátó. The former gives for participles phásiba and phaschopaba = what changes or is about to change; and the latter, puábá, the changer, and phána, the changed.

§ Participles of the object (see Conjugations), and usable equally as substantives or as adjectives, e.g., jachome is victuals or food at p. 325, while here it is edible or wholesome.

Slow-moving, lazy, inert, Má grukba, Neg.	Passable, } Gwakchome *
Wholesome, eatable, Jáchome *	Accessible, }
Unwholesome, Mágáchome	Impassable, Mágwakchome
Manufactured, wrought, Pána	Cultivated field, Jóna
Manufacturable, Páchome *	Culturable, Jóchome *
Sharp, Héba, n. p.	Uncultivated, Ma jóna
Sharpened, Hépána; tr. p.	Uncultivable, Má jóchome
Blunt, Má héba	Fruitful, rich (soil), Neuba (good)
Bluntened, Má hépána	Barren, sterile, Má neuba
Grinded, Khrina	Sandy. No word
Grindable, Khrichome	Clayey, Phélépheleme
Spun, Pánna	Calcareous, Chunnungme
Woven, Pána	Saline, Yuksinungme
Platted, Pána	Muddy, Kyelchome
Spacious, wide, ample, Bhyappa	Dusty, Byerbakhapinungme
Contracted, narrow, Má bhyappa	Brackish (water) Yuksinungme
Moving, capable of self-motion, Dukba, †	Fresh, { Táchome
n. part. m. f. n. Dukbanima, f.	Sweet, { Néuba
Movable, capable of being moved, Dukchome, tr. p. f.	{ Broba
Motionless, Má dukba, m. n.	Flowing, Gwakba
Immovable, Má dukchome, tr.	Still, Má gwakba
Moved, † self, Dukba	Deep, Gleumba
Moved, other, Dungna	Shallow, Má gleumba
Caused to be moved, Dungpána	Windy, stormy (weather), { Júnám §
Figured, self, Rám dyumba	{ Júkhlime
Figured, other, Rám dyumpána	{ Júkhitame
Figurable, Rámdyum pachome	Fine, fair, Neuba
Unfigurable, Rámdyum má pachome	Fine, { Junamme
Luminous, shining, Chyarba (self), n.	Cold, { Júi byangme
Self-illuminated, Chyarsiba, refl.	{ Júkhitame
Illuminated by other, Chyarpána	Hot, { Haulomi
Illuminable, Chyarpachome	{ Haulomi byangme
Dark, Namrikba	{ Haulau dyumme
Darkened, Namringpána	Sunshiny, Nanneume
Flaming, burning self, Hoba (fire and candle)	Cloudy, Koksyallhwalme
Kindled, }	Rainy, Ryáwayume
Inflamed, } Hopána	Cold (water), Chikha
Made to flame, }	Hot (water), { Gleugleum, conj.
Kindleable, } Hopáchome *	{ Gleugleum-me, disj.
Inflammable, }	Moist, sappy green (wood), A'pwákunungme
Burning, in process of being consumed by fire, Deupba	Juicy (fruit), A'pwakunungme
Burnt, consumed by fire, Deumpána	Juiceless, sapless, A'pwákumanthime
Consumable by fire, Deumpachome *	Wooden, Singke
Extinguishing (self), going out, Byakba	Woody, timber-bearing, } Singdhyaksi-
Extinguished by another, Byangpána	{ bwagdikhá
The upper, superior, Hátcungme, m. f. n.	Wooded, }
The lower, inferior, Háyungme †	Stony, made of stone, Lungke
Right, Jumrolame	Stony, stone-bearing (place), Lung bwagdikha
Left, Perolame	Iron, made of iron, Syelke
Central, Alimbudime	Iron-producing, Syelgiba
Eastern, Namdhapdikhalame	Leathern, made of leather, Kwoksyeyuke,
Western, Namwamdikhalame	Kokseke
Northern, Háteulame	Skin-bearing (animal), Kwokseyu thiba,
Southern, Háyulame	Kokse thiba
	Wet, }
	Dry, } clothes, &c., { Moba
	{ Sheuba
	Wooded (country), { Sabala bwakba
	{ Sabala bwadikha

* See note § at p. 327.

† The participle of neuter verbs is single and aoristic; dukba is changing and changed, et sic de cæteris.

‡ Hætu, top, above; háyu, below, bottom.

§ Wind and windy, and cloud and cloudy, &c., are confounded usually like "cold" in English, which is both substantive and adjective. So also Heat and Hot.

Open, A'klauchom (naked)
 Jungly, Sábala dyumme
 Coloured, { Ryarsiba, self
 { Ryangna, by other
 Caused to be coloured, Ityangpána
 Colourless, { Bubum (white)
 { Má ryangna
 { Má ryangsibae
 Colourable, Ryakchome
 Red, Lalam *
 White, Bubum
 Black, Kyákým
 Blue. No name
 Green, Gigim
 Yellow, Womwome
 Sweet, Jijim
 Sour, Jeujeum †
 Bitter, Kaba
 Ripe, Jiba
 Ripened, { Jiba, n. (self)
 { Jipana, tr. (other)
 Raw, Achekhli
 That is raw, Achekhli bwakba
 That is made raw, Achekhli pana
 Rotten (flesh, fruit, &c.), Jyipba
 Rotten (wood, &c.), Chyamba
 Coarse, { No words
 Fine, {
 Rough, Khwárbehwárbem
 Smooth, Phéléphélem
 Polished, Phéléphélem
 Unpolished, Má phéléphélem
 Straight, Dyomba
 Crooked, { Gukba
 { Gung-gung, or
 { Gung-gungme
 Full, Dyamba
 Filled, Dyampána
 Empty, A'shéti
 Emptied, A'shétipána
 Solid, Dyamba
 Hollow, A'shéti
 Heavy, Hyalba
 Light (levis), Hamba
 Great, Gnolo
 Small, Yáke
 Long, Jheúba
 Short, Má jheúba
 Wide, Bhyakba
 Narrow, Má bhyakba
 High, Jába
 Low, Má lába. Dékholába
 Angular, Kona-bwakba
 Round, Khirkhirme
 Spherical, Pulpulme
 Pointed, Jeujeume ‡
 Unpointed, Má jeujeume

Edged, Hé'ba
 Unedged, Má hé'ba
 Broken, { round } Bukba, Pwongna
 Burst, { things, }
 Broken (long things), Jikba. Jingna
 Torn (cloth, &c.), { Jiba § n.
 { China, tr.
 Split (wood), { Yésiba, 'mt.
 { Yéna, tr.
 Entire, by negative prefix to all the above
 Porous, Chapba
 Imporous, Má chapba
 Open, Hongsiaba
 Opened, Hongna
 Opening, about to open, Hongschopaba
 Shut, Tyangsiaba
 Shuttet, Tyangna
 Shutting, about to shut, Tyangschopaba
 Spread, { Hamsiaba, n.
 { Hamna, tr.
 Folded, { Plemsiaba, n.
 { Plemnna, tr.
 Expanded, blown (flower), Boba
 Caused to blow, Bopána
 Expanding, about to expand, Boschopaba
 Closed, shut = not expanded, Má boba
 Tight, Khimsiaba, n.
 Tightened, Khimna, tr.
 Loose, Thyelvím
 Loosened, Thyelvím pána
 Unsteady, loose, or { Má jásiaba
 { Má jána
 Fixed, firm, { Jásiaba, n.
 { Jána, tr.
 Cooked, Kina
 Boiled, Pwákumikina
 Roasted, Gryamna
 Grilled, Cheuna
 Hairy, Swon thiba
 Hairless, Swon má thiba or Swon manthi
 Feathered, Swon thiba
 Unfeathered, Swon má thiba or Swon
 manthi
 Rising or risen (sun), Dhapba
 Setting or set (sun), Wamba
 Issuing, coming out or come out (being),
 Gluba
 Entering or entered (being), Woba
 Falling (being), Dokba, n.
 Fallen, Dokba, n.
 About to fall, Dokchopaba
 Falling (thing), U'ba
 Fallen (thing), U'ba
 Rising (being), Rapba
 Remaining, risen or standing, Rapso-
 bwakba
 Risen or stood, Rapba. Rapso bwakba

* Lalam adjectival. Lalamme substantival = Newári, Hyáwun and Hyáwungtu, and lál, lál wala of Hindi, or red and the red one. So Pabum and Bubumme Gigim and Gigimmo, &c. The affixes jokpa (m.) and jongma (f.) are often substituted for me in reference to colour, kyakyajokpa, the black.

† Jeujeum, literally pointed, acute, sharp, from Jeujeu (French eu), a point.

‡ Jeujeu vel juju is apex, point, top; pulpul is a sphere, and Khirkhir, a round but not spherical body.

§ Bukba, jikba, as participles of neuter verbs which are aoristic, wear the form of present participles, and as adjectives mean breaking as well as broken, &c.

Raising, Rampaba
 Raised, { Ramna, tr.
 { Rampana, caus.
 Putting down (mat), Jyeulba *
 Put down (things), Jyeulna
 Sitting, Bwakba, Nisiba
 Seating, Bwang paba. Ni paba *
 Seated, Bwápána. Nina
 Lying down, Glesiba, Ipba
 Laid down, { Glesiba Ipba, n.
 { Glesipana Impana, tr.
 Waking, Syainsiba
 Waked, Syainsiba
 Awakening, Syainsipaba *
 Awakened, Syainsipana
 Sleepy, Myelcho dwákba
 Asleep, Myelba
 Sleeping, Myelba *
 About to sleep, Myelchopaba
 Domestic, home-made, Dwábodyel dim
 Foreign or foreign made, Wangmodyel
 dim
 Rusty, Dyelpo, m. f.
 Loving, {
 Desirous, { (being), { Dwakba, m.
 Desiring, { { Dwakbanima, f.
 Lovable, {
 Desirable, { Dwakchome *
 Written, Ryangna
 Read, Parepana
 Eaten, Jana
 Drank, Túna (pausing accent)
 Payable, Chochohme *
 Paid, Choona (pausing accent)
 Well-odoured, A'rinculame †
 Stinking, Arimaneubame
 Having odour (thing) or {
 smelling (man), { Namba
 Belonging to a Tibe-
 tan or native of { Leuchake, m.
 { Leuchanimake, f.
 Tibet,
 Tibetani, or produced { Leuchadyeldim
 in Tibet (thing), { Leuchadyelke, m. ‡
 Nepalese, native of Nepal. No name
 Belonging to a high-
 lander or native of { Syértichake, m.
 { Syértanimake, f.
 hills
 Highland thing, { Syertedim, or
 { Syertedyeldim
 Of person of the { Dheptechake, m.
 plains, { Dheptechanimake, f.
 Produce of plains, Dheptedim

European (per- { Bubum-rámcha, m.
 son), { Bubum-rámchanima, f.
 European (goods), Búbum-rámthiba
 dyeldim
 Woollen, made of wool, U'нке
 Woolly, wool-bearing, U'nthiba
 Hairy, made of hair, Swonke
 Hairy, hair-bearing, Swonthiba
 Iron, made of iron, Syalke
 Golden, Syeunake
 Silver, made of silver, Chándike
 Wooden, made of wood, Singke
 Woody, full of trees (place), Dhyaksi-
 bwagdikka
 Jungly, full of jungle, Sábálá bwang-
 dikha
 Eye-having (being), Michi thiba
 Foot-having (being), Kholi thiba
 Wealthy (being), Grokso thiba
 Wealthy (place), Grokso-bwagdikka
 Grain-having (man), Búra thiba
 Grain-producing (field), Búra neudikka
 Grain-abounding (place), Búra bwang-
 dikha §

COMPARISON OF ADJECTIVES.

Great, Gnolo
 As great as this, Yam khwome gnolo
 Greater than this, Yam ding gnolo
 Greatest of all, Haupe ding gnolo
 Very great, Thé gnolo
 Small, Káchim. A'káchim
 Small as this, Yam khomekáchim
 Smaller than this, Yumding káchim
 Smallest of all, Haupe dingkáchim
 Very small, Thé káchim
 Cold, Chikba
 Colder, Yam ding chikba
 Coldest, Haupe ding chikba
 Very cold, Thé chikba
 Hot, Gleuba
 Hotter, Yam ding gleuba
 Hottest, Haupe ding gleuba
 Very hot, Thé gleuba

NUMERALS.

Cardinals.
 One, Kwong
 Two, Niksi
 Three, Sam

* All these, and numberless others ending in ba, siba, na, or chome, are participial. See further on. The relative pronoun inheres, and the use is adjectival or substantival.

† Me, m. affix, is a formative of all three genders = hma, gu of Newári, save that these are major and minor of gender. Mé, like hma, gu, attaches to all qualities used substantively superadded to the gender sign, as gná-wá, gwa-mi = old (man and woman), whence gnáwame, gnámime = the old ones, male and female. So swalo-cha-mi = mature, male and female, whence swalocháme, swalomime.

‡ Ke (or kem, see p. 321) is the general sign of relation when one substantive only is used. When two are expressed, the second takes the prefix (his, her, its), unless the relation be local, and then dim (dien = in of) is used instead of the á; e.g., hand of man, muryu á gu; rico of bazaar, bazar dim shéri. (See Grammar.)

§ Bwangdikha = the place where is; dikha usable only with a verb; bwang from bwakesse in loco.

Four, Ló
 Five, Gno
 Six, Rukba
 Seven, Channi
 Eight, Yá
 Nine, Ghú
 Ten, Kwaddyum
 Eleven, Kwaddyum kwong,
 = ten (and) one
 Twelve, ,, niksi
 Thirteen, ,, sam
 Fourteen, ,, lé
 Fifteen, &c., ,, gnó
 Twenty, A'sini, } Kwong ásim,
 = a score } = one score
 { Kwong ásim
 Twenty-one, A'sim kwong, { kwong, =
 = a score (and) one } one score
 and one
 Twenty-two, A'sim niksi. Kwong ásim
 niksi
 Thirty, Kwong ásim, kwong áphlo
 = one score, one its half
 Thirty-one, Kwong ásim, kwong áphlo
 kwong, = one score, one half (and) one
 Thirty-two, Kwong ásim, kwong áphlo
 niksi, = one score, and one half and two
 Forty, Niksi ásim = two score
 Forty-one, Niksi ásim kwong
 Forty-two, Niksi ásim niksi
 Fifty, Niksi ásim áphlo, = two score (and)
 its half
 Fifty-one, Niksi ásim áphlo kwong
 Fifty-two, Niksi ásim áphlo niksi
 Sixty, Sam ásim
 Seventy, Sam ásim áphlo, = three score
 (and) a half
 Eighty, Ló ásim
 Ninety, Ló ásim áphlo
 One hundred, Gnó ásim, = five score
 One hundred and one, Gnó ásim kwong
 One hundred and two, Gnó ásim niksi,
 = five score (and) two
Ordinals. None

ADVERBIALS.

Once, Kwábálá
 Twice, Nip pálá
 Thrice, Sap pálá
 Four times, Lep pálá
 Five times, Gnó pálá
 Six times, Rú pálá
 Seven times, Chá pálá
 Eight times, Yá pálá
 Nine times, Ghú pálá
 Ten times, Kwaddyum pálá
 Firstly, } Wanting, save as they coin-
 Secondly, } side with the last

NUMERAL ADJUNCTS.

They are doubtfully ascribable to this
 tongue, or falling so fast out of use that

what remains is a mere fragment. I shall
 illustrate by comparison with Newári, in
 which these generic signs are undoubtedly
 normal and in full. c. Bábing, like
 Newári, has no division corresponding to
 the fully-developed gender, m. f. n. It
 has not even, as Newári has, a division
 correspondent to the logical gender, or
 beings and things, which is equivalent to
 the major and minor of gender in the
 plural of Dravirian nouns and verbs also.

English.	Newári.	Bábing.
Beings	Hma	} Li?
Things	Gú	
Rationals	...	...
Brutes	...	...
Vegetalia	} Má	A'pum
Plants		
Timber trees	Simá	Sing
Soft trees or	} Má	A'púm'
grasses		
Logs	Ká	...
Weapons	} Pá	Syal
Implements		
Pairs	Já	...
Flowers	Phó	Lí
Fruits	Gó	Bwom
String of	} Tya. Jhó	Chyarchyar
animals		
Heap of things	Dón. Púcha	Khumna.
Herd of ani-	} Batháng	...
mals		
Days	Nhu	Kha

In the use of these signs first comes
 the numeral, then the sign, and then the
 thing or being specified, e.g., Newári,
 Chha ma si ma, Bábing, Kwong sing
 ápum = one (timber) tree.

Chha má singhali má, N.; Kwo ápum,
 Séli ápum, B., = one chestnut tree.

Swó nhu nhi, N.; Sam kha namti, B.,
 = three days. Nigo santola si, N.; Ni
 bwom santola sichi, B., = one orange.

Chhapukhwón, N.; Kwoyal bétho, B.,
 = one sword. Chhago singhali si, N.;
 Kwobwom seti sichi, B., = one chestnut
 fruit.

PRONOUNS.

Singular.

I, Gó
 Thou, Ga
 He, she, it, Harem, yam, myam

Dual.

We, inclusive, Gósi
 We, exclusive, Gósuku
 Ye, Gási

They, { Harem dausi *
 { Yám dausi
 { Myam dau

* For dausi, dau, road daəsi, that is, short a or soft a, with the pausing tone.

Plural.
 We, inclusive, Góí
 We, exclusive, Góku
 Ye, Gani
 They, { Harem dau *
 { Yam dau
 { Myam dau
 This, Yam } All genders; no sign
 That, Myam }
Dual.
 These, Yam dausi
 Those, Myam dausi
Plural.
 These, Yam dau
 Those, Myam dau
 Self, Daubo (Dwabo)
Dual.
 Dwabo dausi
Plural.
 Dwabo dau
 Myself, Wadaubo
 Thysqf, I'daubo
 His, her, itself, A'daubo
Dual.
 1. { Wasi daubo, exclusive
 { Isi daubo, inclusive
 2. Isi daubo
 3. Asi daubo
Plural.
 1. { Wake daubo, exclusive
 { Ike daubo, inclusive
 2. Ane daubo
 3. Ane daubo
 Any, some, person, Seú; subs. and adj.,
 m. and f.
Dual.
 Seudasi
Plural.
 Seu dau
 Any, some, thing, Mára: subs. only: n.
Dual.
 Mára dausi
Plural.
 Mára dau
 Another, Kwágnáme
Dual.
 Kwágnáme dausi
Plural.
 Kwágnáme dau
 Many or much, Dhékong: subs. adj.:
 m. f. n.
 No dual or plural.
 Few. Little, Dékho: subs. adj.: m. f. n.
 The same, Myem

Dual.
 Myem dausi
Plural.
 Myem dau
 How many? } Gisko, { subs. adj.:
 And how much? } m. f. n.
 As many, much, Gisko, } ditto
 So many, much, Metti, }
 All, Hwappe, ditto
 Half, A'kwáphala, ditto
 The whole, Hwappe Haupe
 { Seu. } Singular, subs. adj.
 { m. and f.
 Who? inter. { Seu dausi. Dual
 { Seu dau. Plural
 { Gyem, sing. subs. adj.
 { m. f. n.
 Who? rela. † { Gyem dausi. Dual
 { Gyem dau. Plural
 { Myem, sing. subs. adj. n.
 Who? correl. { Myem dausi. Dual
 { Myem dau. Plural
 What? { Mára, sing. subs. adj., m. f. n.
 { Mára dausi. Dual
 { Mára dau. Plural
 What, rel., Mára
 What, correl., Maem
 Dual and plural, Like
 Interrogative for both
 Whoever, } Gisko, subs. adj. m. f. n.
 Whatever, }
 Dual, Gisko dausi, } ditto
 Plural, Gisko dau, }
 As many, Gisko, } ut supra
 How many? Gisko, }
 So many, Metti
 Dual, Metti dausi
 Plural, Metti dau
 Either, Yemka. Myemka
 Dual, Yemka dausi. Myemka dausi
 Plural, Yemka dau. Myemka dau
 Both, Nimpho, subs. and adj. m. f. n.
 Several. No word
 My, Wá'†
 Thy, I'
 His, her, its, A'
Dual.
 Our, Wási, excl. † I'-si, incl.
 Your, I'-si
 Their, her, its, A'si
Plural.
 Our, Wake, excl. Ike, incl.
 Your, Ini
 Their, A'ni
 Mine, Wáke

* See note (*) on previous page.

† Gyem takes the *a* prefix and is used interrogatively in a relative sense: which of these persons or things will you take? A-gyemmo ládi, wherein the disjunct form is employed, gyemme.

‡ The words father and mother in conjunction with their pronominal adjuncts are

irregular, a-po	{ wasi-po	{ wake-po	} Singular, Dual, and Plural.
i-po	{ isi-po	{ ike-po	
a-po	{ asi-po	{ ini-po	
	{ ani-po	{ ani-po	

Other relations, as popo, uncle, though but iteration^d of po, are regular, e.g., wá-popo, i-popo, a-popo, &c.

Thine, I'ke
His, her, its, A'ke

Dual.

Ours, Wasike, excl. Isike, incl.
Yours, I'sike
Theirs, A'sike

Plural. *

Ours, Wakke, excl. Ikke, incl.
Yours, I'nike
Theirs, A'nike
Own, Dauboke

1. My own, Wa dauboke
2. Thy own, I' dauboke
3. His, her, its own, A' dauboke

Dual.

1. { Wasi dauboke, excl.
- { I'si dauboke, incl.
2. I'si dauboke
3. A'si dauboke

Plural.

1. { Wake dauboke
- { I'ke dauboke
2. I'ne dauboke
3. A'ne dauboke
1. Mine own, Wake dauboke
2. Thine own, I'ke dauboke
3. His, her, its own, A'ke dauboke, &c.,
 like the disjunctive mine

BÁHING VERBS.

Cause, Páto, tr. Pápáto, its causal *
Cause not, Má páto

Can it, be able for it, { Cháppo, tr.
 { Chamso, intr. †
Do not can it, Má chápó. Má chámso.

Cause to can { Chámpáto, tr.
 { Chámpáso, intr.
or enable { Chámpáyí, passive
 { Chámpápáto, causal, tr.
 { Chámpápáso, intr. causal
 { Chámpápáyí, pas. causal

Enable not, Má champáto, &c.

Be born, Gikko, n.

Give birth to { Kiko, trans.
 { Kingso, reflex
or beget, { Kingyí, passive

Give birth to { Gíngpáto, tr. causal
 { Gíngpáso, intr. causal
or beget, { Gíngpáyí, passive causal

Cause to beget { Kíng, áto, tr.
 { Kíngpáso, reflex
or produce, { Kíngpáyí, passive

Be not born, Má gikko, Neg.

Beget or produce not, Má kikko, Neg.

Live, { Blénno, n.
 { Blénpáto, tr. causal
 { Blénpáso, intr. causal
 { Blénpáyí, passive

Live not, Má blénno

Die, { Byákkó, n.
 { Byánpáto, tr. causal
 { Byánpáso, intr. causal
 { Byánpáyí, passive

Kill, { Sáto, tr.
 { Sáso, reflex tr.
 { Sáyi, passive
 { Sápáto, tr. causal
 { Sápáso, reflex causal
 { Sápáyí, passive

Be (sum), Ká. Khe. Gno. Irreg. Defec.

Be ‡ (maneo), { Bwakko, n. (sit)
 { Bwangpáto, tr. causal
 { Bwangpáso, intr. causal
 { Bwangpáyí, passive

Become, { Dyúmno, n.
 { Dyúmpáto, tr. causal
Cause to { Dyúmpáso, intr. causal
become, { Dyúmpáyí, passive
 { Thyumto. Dyumpato §

Have, possess, { Thiwo
 { Bwálá

Have not, { Má thí'wo
 or want, { Má bwala

Make to have, { Thiyáto, tr.
Cause to possess, { Bwálápáto, tr.

Do, make, { Páwo, tr.
 { Páso, reflex
perform, { Páyí, passive ||
 { Pápáto, tr. c.
 { Pápáso, intr. c.
 { Pápáyí, passive, c.

Keep doing, { Páwomukho hwákho, n.

Cease doing or to do, Pácho pléno, n.

Suffer, { Tyárró, tr.
 { Tyárso, reflex. tr.
 { Tyári, pas.

* Páto is the causative of all verbs, and is derived from the root pá, to do or make. It answers to the Háyn form, "do for another." In Báhing it is the causative, also bearing that sense. Do, or make, is pawo.

† These are — wonto and woncho of Háyn, the definite and indefinite of Hungarian; in English, can it, or be able for it, and be able simply. Cháppo forms the potential of all verbs.

‡ Be in a certain place = sit. Sheer entity is expressed by ka, khe, gno, defectives.

§ Nauter dyum becomes normally transitive and causal thyum. Both take the ordinary causative, which with the latter makes a double causal thyumpato, cause to cause to become; or, at pleasure, even a treble one, thyumpapato. Sogikko becomes kikko, whence kingpato and kingpapato.

|| Observe, once for all, that the three forms of the transitive (primitive and causal alike) refer to him (any one), to self and to me (the speaker). Thus sá-to, kill him or it; sá-so, kill thyself; sá-yí, kill me; that in verbs like to do, the sense is modified of necessity, but without essential change; and that the passive has no imperative of the second or third person. Hence the entry under the first, and hence, as will be seen in the Grammar, the existence in the language of certain special forms of the verb subsidiary to the so-called passive.

Cause to suffer,	{ Tyárpátó, tr. Tyárpáso, reflex Tyárpáyi, passive	Laugh, Riso, n.
	{ Kwó-gno, tr. (see)	Make laugh, Risipá-to-so-yi, c.
Observe or	{ Kwó-so, reflex	Laugh at, irride, Rito. • Riso. Riti, tr.
Examine,	{ Kwó-yi, passive Kwó-páto, tr. causal Kwó-páso, intr. causal Kwó-páyi, passive, causal	Weep, Gnwákko, n.
Understand,	{ Teuto. Jokko. Mimto, tr.	Make weep, Gnwángpá-to-so-yi, c.
Know,	{ Teuso. Jongso. Mim-	Dance, Silimóvo, † tr.
Think,	{ so, reflex Tenti. Jongyi. Mim-	Make dance, Silimópá-to-so-yi, c.
	{ ti, passive	Sing, Swálong ráwó, tr.
Cause to un-	{ Teupáto. Jongpáto.	Make sing, Swálong pápáto-so-yi, c.
derstand,	{ Mimpáto, tr. c.	Hope. No such word
Explain,	{ Teupáso. Jongpáso.	Fear, Gnito, n.
	{ Mimpáso, intr. c.	Frighten, { Gnipáto, tr. c. Gnipáso, reflex c. Gnipáyi, passive
Feel,	{ Teupáyi. Jongpáyi.	Cause to frighten, { Gnipápáto, tr. Gnipápáso, reflex Gnipápáyi, passive
Be sensible of,	{ Mimpáyi, pas. c.	Tremble, { Khiwo, n. Khipáto, causal Khipáso, c. reflex Khipáyi, c. p.
body,	{ Limléto, trans.	Be good, Nyúwo or Nyúba bwákko, n.
	{ Limlésó, reflex	Become good, Nyúba dyúmno, n.
	{ Limléyi, passive	
	{ Mimto, trans.	
	{ Mimso, reflex	
Remember,	{ Mimi, passive	Make good, { Nyúto, tr. Nyúso, reflex Nyúni, passive Nyúba dyumpáto, tr. c. Nyúba dyumpáso, refl. c. Nyúba dyumpáyi, p. c. ‡
	{ Mimpáto, tr. causal	Be glad, I'thim nyúlá. Gyerso.
	{ Mimpáso, reflex causal	
	{ Mimpáyi, passive, causal	
Forget,	{ Plendo, tr.	Gladden, { A'thim nyúpáto, tr. I'thim nyúpáso, reflex Wáthim nyúpáyi, § passive Gyérsi páto-páso-páyi
u	{ Plenso, tr. reflex	Be vexed, sad, { I'thim má nyúla Deukha giso
	{ Plendi, passive	Vex, sadden, { Deúkha giwo A'thim mányúpáto
Desire,	{ Plen-pá-to-so-yi, causal	Be satisfied, Rúgno, n.
Lust for,	{ Dwakko, intr.	Satisfy, Rúpáto, c.
love,	{ Dwakto, tr.	
	{ Dwangso, reflex	Utter, speak, { Bwakko, n. Bwangpáto, c. tr.
	{ Dwakti, passive	Articulate, { Bwangpáso, c. reflex Bwangpáyi, c. passive
	{ Dwangpá-to-so-yi, c.	Relate, tell, speak { Só-gno. Sódo, tr. to or of { Só-so. Sóso, refl. Sóyi. Sódí, pas.
Hate,	{ Grámdo, tr.	Cause to re- { Sopáto, tr. } For both
	{ Grámso, reflex	late, to { Sopáso, refl. } the
	{ Grámdi, passive	tell, &c. { Sopáyi, p. } above
Recognise,	{ Grámpá-to-so-yi, c.	
	{ Syanto, trs.	
	{ Syanso, reflex	
	{ Syanti, passive	
	{ Syanpáto, &c., c.	
Be modest,	{ Gnúne bókkó, n.	
	{ Gnúne bong-pá-to-so-yi,	
Make modest,	{ tr., or	
	{ Gnúne pok-ko-so-yi, tr.*	

* As dyum becomes thyum, so bokko becomes pokko-bongpato; and from pokko, double causal pong-pato. (See Grammar.)

† Sili = a dance. The verb móvo has the separate sense of to fight, but is used with many nouns to verbalise them.

‡ Add as synonyms of dyumpáto, &c. :-

Nyuba thyumto, tr. Nyuba thyumso, refl. Nyuba thyumyi, pas.

Nyú vel Nou. French eu, as before explained.

§ Means, may I be gladdened. Be gladdened, the sheer passive, cannot be expressed. I, thou, he, is gladdened = Wáthim nyúpáyi. I'thim nyúpáne, A'thim nyúpáda. The last = he gladdens and is gladdened. Gyérso and gyérsipáto are much closer expressions for be glad and gladden. The others are formed from thim or them, the heart, and the conjunct pronouns. Opposite is the phase of the active and passive voices.

Active.	Passive.
A'thim nyúpádu	Wáthim nyúpáyi
A'thim nyúpádt	I'thim nyúpáne
A'thim nyúpáda	A'thim nyúpáda

(For thim read them, French eu.)

Talk, make discourse, { *Ló páwo*, tr.
Ló páso, reflex
Ló páyi, passive
Ló pápáto, tr.
Cause to talk, { *Ló pápáso*, reflex
Ló pápáyi, passive
Tell my, thy own, { *Wá ló sóguo*
his, tale, { *l' ló sóguo*
A' ló sóguo
Be silent, *Liba bwakko*, n.
Silence, { *Liba bwangpáto*, tr.
Liba bwangpáso, reflex
Liba bwangpáyi, p.
Cause to silence, { *Liba bwangpáto*, tr.
Liba bwangpáso, reflex
Liba bwangpáyi, p.
Call, summon, { *Bréto*, tr.
Bréso, reflex
Bréti, passive
Cause to summon, { *Brépáto*, tr.
Brépáso, reflex
Brépáyi, passive
Syanda páwo, tr.
Shout, vociferate, { *Syanda páso*, refl.
Syanda páyi, p.
Learn = teach thyself, *Cháyinsó*, n.
Teach, *Cháyindo*, tr.
Teach thyself, *Cháyinsó*, reflex tr.
Cause thyself to be taught, { *Cháyinsipáso*, c. r.
Teach me, *Cháyindi*, passive
Cause me to be taught, *Cháyinsipáyi*, c.p.
Read, { No such word. *Kwo-guo* = see,
is used
Write, { *Ryakko*, tr.
Ryango, tr. reflex
Ryangyi, p.
Ryakti, p. = write for, or to me
Cause to write, { *Ryángpáto*, tr.
Ryángpáso, reflex
Ryángpáyi, p.
Ask, question, { *Hilo páwo*, tr.
Hilo páso, reflex
Hilo páyi, p.
Cause to ask, { *Hilo pápáto*, tr.
or question, { *Hilo pápáso*, reflex
Hilo pápáyi, p.
Answer, *Só-guo*, tr. (see Tell)
Beg, solicit, { *Punno*, tr.
Punso, refl.
Punyi, p.
Cause to beg, { *Pun páto*, tr.
Pun páso, reflex
Pun páyi, p.
Get, obtain, find, { *Tá-wo*, tr.
Tá-so, reflex
Tá-yi, p.
Cause to get, &c. { *Tá-páto*, tr.
Tá-páso, reflex
Tá-páyi, p.

Approve, like, { *Dwakto*, tr.*
Dwangso, reflex
Dwakti, p.
Cause to like, &c. { *Dwang páto*, tr.
Dwang páso, reflex
Dwang páyi, p.
Dislike, { *Mádwakto*
Disapprove, { *Mádwangso*, &c.
Mádwakti
See, { *Kwó-gno*, trans.
Kwó-so, reflex
Kwó-yi, passive
Show, { *Kwó páto*, tr. c.
Kwó páso, reflex c.
Kwó páyi, p.
Hide, lie hid, *Khleúso*, n. and reflex
Hide it, *Khleúto*, tr.
Hide me, *Khleúti*, p.†
Cause to be hid, or to be concealed, { *Khleu páto*, tr.
Khleu páso, reflex
Khleu páyi, p.
Cause to cause to be hid, { *Khleu pápáto*, tr.
Khleu pápáso, refl.
Khleu pápáyi, p.
Hear, { *Ninno*, tr.
Ninso, reflex
Ninyi, pas.
Cause to hear, { *Nin páto*, tr.
N'in páso, reflex
Nin páyi, passive
Taste, { *Dapto*, tr.
Damso, reflex
Dapti, passive
Cause to taste, { *Dam páto*, tr.
Dam páso, reflex
Dam páyi, passive
Múto, tr.
Blow, apply breath, { *Múso*, reflex
Múyi, passive
Cause to blow, { *Mú páto*, tr.
Mú páso, reflex
Mú páyi, passive
Smell, { *Nammo*, tr.
Namso, reflex
Námyi, passive
Cause to smell, { *Nam páto*, tr.
Nam páso, reflex
Nam páyi, passive
Touch, { *Khúto*, tr.
Khúso, reflex
Khúti, passive
Cause to touch, { *Khú páto*, tr.
Khú páso, reflex
Khú páyi, passive
Eat, { *Jáwo*. *Báwo*, tr.
Jáso. *Báso*, reflex
Jáyi. *Báyi*, passive
Cause to eat, { *Já páto*, tr. *Bapato*, tr.
= feed { *Já páso*, refl. *Bapaso*, refl.
Já páyi, pas. *Bapayi*, pas.

* The intransitive is *dwakko* = approve, whence transitive *dwakto*, approve it, like the Hungarian determinate and indeterminate.

† In this, as in most verbs, the three forms refer respectively to me (*khleuti*) to him, or it, any being or thing (*khleuto*), and to self (thyself) (*khleuso*); and so precisely in the causal also, *khleu páyi*, *khleu páto*, and *khleu páso*.

Drink, {	Túgno, tr. Túso, reflex Túyi, pas.
Cause to drink, {	Tundo, tr. Tunso, reflex Tundi, pas.
Be intoxicated, Dúkko.*	Neutro, pas.
Make intoxicated, {	Dung páto, tr. Dung páso, reflex Dung páyi
Vomit, {	Méwo, tr. Méso, reflex Méyi, pas.
Cause to vomit, {	Mé páto, tr. Mé páso, reflex Mé páyi, pas.
Sleep, Ippo, n.	
Cause to sleep, {	Im páto, tr. c. Im páso, reflex c. Im páyi, pas. c.
Cause to sleep, {	Ipto, tr. These are equal Ipsso, refl. in sense to the last, and exhibit a second mode of making causals.
Wake, Syáyinsso, n.	
Awaken, {	Syáyinsi páto, tr. Syáyinsi páso, reflex Syáyinsi páyi, pas.
Dream, {	Gnámung mówo, tr. Gnámung móso, reflex Gnámung mópáto, tr. Gnámung mópáso, reflex Gnámung mópáyi, pas.
Fart, Píso, n.	Pisipáto, &c., causal
Fart at him, Píto.	Piso. Piti, tr.
Shit (caca), Wáso, intr.	
Cause to shit (caca), Wási páti, &c., c.	
Caca supra ali quid vel aliquem, Wáto, tr.	
Piss (minge), {	Chároso, n. Chársi páto, causal
Imminge, Chárto, &c., tr.	
Kiss (give and take oscula), {	Chuppáwo, tr. Chuppáso, reflex Chuppáyi, pas.
Cause to kiss, Chuppá páto, &c., c.	
Kiss (coë), {	Leuwo, tr. (French eu) Leuso, reflex Leuyi, pas.
Be kissed, Leupáso, reflex causal †	
Sneeze, {	Háchhún mówo, &c., tr. Háchhún mópáto, &c., causal
Spit, {	Téwo, tr. Téso, reflex Téyi, pas.
Cause to spit, {	Té páto, tr. Té páso, reflex Té páyi, pas.
Belch, {	Té pápáto, &c., D.C.‡ Byamne mówo, &c., tr. Byamne mópáto, &c., causal
Cough, {	Syókhe mówo, tr. Syókhe mópáto, &c., c.
Hiccup, {	Dikumi dokto, &c., tr. Dikumi dongpáto, &c., c.
Swallow, {	Dwakko, tr. Dwangso, reflex Dwangyi, pas.
Yawn, {	Hapsa mówo, tr. Hapsa mópáto, &c., c.
Lick, {	Tukko, tr. Tungso, reflex Tungyi, pas.
Cause to lick, {	Tung páto Tung páso Tung páyi
Suck, {	Bippo, tr. Bimso, reflex Bimyi, passive
Cause to suck, {	Bim páto, tr. Bim páso, reflex Bim páyi, pas.
Bite, {	Kráto, tr. Kráso, reflex Kráyi, pas.
Cause to bite, {	Krá páto, tr. Krá páso, reflex Krá páyi, pas.
Kick, Tá-to, tr.	Tá-so, reflex. Ta-yi, pas.
Cause to kick, {	Tá páto, tr. Tá páso, reflex Tá páyi, pas.
Strike, {	Teuppo, tr. (French eu) Teumso, reflex Teumyi, pas.
Cause to strike, {	Teum páto, tr. Teum páso, reflex Teum páyi, pas.
Scrape or scratch (violently), {	Khwarso, tr. Khwarso, reflex Khwáryi, pas. Khwárpáto, &c., c.
Scratch (for ease, itching), {	Bapto, tr. Banso, reflex Bapti, pas. Bampáto, &c., causal
Push, {	Nyapto, tr. Nyanso, reflex Nyapti, pas.
Shove, {	Nyampáto, &c., causal Syallo, tr.
Pull, {	Syalso, reflex Syalyi, pas.
Walk, Gwakko, n.	Syal páto, &c., causal
Cause to walk, {	Gwang páto, tr. Gwang páso, reflex Gwang páyi, pas.
Walk about, {	Khirso, n. Take the air, { Khirsi páto, &c., c. Run, Wanno, n. Wampáto, &c., c.

* This neuter is conjugated as a passive, dungsi, dungse, duga.

† The causal reflex is always used to express an act voluntarily suffered by the party addressed.

‡ D. C. stands for double causal.

Run away, { Júkókátó, n.
flee, { Júngnikápátó, &c., c.
Creep, Bása khwongo gwakko, n.
= Snake-like walk
Jump, hop, { Prókko, n.
leap, { Prong páto, &c., c.
Fly, Byérro, n. Byer páto, &c., c.
Swim. No such word
Cross over, { Hamba glúgno, n.
Hamba glápátó, &c., c.
Wade across, Gwaktako or Gwaksomami-
hamba glúgno, * n.
Sink, Wamto, n.
Drown or cause to sink, Wampátó, &c., tr.
Bathe, Chiso, n. Chisipátó-páso-páyi, c.
Cause to bathe or { Ohikto, tr.
bathe him, { Ohikso, reflex.
Chikti, pas.
Wash, { Syappo, tr.
Syamso, reflex.
Syamyi, pas.
Syampátó, &c., c.
Dress = dress { Phiso, reflex
thysel, { Phisipátó-páso-páyi, c.
Cause to dress, { Phikto, tr.
= dress him, { Phingso, reflex.
Phikti, pas.
Cause to cause to { Phing páto, tr.
dress or have dress, { Phing páso, reflex.
sed, { Phing páyi, pas.
Undress, { Kleuto, tr.
Kleuso, reflex.
Kleuyi, { pas.†
Kleuti, {
Kleupátó-páso-páyi, c.
Be naked, Iklaucho dyúmno, n.
Make naked, A'klaucho páwo, tr.
Cause to make naked, { A'klaucho-pá-
pátó, tr. c.
Be hungry, { Sóluyi byakko, n.
= hunger by die.
Make hungry, { Solyumi byáng páto,
&c., tr. c.
Be thirsty, { Pwáku dwakko, n.
Pwáku dwaktimi, byakko.
Make thirsty, { Pwáku dwáng páto,
&c., tr. c.
Be sleepy, Myeldo, n. Ipthi dwánglá, n.
Myel páto, tr. c.
Myel páso, reflex. c.
Make sleepy, { Myel páyi, pas. c.
Ipthi dwang páto-páso-
páyi.
Be cold (to sentient { Júmi byakko, n.
being), { = cold by die.
Make cold (ditto), { Júmi byang páto-
páso-páyi, c.
Be warm or hot, Gluglum dyúmno, n.

{ Gluglum páwo-páso-páyi,
tr.
Make warm { Gluglum dyúm páto-páso-
or heat, { páyi, c. or
Gluglum thyúmto-thúmso-
thumyi, c.
Be dirty, Kékém dyámo, n.
{ Kékém páwo, &c., tr.
Make dirty, { Kékém dyúmpátó, &c., or
Kékém thyumto, &c.
Be clean, Búbúm dyúmno, n.
Make clean, cleanse, Búbúmpáwo or bu-
bum dyúm páto, tr., or Bubum thyumto.
Cause to { Bubum pápátó,
cleanse, { Bubum pápáso,
Bubum pápáyi, } double
or Bubum thy- } causal.
um páto,
Be angry, Sokso páso, tr. reflex.
Make angry, Sokso páwo, tr.
Cause to make angry, Sokso pápátó, &c., c.
Abuse, revile, { Khryakko, tr.
Khryangso, reflex.
Abase, { Khryangyi, pas.
Humble, { Khryang páto-páso-
Humiliate, { páyi, causal.
Quarrel, { Khiwo, tr.
Khimso, reflex.
pas.
Cause to quarrel, { Khi páto, tr.
Khi páso, reflex.
Khi páyi, pas.
Be reconciled, Deuwo, n.
Reconcile, { Deu páto, tr.
Deu páso, reflex.
Deu páyi, pas.
Fight, { Mó-wo, tr.
Mó-so, reflex.
pas.
Cause to { Mó páto, tr.
fight, { Mó páso, reflex.
Mó páyi, pas.
Be victorious or win, Glwangno, n.
Make victorious { Glwau páto, tr.
or make win, { Glwau páso, reflex.
Glwau páyi, pas.
Be conquered, yield, { Sheúto, or
succumb, lose, { Syeúto, or
Shyóto, n.
Cause to succumb { Syeú páto, tr.
or lose, { Syeú páso, reflex.
Syeú páyi, pas.
Work, { Rú páwo, tr.
Rú páso, reflex.
Rú páyi pas.‡
Cause to work, { Rú pápátó, tr.
Rú pápáso, reflex.
Rú pápáyi, pas.

* Literally, having walked issue on that side.

† My informants say kleuyi can only be said by the clothes, and that a man must say kloutigi, or kleuti, = give me undress-d or undress me. So also kleuso is objected to. Thus to Híndi Or and Tain answer Utár, not Utar.

‡ Rúpáyi, says the work, do me; rúpáti, says the man, do for me. Compare Háyu póngung and pásung. So work is rúpáwo, and work for him rúpátó. Rú is a substantive = work.

Cause to have or possess,	Bwakba	-páwo, tr.
	Thiba	
	Bwakba	páso, refl.
	Thiba	
	Bwakba	-páyí, pas.
Want,	Bwakba	
	Thiba	-pápáto, &c., c.
	Thipáto-páso-páyí	
	Má bwála	
	Má thiyela	
Give,	Má thiwo	
	Giwo, tr.	Giso, reflex.
Give back	Gii (Giyi), pas.	
	Gipáto-páso-páyí, causal	
Give again	Léti giwo-giso-giyi,	
	= return, ut supra	
(more),	Anaiyo giwo-giso-giyi,	
	ut supra	
Take,	Bláwo, tr.	
	Bláso, reflex.	
	Bláyí, pas.	
	Blápáto-páso-páyí, causal	
Take back (see Return),	Léto, tr.	
	Léso, reflex.	
Take again	Léti, pas.	
	Lépáto-páso-páyí, caus.	
(more),	Anaiyo bláwo-bláso-bláyí,	
	ut supra	
Be saved, Blénno (see Live), n.		
Save,	Blenpáto, tr.	
	Blenpáso, reflex.	
	Blenpáyí, pas.	
	Blenpápáto-pápáso-pápáyí, c.	
Be well, Neuwo or Nyuwo, n.		
Cure, make well,	Neupáto. Neuto, tr.	
	Neupáso. Neuso, reflex.	
	Neupávi. Neuti, pas.	
	Neupápáto-pápáso-pápáyí,	
	causal of neuter	
Spoil, de- stroy, mar,	Neupáto-páso-páyí, c. of tr.	
	Khlamto, tr.	
	Khlamso, reflex.	
	Khlamti, pas.	
	Khlam páto-páso-páyí, c.	
Be hand- some.	Khlampápáto, double c.	
	Rimmo, n.	
	Rimba dyúmno, com. gender	
	Rimsókpa dyúmno, mas.	
Make hand- some, adorn,	Rimsóngma dyúmno, fem.	
	Rim páto, tr.	
	Rimba páwo, com. gender	
	Rimsókpa páwo, mas.	
Be mature, adult,	Rimsóngma páwo, fem.	
	Swálocha dyúmno, mas.	
	Swálochi dyúmno, fem. (no neuter)	
Make mature, or adult,	Swálocha páwo, mas.	
	Swálochi páwo, fem.*	

Be strong,	{ Sokticha dyúmno, mas. Soktimicha dyúmno. fem. (no neuter)
Make strong,	{ Sokticha páwo, mas. strengthen, { Soktin. zha páwo, fem.
Grow, Bíáro, n.	
Grow it, or cause to grow,	Bár páto, tr.
	Bár páso, reflex.
	Bár páyí, pas.
	Bár pápáto-pápáso- pápáyí, double c.
Decay, Syówo or Sheówo, n.	
Decay it, make decay,	Syó páto, tr., or Shéó- páto, &c.
	Syó páso, reflex.
	Syó páyí, pas.
	Syó pápáto, &c., causal
Steal, rob,	Kúwo, tr.
	Kúso, reflex.
	Kúyí, pas.
	Kúpáto, &c., causal
Murder, Sáo (see Kill)	Kúpápáto, double causal
Deceive, cheat,	Hanto, tr.
	Hanso, reflex.
	Hanti, pas.
	Hanpáto, causal
Accompany (Nung needs a noun or pronoun),	Nung láwo, n.
	Kwángkho láwo, n.
Cause to accom- pany,	{ Kwángkho lápáto-páso- páyí, tr. causal
Leave, quit,	Wáto, tr.
	Wáso, reflex.
	Wáyí, pas.
	Wápáto, &c., causal
Remain with, Kwángkho bwakko, n.	
Cause to remain with,	{ Kwángkho bwangpáto, causal
Sit, Niso, n., compare with the next	
Seat or set down,	{ Nito, tr.
	{ Nisipáto, causal
Seat,	Nito, tr.
	Niso, reflex.
	Niti, pas.
	Nitpáto, causal.
Stand, Rappo, n.	Nipápáto, double causal
Make stand, Rámpáto, causal	
Remain standing,	Rápsóno bwakko, n.
	Ráppo mokho bwakko, n.
Keep him standing,	Rám páto mokho bwakko.†
	Rápsóno bwápáto.
Be erect, recumbent)	Bwókkó or Bókko, n. (to re- cumbent)
	Rápo (to sitter)
Stoop, K'úmno	
Make stoop, Khúm páto, &c., causal	
Lie down, Glése, n.	

* Compare Newári lyá-lma ju and lyáse ju, lyá-lma juye-ki or yá and lyáse juyeki or yá. Also Háyu bang-cho duna, bang-mi duna, bang-cho páko or thumto, and bangmi thumto or pákó. The Báling verbs dyúmno and páwo have the usual characteristics, given often before. Rimmo is a primitive neuter, whose causal is rimpáto.

† In conjugation, this compound verb preserves the transitive of rampáto and the neuter of bwakko blended in one conjugation. See Grammar.

- Lay down, Glésipáto-páso-páyi, causal
 Get up (to a sitter), Ráppo, n. (see Stand)
 Get up (to a recumbent), } Bwókkó, n. (see Be erect)
 Make get up, Bwóng páto. Rám páto
 Fall (being), Dokko, n.
 Cause to fall, Dóng páto-páso-páyi, c.
 Slip down, } Bhlúwo, n.
 slide down, }
 Cause to slip or slide, { Bhlúpáto-páso-
 páyí, causal
 Get on, mount, Wógno, n.
 Cause to mount, Wópáto-páso-páyi, c.
 Dismount, Yúwo, n.
 Cause to dismount, Yúpáto-páso-páyi, c.
 Put, place, put down, } Jyúllo, tr.
 deposit, } Jyúlo, reflex.
 } Jyúlyi, pas.
 } Jyúlpáto, causal
 } Jyúlpápáto, d. c.
 Take up, } Bokto. Guppo, tr.
 lift, raise, } Bongso. Gúmso, reflex.
 } Bokti. Gumyi, pas.
 Cause to take up, { Bong páto, &c., c.
 { Gum páto, &c., c.
 Throw, { Grepto, tr.
 { Grepsó, reflex,
 { Grepti, pas.
 { Grem páto, &c., causal
 Catch as thrown, { Dáto, tr.
 { Dáso, reflex.
 { Dáti, pas.
 { Dápáto, &c., causal
 Keep, Jyullo, tr. (see Place).
 Snatch away, { Réto, tr.
 { Réso, reflex.
 { Kéti, pas.
 { Ré páto, &c., causal
 Throw away, } Wádo, tr. (see Abandon)
 squander, }
 Be near, Nentha dyúmno, n.
 Approximate, Nentha dyúmpáto, tr.
 Be distant, Brábá dyúmno. Bráwo, n.
 Distance, { Brápáto, &c., tr.
 { Brábá dyúmpáto, causal tr.
 Bring (see Come), } Pito, tr.
 piwo; pito is } Piso, reflex.
 trans. or causal } Piyi, pas.
 = make comt., } Pipáto, &c., causal
 Bring down (see } Yúto, tr.
 Yúwo = come } Yúso, reflex.
 down), } Yúti, pas.
 { Yúpáto, &c., causal
- Bring up (see } Kúto, tr.
 Kúwo = come } Kúso, reflex.
 up), } Kútj, pas.
 { Kúpáto, &c., causal
 Fetch, Blátha diwo, n. (to take go).
 Cause to fetch, { Blátha dipáto páso-
 páyí, tr. causal
 Take away, { Láto, tr.
 { Lásó, reflex.
 { Láyi, pas.
 { Lápáto, causal
 Send, { Phli-gno, tr.
 { Phli-so, reflex.
 { Phli-yi, pas.
 { Phli-páto, &c., causal
 Carry, bear, { Kúro, tr.
 { Kúso, reflex.
 { Kúryi, pas.
 { Kúr páto, &c., causal
 Hold, take in } Siwo, tr.
 hand, grasp, { Siso, reflex.
 { Siyi, pas.
 { Sipáto, &c., causal
 Hold up, { Játo, tr.
 support, } Jásó,* reflex.
 { Játi, pas.
 { Jápáto, &c., causal
 Let it fall, U'cho giwo
 Fall (thing), U'to, n. and a.
 Make fall or fell, U'páto, c., and U'to, tr.
 Enter, Wógno, n.
 Cause to enter, { Wópáto, causal
 Admit, insert, { Wondo, tr.
 Issue, Glúgno, n.
 Cause to issue, Glúpáto. Glúndo †
 Ascend = climb tree, Wógno, n.
 Ascend = come up, slope, Kúwo, n.
 Ascend = go up, slope, Háteu láwo, n.
 Descend = come down, Yúwo, n. ‡
 Descend = go down, Háyu láwo, n.
 Descend = climb down tree, Glúgno, n.
 Arrive, { Jwákdiwo, } n., there, here
 { Jwákpiwo, }
 { Jwákko, n. §
 Cause to arrive, { Jwángdipáto
 { Jwánghipáto
 { Jwángpáto
 Depart, Glúgno (issue)
 Cause to depart, Glúpáto, &c.
 Precede, Gnalla yóngso, intr.
 Cause to precede, Gnalla yongpáto or
 yokto, reflex.
 Follow, Nótha yóngso, intr.

* Já-o gives jáse, it is (self) supported; and Jásó or jápáso must be used for "be supported," though there be a passive formed from játi = support me. All this results from the imperfect development of the passive voice, which has no imperative of the second person.

† Transitive and causal glúndo from neuter glúgno, as wondo from wogno. From the former we have normally the double causals glúni áto and wóngpáto. See on to pp. 345 f.

‡ See notes foregoing on the expedients for eking out the lack of true adverbs. One is the use of the gerunds as instanced in "wade across" at p. 337. Endless samples occur. Another is the use of verbs minutely specific, and which include the adverbial sense, as we say enter, to come in; but enter means also go in, as ascend does equally come up and go on. But kúwo and yúwo can only be used in the senses of come up, and come down, not go up or down.

§ Jwákko = arrive simply. The adjuncts tell whether by going (diwo), or by coming (piwo).

Cause to follow, { Nôtha yongpáto, ref.
 Attend on, Kwongkho bwakko, n.
 Disappear, Khleuso, reflex. (see Hide)
 Cause to disappear, { Khleuto, tr.
 { Khleuti, pas.
 Appear, Kwainso páso, reflex.
 Make appear, Kwainso páwo, tr.
 Make me appear, Kwainso páyi, pas.
 Be lost, lose, Shéoto, n. and a.
 Cause to lose, lose it, Shéopáto-páso-
 páyi, c.
 Search, { Lamo, tr.
 { Lamsó, reflex.
 { Lamyi, pas.
 Cause to search, { Lam páto, tr.
 { Lam páso, reflex.
 { Lam páyi, pas.
 Find, { Táwo, tr.
 { Táso, reflex.
 { Táyi, pas.
 Cause to find, { Tá páto, tr.
 { Tá páso, reflex.
 { Tá páyi, pas.
 Begin, Présno, n.
 Cause to begin, { Présni páto, tr.
 { Présni páso, reflex.
 { Présni páyi, pas.
 End, { Ryippo, n.
 Be ended, { Ryim páto, &c., tr.
 End it, { Theummo, tr.
 Cause to be { Theumso, reflex.
 ended, or { Theumyi, pas.
 finish, { Theumi páto, &c., causal
 Come, Piwo, n. Ráwo, n.
 Cause to { Pipáto. Rápáto, tr.
 come, { Pipáso. Rápáso, reflex.
 { Pipáyi. Rápáyi, pas.
 { Pipápáto. Rápápáto, d. c.
 Go, Diwo,* n. Lawo, n.
 Cause to go, { Lápáto. Dipáto, tr.
 { Lápáso. Dipáso, reflex.
 { Lápáyi. Dipáyi, pas.
 Continue, Bwakko, n. (sit)
 Cause to continue, { Bwángpáto, tr.
 { Bwángpáso, reflex.
 { Bwángpáyi, pas.
 Get out of the way, { Yongso, n.
 or clear the way, { Lam plénno, tr.
 { Yokto, tr. Lamplén-
 páto, tr.
 Cause to clear the way, or make
 get out of the way { Yongso, reflex. Lam-
 plénpáso, reflex.
 { Yokti, pas. Lam-
 plénpáyi, pas.
 Wait, Bwakko, n. (sit)
 Cause to wait, Bwángpáto-páso-páyi

Wait for, { Rimdo, tr.
 Expect, { Rimsó, reflex.
 { Rimdi, pas.
 { Rimpáto, &c., causal
 Arrive, { here, { Jwang diwo, n.
 { there, { Jwang piwo, n.
 Cause to arrive, { Jwang dipáto, &c.
 { Jwang pipáto, &c.
 Depart, { Glugno, n. (issue)
 { Láwo, n. (go)
 Cause to depart { Glúpáto, &c., causal
 or dismiss, { Lápáto, &c., causal
 Return, Léto, n. { See Take
 Cause to return, Lépáto, &c., { back
 Be high, grow, Barro, n.
 Make high, or { Bár-páto-páso páyi, c.
 grow it,
 Be large, big, Gnólo dyúmno, n.
 Make big or enlarge, Gnólo thyumto or
 dyúmpáto, &c., causal
 Be fat, Syénéúwo,† n.
 Fatten, Syénéúpáto, &c., causal
 Be thin, Ryammo, n.
 Make thin, Ryampáto, &c., causal
 Increase, Barro, n.
 Cause to increase, Bár páto, &c., causal
 Decrease, Syó-wo, n.
 Cause to decrease, Syó páto, &c., causal
 Be good, Neuwo, n.
 Make good, { Neuto, tr.
 { Neuso, reflex.
 { Neuti, pas.
 { Neú páto, &c., causal
 Be bad, Má neuwo, neg.
 Make bad, Má neuto, &c., c. n.
 Add to, or { Gapto, tr.
 augment, { Gapso, reflex.
 { Gapti, pas.
 { Gampáto, &c., causal
 Deduct from or lessen, Syó páto, tr.
 (decrease)
 Cultivate, { Chó-gno, tr.
 { Chó-so, reflex.
 (earth), { Chóyi, pas.
 { Chópáto, &c., causal
 Dig, { Kókk, tr. def.
 { Kóngso, reflex. indef.
 { Kóngyi,‡ pas.
 { Kóng páto, &c., causal
 Plough, { Jóto, § tr.
 { Jóso, reflex.
 { Jóti, pas.
 { Jópáto, &c., causal
 Sow, { Phúto, tr.
 { Phúso, reflex.
 { Phúyi,|| pas.
 { Phú páto, &c., causal

* See "Take away," láto = cause to go, but not used so.

† Syé = flesh; neuba = good; neuwo = be good, whence neugna, I am good (neu vel nyú).

‡ Kongyi, says field, dig me. Dig for me is kóktigí, and dig for him kóktigíwo.

§ Jótó is Hindi. So that we have here apparently an Arian word thoroughly incorporated and assimilated.

|| The reflex and passive forms of the verbs to dig, to plough, to sow, and all such are eschewed, because incapable of application by or to a human being, and the constructio ad

Transplant,	{ Khleummo, tr. Khleumso, reflex. Khleumyi, pas. Khleum páto, &c., causal	Lend,	{ Jyár giwo, tr. Jyár giso, reflex. Jyár giyi, pas. Jyár gipáto, &c., c.
Reap,	{ Rikko, tr. Ringso, reflex. Ringyi, pas. Ring páto, &c., causal	Borrow,	{ Jyár bláwo, tr. Jyár bláso, reflex. Jyár bláyi, pas. Jyár blápáto, c.
Gather, pluck flowers, greens,	{ Náto, tr. Préto, tr. Náso, reflex. Présó, reflex. Náyi, pas. Préyi, pas. Nápáto, &c., c. Prépáto, &c., c.	Pay debt,	{ Chó-gno, tr. Chó-so, reflex. Chó-yi, pas. Chó-páto, c.
Eradicate,	{ Rukko, tr. Rungso, reflex. Rungyi, pas. Rungpáto, &c., causal	Count,	{ Hikko, tr. Hingso, reflex. Hingyi, pas. Hing páto, &c., c.
Fall, Be felled,	{ U'to, n. and tr.	Measure or weight,	{ Thápo, tr. Thámso, reflex. Thámyi, pas. Thám páto, &c., c.
Fell,	{ U'yi, pas.	Plaster (wall),	{ Khlyakko, tr. Khlango, reflex. Khlangyi, pas. Khlang páto, &c., c.
Cause to fell,	{ Upáto, tr. Upáso, reflex. Upáyi, pas. Theúlo, tr.	Make house, Khim páwo (see Make)	
Breed cattle,	{ Theúloso, reflex. Theúlyi, pas. Theúlpáto, &c., causal	Make clothes, Wá páwo (see Make)	
Slaughter cattle,	{ Chwáro, tr. (cut) Chwáso, reflex. Chwáyi, pas. Chwárpáto, &c., c.	Spin,	{ Sále panno, tr. Sále panso, reflex. Sále panyi, pas. Sále panpáto, &c., c.
Grazed,	{ Chári páwo, tr. Chári páso, reflex. Chári payi, pas. Chári pápáto, causal	Weave, Wá páwo (supra)	
Flay or decorticate or peel	{ Wókko, tr. Wóngso, reflex. Wóngyi, pas. Wóngpáto, causal	Sew,	{ Phyéro, tr. Phyéso, reflex. Phyéyi, pas. Phyérpáto, &c., c.
Shear,	{ Krito, tr. Kriso, reflex. Kriti, pas. Kripáto, &c., causal	Grind,	{ Khri-to, tr. Khri-so, reflex. Khriyi, pas. Khripáto, &c., c.
Shave,	{ Khwáro, tr. Khwáso, reflex. Khwáyi, pas. Khwárpáto, causal	Work mine, Kháni kokko (dig)	
Buy,	{ Jyappo, tr. Jyamso, reflex. Jyamyi, pas. Jyampáto, &c., causal	Work iron, Syal teuppo (heat)	
Sell,	{ Légo, tr. Léso, reflex. Léyi, pas. Lépáto, c.	Work wood,	{ Singchokko, tr. (plane) Singchongso, reflex. Singchongyi, pas. Singchongpáto, &c., c.
Change or exchange,	{ Pháto, tr. Pháso, reflex. Pháyi, pas. Phápáto, c.	Work clay,	{ Khápi lwákto, tr. (knead) Khápi lwángso, reflex. Khápi lwákto, pas. Khápi lwáungpáto, &c., c.
		Cook,	{ Kiwo, tr. Kiso, reflex. Kiyi, pas. Kipáto, &c., c.
		Be cooked, be prepared (rice),	{ Ming-gno, n.
		Cause to be cooked, causal	{ Ming páto, &c.,
		Be ripe (fruit), Jiwo, n.	
		Ripen, Jipáto, &c., c.	

sensum still overruling any feeling of grammatical uniformity with my unsophisticated informants. The transitive and reflex forms of such verbs often tally with Hungarian definite and indefinite.

* Wongyi, says the skin, and wongso, says man's skin, wókti or wóktigi, says one man to another, strip off my skin. So also of "shear," &c.

Ból, Kiwo, (cook)
 Roast, { Grómdo, tr.
 Grómsó, reflex.
 Grómdí, pas.
 Grémpáto, c.
 Cheowo, tr.
 Grill, { Cheoso, reflex.
 Cheoyi, pas.
 Cheo páto, &c., c.
 Cut with knife } Chwárró (slaughter)
 by one blow, }
 Cut with scissors, Krito (shear)
 Cut by frequent draw- { Séwo, tr.
 ing, or saw } Séso, reflex.
 Séyi, pas.
 Sepáto, &c., c.
 Perforate or { Hóto, tr.
 pierce, } Hóso, reflex.
 Hóyi, pas.
 Hópáto, &c., c.
 Be torn, Jito, n.
 Tear, { Chito, tr.
 Chiso, reflex.
 Chiyi, pas.
 Chipáto, &c., c.
 Be split, Yéso, reflex.
 Yéto, tr.
 Split, { Yéyi, pas.
 Yépáto, &c., c.
 Be broken, Jingsó, reflex.
 Jikkó, tr. and n.
 Jingsó, reflex.
 Break, { Jingyi, pas.
 Jingpáto, &c., c.
 Be burst, Bukko, n.
 Burst it, { Pwákko or Pukko, tr.
 Pwangso, reflex. Pungso, ref.
 Pwangyi, pas. Pungyi, pas.
 Pwangpáto, &c., c.
 Brew, { Kiwo, tr. (cook)
 Kiso, reflex.
 Kiyi, pas.
 Kipáto, &c., causal
 Héto, tr.
 Distil, { Héso, reflex.
 Héyi, pas.
 Hépáto, &c., c.
 Thyáкто, tr.
 Filtrate, { Thyangso, reflex.
 Thyangyi, pas.
 Thyangpáto, &c., c.
 defecate, }
 Be f'arp, Syamso, reflex.
 Syappo, tr.
 Sharpen, { Syamso, reflex.
 Syamyi, pas.
 Syampáto, &c., c.
 Be blunt, Khlansó, reflex.
 Khlamto, tr.
 Make blunt { Khlamsó, reflex.
 (or spoil), } Khlamti, pas.
 Khlampáto, &c., c.
 Be shaken, Dungsó, reflex. Dukko, n.
 Dukto, tr.
 Shake, { Dungsó, reflex.
 Dukti, pas.
 Dungpáto, &c., c.

Be still, } Jaso, reflex.
 be firm, }
 Make still, { Játó, tr.
 Játi, pas.
 Jápáto, &c., c.
 make firm, }
 Be contained, Ringsó, reflex.
 Rikto, tr.
 Contain, { Ringsó, reflex.
 Rikti, pas.
 Ringpáto, &c., c.
 Be sustained, Jásó (see Be firm)
 Sustain, Játó (see Make firm)
 Be retained, Tyangso, reflex.
 Tyakko, tr.
 Retain, { Tyangso, reflex.
 Tyangyi, pas.
 Tyangpáto, &c., c.
 keep in, }
 Ooze out, Chappo, n.
 Cham páto, tr.
 Make ooze out, { Cham páso, reflex.
 Cham páyi, pas.
 Cham pápáto, c.
 Be full (belly), Rú-gno, n.
 Rú páto, tr.
 Fill (belly), { Rú páso, reflex.
 Rú páyi, pas.
 Rú pápáto, &c., c.
 Be full (vessel), Dyammo, n.
 Dyam páto, tr.
 Fill (vessel), { Dyam páso, reflex.
 Dyam páyi, pas.
 Dyam pápáto, c.
 Be empty, Asyéti dyúmno, n.
 Asyéti páwo, tr.
 Empty, { Asyéti páso, reflex.
 Asyéti páyi, pas.
 Asyéti pápáto, &c., c.
 Shine, Chyárró, n.
 Cause to shine, Chyarpáto-páso-páyi, c.
 Be dark, Namrikko, n.
 Namring páto, tr.
 Darken, { Namring páso, reflex.
 Namring páyi, pas.
 Namring pápáto, &c., c.
 Be luminous, Hauhau dyúmno, n.
 Make luminous, Hauhau páwo, tr.
 Blow as wind, Khlito, n. Byéro, n. (fly)
 Cause to blow, { Ryér páso, &c., c.
 Khlí páto, &c., c.
 Flow as water, Gwákko (go)
 Cause to flow, Gwang páto, &c., c.
 Flower, Bóto, n.
 Cause to flower, Bópáto, &c., c.
 Fruit, Sito, n.
 Cause to fruit, Si-páto, &c., c.
 Be ripe (fruit only), Jiwo, n.
 Ripen, Jipáto, &c., c.
 Be ripe as grain, &c., Ming-gno, n.
 Ripen, Ming páto, &c., c.
 Be hot, Glé-wo, n.
 Heat, Glépáto, &c., c.
 Be cold (thing only), Chhikko, n.
 Make cold, Chhing páto, &c., c.
 Be rotten, Jippo, n.
 Make rotten, Jimpáto, &c., c.
 Be raw, Achekhli dyúmno, n.

- Make raw, Achekhli páwo, tr.
 Be lighted (lamp), Hôwo, n.
 Light (lamp), { Hópáto, tr.
 { Hópáso, reflex.
 { Hópáyi, pas.
 { Hópápáto, c.
 Be kindled (fire), Khryamso, reflex.
 { Khryapto, tr.
 { Khryamso, reflex.
 Kindle (fire), { Khryamti, pas.
 { Khryam páto, c.
 Be burnt (destroyed by fire), Deuppo, neuter
 { Deum páto, tr.
 { Deum páso, reflex.
 Burn it, { Deum páyi, pas.
 { Deum pápáto, c.
 Burn (corpse), { Chwé-wo, tr.
 { Chwé-so, reflex.
 { Chwé-yi, pas.
 { Chwé-páto, &c., c.
 Be buried (= bury thyself), Thimso, reflex.
 { Thimmo, tr.
 { Thimso, reflex.
 Bury it, { Thimyi, pas.
 { Thimpáto, &c., c.
 Be melted (= melt thyself), Yóngso, reflex.
 { Yóng páto, tr.
 { Yóng páso, reflex.
 Melt it, { Yóng páyi, pas.
 { Yóng pápáto, &c., c.
 Be congealed, Jámidyúmno, n.
 Congeal it, Jámi páwo, tr.
 Collect, bring, or { Khuppo, tr.
 put together, { Khumso, reflex.
 { Khumyi, pas.
 { Khum páto, &c., c.
 Be collected, Khumso, supra
 Spread, { Hammo, tr.
 { Hamso, reflex.
 { Hamyi, pás.
 { Hámpáto, &c., causal
 Share out, { Yokko, tr.
 apportion, { Yongso, reflex.
 { Yongyi, pas.
 { Yong páto, &c., causal
 Separate, set { Phwakko, tr.
 apart with- { Phwangso, reflex.
 out division, { Phwángyi, pas.
 { Phwang páto, &c., c.
 Set together, Khuppo (see Collect)
 Divide (by cutting), { Chyakko, tr.
 &c., what whole, { Chyangso, reflex.
 { Chyangyi, pas.
 { Chyangpáto, &c., causal
 Unite, join, what { Khryapto, tr.
 divided or broken, { Khryamso, reflex.
 { Khryami, pas.
 { Khryam páto, c.
 Knot it, { Saptó, tr.
 join by knot, { Samso, reflex.
 { Sapti, pas.
 { Sampáto, &c., causal
- Unknot, { Prwákko, tr.
 loosen, { Prwángso, reflex.
 unseam, { Prwángyi, pas.
 unfold, { Prwáng páto, causal
 { Brá-wo, tr.
 { Bra-so, reflex.
 Scatter, { Bráyi, pas.
 { Brápáto, &c., causal
 { Brápápáto, double causal
 { Húl-do, tr.
 Mix, { Húl-so, reflex.
 { Húl-di, pas.
 { Húl-páto, &c., causal
 Unmix, separate { Phwakko (see Sepa-
 what mixed, { rate)
 { Gróksó páwo, tr.
 Acquire, gain by { Gróksó páso, reflex.
 labour, or earn, { Gróksó páyi, pas.
 { Gróksó pápáto, c.
 Save (what earned), { Blenpáto. Khuppo, tr.
 See Col- { Blenpáso. Khumso, reflex.
 lect. { Blenpáyi. Khumyi, pas.
 { Blenpápáto. Khumpáto, c.
 { Wárdo, tr.
 Squander, { Wárso, reflex.
 { Wárdi, pas.
 { Wárpáto, causal
 { Wárpápáto, double causal
 { Plepto, tr.
 Fold, { Plemso, reflex.
 { Plepti, pas.
 { Plempáto, &c., causal
 { Prwakko, tr.
 Unfold, { Prwangso, reflex.
 { Prwángyi, pas.
 { Prwang páto, &c., causal
 { Hókkó, tr.
 Open, { Hongso, reflex.
 { Hóngyi, pas.
 { Hóng páto, &c., causal
 { Tyákko, tr.
 Shut, { Tyángso, reflex.
 { Tyángyi, pas.
 { Tyáng páto, causal
 { Timto, tr.
 Press, { Timso, reflex.
 squeeze, { Timti, pas.
 depress, { Timpáto, causal
 { Timpápáto, double causal
 { Nippo, tr.
 Compress or { Nimso, reflex.
 express, { Nimyi, pas.
 { Nimpáto, &c., causal
 { Lipto, tr.
 Turn over { Limso, reflex.
 carefully, { Lipti, pas.
 { Limpáto, &c., causal
 Turn topsy-turvy, Hóldo tr. (mix)
 { Tyallo, tr.
 Roll up, { Tyalso, reflex.
 { Tyalyi, pas.
 { Tyal páto, &c., causal
 { Prwakko, tr. (see Unfold)
 Unroll, { Prwangso, reflex.
 { Prwángyi, pas.
 { Prwang páto, &c., causal

Be loose, slack,	Thyelvimdyúmno, n.		
	{ Thyelvim páwo, tr.		
Loosen, slacken,	{ Thyelvim páso, reflex.		
	{ Thyelvim páyi, pas.		
	{ Thyelvim pápáto, c.		
Be tight, Muske dyúmno, n.			
Tighten, Muske páwo, tr.			
Bind,	{ Chúkko, tr.		
	{ Chúngso, reflex.		
	{ Chúngyi, pas.		
	{ Chúng páto, &c., causal		
Unbind,	{ Prokko, tr.		
	{ Prongao, reflex.		
	{ Prongyi, pas.		
	{ Prong páto, causal		
Pack,	{ Kúra páwo, tr.		
	{ Kúra páso, reflex.		
	{ Kúra páyi, pas.		
	{ Kúra pápáto, causal		
Unpack, Prwákko (see Unrol)			
Climb, or get up,	{ Wógno, n.		
tree, &c.,	{ Wópáto.		
Come down, Yúwo, n.			
Put on (fire),	{ Kwádo, tr.		
	{ Kwáso, reflex.		
	{ Kwádi, pas.		
	{ Nito, tr.		
Take off (fire),	{ Niso, reflex.		
	{ Niti, pas.		
Put in	{ Pikko, tr. Wondo		
(solid),	{ Pingso, r. Wonso		
	{ Pingyi, p. Wonyi		
	{ Pingpáto, &c. Won-		
	páto		
		See	
		Wogno,	
		get in	
Pull out,	{ Glúndo, tr.		
take out,	{ Glúnso, reflex.		
	{ Glúndi, pas.		
	{ Glúnpáto, &c., c.		
		See Issug,	
		Glugno*	
Pour in (liquid), Pikko (supra)			
	{ Dáto, tr.		
Catch as poured,	{ Dáso, reflex.		
	{ Dáti, pas.		
	{ Dápáto, &c., causal		
Take down	{ Yuto, tr.		
or bring	{ Yúso, reflex.		
down,	{ Yúyi, pas.		
	{ Yúpáto, &c., c.		
		See Yuwo,	
		come	
		down	
Put v., above,	{ Lwakto, tr.		
	{ Lwungao, reflex.		
	{ Lwakti, pas.		
	{ Lwungpáto, &c., causal		
Bring up,	{ Kúto, tr.		
	{ Kúso, reflex.		
	{ Kúyi, pas.		
	{ Kúpáto, tr. c.		
		See Kuwo,	
		come up	
Stop, stay (to going	{ Jáso (reflex. or		
man),	{ intrans.)		
Stop him, stay him, Játo, tr.			
Stay or stop me, Játi, pas.			
Cause him to stop,	{ Jápáto-páso-páyi,		
stay,	{ causal		
Stay, stop, one who	{ Tyákko, tr.		
flee, or a road,	{ Tyángso, reflex.		
	{ Tyángyi, pas.		
	{ Tyáng páto, &c., c.		
Prevent, hinder, forbid,	Tyákko, supra		
Let go, Lácho giwo			
Enable	{ Láne chapba páwo, tr.		
to go,	{ Láne chapba páso, reflex.		
	{ Láne chapba páyi, pas.		
	{ Láne chapba pápáto, &c., d. c.		
Rub,	{ Yálo, tr.		
	{ Yálo, reflex.		
	{ Yályi, pas.		
	{ Yálpáto, causal		
Polish,	{ Phélephéle páwo, tr.		
	{ Phélephéle páso, reflex.		
	{ Phélephéle páyi, pas.		
Be polished, Phélephéle dyúmno, n.			
Cause to be	{ Phélephéle dyúmpáto-		
polished,	{ páso-páyi, causal		
Cover,	{ Sheummo, tr.		
	{ Sheumso, reflex.		
	{ Sheumyi, pas.		
	{ Sheum páto, &c., causal		
Uncover,	{ Hokko, tr.		
	{ Hongao, reflex.		
	{ Hongyi, pas.		
	{ Hongpáto, &c., causal		
Shoot,	{ Appo, tr.		
	{ Amso, reflex.		
	{ Amyi, pas.		
	{ Ampáto, &c., causal		
Wring,	{ Chyúdo, tr.		
Twist neck,	{ Chyúrso, reflex.		
cloth, &c.	{ Chyúrdi, pas.		
	{ Chyúrpáto, &c., causal		
Twist or make	{ Chéwo, tr.		
rope,	{ Chéso, reflex.		
	{ Chéyi, pas.		
	{ Chépáto, causal		
Be like, resemble, Deu-wo, n.			
Make like, Deu páto-páso-páyi, causal			
Be white or clear, Bubum dyúmno, n.			
	{ Bubum páwo, tr.		
clean, whiten	{ Bubum páso, reflex.		
and cleanse,	{ Bubum páyi, pas.		
	{ Bubum pápáto, d. c.		
Be wet, Jiso, reflex.			
Wet it,	{ Jito, tr.		
make wet,	{ Jiso, reflex.		
	{ Jiti, pas.		
	{ Jipáto, &c., causal		
Be dry, Syeu-wo, n.			
Make dry, Syeu-páto-páso-páyi, causal			
Dry in sun,	{ Bláto, tr.		
	{ Bláso, reflex.		
	{ Bláti, pas.		
Dry at fire,	{ Gramdo, tr.		
	{ Gramso, reflex.		
	{ Gramdi, pas.		
	{ Grampáto, &c., causal		

* Glú-gno, n., gives glú-ndo, tr. The ú sound is here the same in both. An u in superb is nearer than u in sure. Eu vel yú, i.e., u in puling, which I write pyuling; but never eu vel ú. French eu in peur, heur, is often nearer.

Be flavoursome, Bróгно, n.
 Make flavoursome { Brópáto, tr.
 or flavour it, { Brópáso, reflex.
 Brópáyi, pas.
 Be sweet, Jijim dyúmno, n.
 Make sweet, { Jijim dyúmpáto, tr. c.
 { Jijim páwo, tr.
 Be sour, Phokko, n.
 Make sour, Phong páto-páso-páyi, causal
 Be bitter, Káwo, n.
 Make bitter, Kápáto-páso-páyi, causal
 Be knotted, Khingso, reflex.
 Knót it, { Khikto, tr.
 make knotted, { Khingso, reflex.
 { Khikti, pas.
 { Khingpáto, &c., c.
 Be great, Gnólo dyúmno, n.
 Make great, Gnólo páwo, tr.
 Be small, Yáke or Kachim dyúmno, n.
 Make small, Yáke or Kachim páwo, tr.
 Be heavy, Hyallo, n. Hyalpa dyúmno, n.
 Make heavy, Hyalpáto, tr.
 Be light { Hammo, n.
 (levi), { Hamba dyúmno, n.
 Make light, Hampáto, tr. Hampápáto, c.
 Be hard, Tingko dyúmno, n.
 Harden, Tingko páwo, tr.
 Be soft, Lobo dyúmno, n.
 Soften, Lobo páwo, tr.
 Be straight, Dyámno, n.
 Straighen, Dyampáto-páso-páyi, c.
 Be crooked, Gúkko, n.
 Crook it, { Kúkko, tr.
 { Kúngso, reflex.
 { Kúngyi, pas.
 { Kúng páto, &c., c.
 Be rich = have, { Khiwo or
 { Khiba dyúmno, } n.
 { Bwála,
 { Thipáto, &c., c.
 Enrich = make, { Thiba dyumpáto-
 have, { páso-páyi, c.
 { Bwálapáto
 Be poor, { Má thiwo
 { Má thiba dyúmno
 { Má bwála
 Impoverish, { Má thiba páwo
 { Má thi páto
 { Má bwála páto

* ADVERBS AND PREPOSITIONS
 COMPARED.

Come, Piwo
 Come in (into the { Khyimá gwáre piwo
 house), { or wóгно
 Come out (of the { Khyimátolá piwo or
 house), { Glúгно.*
 Come back, to rear, Nótha piwo

Come on, to front, Gnállá piwo
 Come up, Yákhatu piwo or Kúwo
 Come down, Yákhayu piwo or Yáwo
 Come back = { Létoko piwo, or
 return, { Létó
 Come again (repeat- { Anaiyo or
 ing), { Ana-piwo
 Come once, K'wá bálá piwo
 Come twice, Nip pálá piwo
 Come thrice, Sap pálá piwo
 Come four times, Lep pálá piwo
 Come five times, Guó pálá piwo
 Come six times, Rú pálá piwo
 Come seven times, Chá pálá piwo
 Come eight times, Yá pálá piwo
 Come nine times, Glú pálá piwo
 Come ten times, Kwaddyum pálá piwo
 Come together { Kwádo pine or ráne,
 (place), { (verbs in plural)
 Come at once, { Kwá bala pine,
 (time), { or ráno
 Come near, Nentha piwo
 Come close to him, Wáke púmdi piwo
 Come apart, Hare piwo
 Come far away, Brába piwo
 Come with, Kwongkho piwo
 Come with me, Gó nung piwo
 Come alone, Giche piwo
 Come without, { Gó manthi piwo
 me, thee, him, { Ga manthi piwo
 { Harem manthi piwo
 Come towards { Wáke lá piwo
 me, thee, him, { Ike lá piwo
 { Ake lá piwo
 Come as far as this { Eke sambh piwo
 or here, that or { Meke sambh piwo
 there,
 Come quickly, instantly, Bácheu piwo
 Come slowly, Wákha piwo
 Come by and by, { Ghyákwángmi
 piwo
 Come silently, Líba piwo
 Come noisily, { Brésoro or Bresomami or
 { Brésoko †—piwo
 Come early, Bácheu piwo
 Come late, Wákha piwo
 Come at sun-rise, Namdhamna † piwo
 Come at sun-set, Nam wantana † piwo
 Come loiteringly, { Wakhawák'gwak
 { koko † piwo
 Come over (by top), Khwátoko † piwo
 Come under by { Háyu lang glúgnoko †
 beneath { piwo.
 Come through (by middle), { A'lam láng
 piwo
 Come between, A'limbu láng piwo
 Come across, { Glúgnoko piwo
 { Glúso piwo

* Khyim á gwáre piwo, house its inside in come; Wóгно, enter; Khyim á to'á piwo, house its outside to come; Glúгно, issue. In the former phrases Khyim may be omitted, but its forthcomingness would be implied by the pronominal definite (a). The lack of proper adverbs and prepositions is made up in one of these two ways.

† These and all similars are imperative gerunds. See Verbs. When the expression is imperative, the gerund sign is affixed to the imperative form of the verb; when it is indicative, to the indicative form. Come loiteringly is having loitered, come. This is one of the many affinities with the Dravidian tongues.

Come [§] this } side, { Yése hamba } piwo
 to, } that } side, { Hére hamba }
 Come constantly, Pisogno bwakko
 Come sometimes, Káyikáyi piwo
 Come ever, Sadai, { ráwo
 piwo
 Come never, Gyanaíyo má piwo
 Never come again, Gyanaíyo ána má piwo
 Come to, at, this side, Yékholá piwo
 Come by this side, Yékholáng piwo
 Come to, at, that side, Mékholá piwo
 Come by that side, Mékholáng piwo
 Come on the right, Jumrolá piwo
 Come by the right, Jmmroláng piwo
 Come on the left, Pérola piwo
 Come by the left, Péroláng piwo
 Come to the east, Nandhapdi khálá piwo
 Come from the } Nam wamdikhaláng
 west, } piwo
 Come towards the house, Khyimlá piwo
 Come from towards the { Khyim láng
 house, } piwo
 Go towards the plains, { Dhepdelá láwo
 or diwo
 Go as far as Népál, Népál sambh láwo
 Give a little, Akachi giwo
 Give much, Eko giwo
 Give secretly, Khleuso giwo
 Give openly, Kwainso páso giwo
 Give gladly, Gyarscho giwo
 Give sulkily, Má gyarscho giwo
 Give to-day, A'na giwo
 Give to-morrow, Dilla giwo
 He gave yesterday, Sanamti gipta
 Give mutually, Gi mose*
 Hit mutually, Tyeum mose
 Kiss mutually, Leú mose
 Kill mutually, Sá mose
 Give continually, Giso gno bwakko
 Hit continually, Teupsogno bwakko
 Sleep continually, Ipsogno-bwakko
 Strike forcibly, Saktimi teuppo
 Strike gently, Wákha teuppo
 A house, Khyim
 Of a house, Khyim kem Khyim dim
 To a house, a house, Khyim (no signs)
 In a house, Khyim di
 From a house, Khyim ding
 By (ast.) house, Khyim mi
 Into (inside) house, Khyimá gwáro
 Out of (outside) house, Khyimá tola
 As far as house, Khyim sambh
 Towards or at the house, Khyim lá

From vicinity of house, Khyim láng
 Before the house, in } Khyim á gnalla
 front, }
 Behind the house, } Khyim á notha
 in rear of, }
 On the house } Khyim a tauredi
 (touching), }
 Above the house } Khyim ding hatyu
 (remote), }
 Under, } the house (close), { Khyim
 Beneath, } háyu
 Below the house } Khyim ding háyu
 (apart), }
 From under } Khyim ke háyu láng or
 house, } háyu ding
 In the under } Khyim ke háyu { lá
 of house, } di †
 In the above of { Khyim á taure di or
 house, } lá.
 Near the house, ‡ { Khyim ke nentha or
 Khyim nentha. ‡
 Far from house, Khyim ding bráha.
 At the house, { Khyim á pundl
 Khyim nentha
 On account of house, Khyim dáso
 In lieu of house, or
 in exchange for house, } Khyim á phlo
 Through the house, Khyim á limbu láng
 Beyond the house, { Khyim á gnalla
 house its beyond

PREPOSITIONS.

At this time, Yekhonadi
 At that time, Myekhonadi
 At this place, Yekedi
 At that place, Myekedi
 In this year, Yem tho'di
 In that year, Myem tho'di
 In a little while, Gyer Kwongmidi
 During, pending { Yem thomálá theum
 this year, } Yem — thobwáná
 Pending his coming, Haremma pi thim
 At home, Khyim di
 In, within, the house, Khyim gwáro
 In the wilderness, Sabala di
 In my hand, Wá gu di
 In, at Dorjiling, Dorjiling di
 Go into the house, Khyim gwáro láwo
 In me, in thee, { Godi. Wáke di §
 in him, { Gadi. Ikedi
 Haremdí, Akedi
 He gave to me, Go giwa

* Most dual of mowo, which apart = fight : in composition of several verbs = do, make.

† Lá expresses vicinity. Khyim lá, near, towards, at, the house; whence lá-m, of vicinity and lá-ng, from vicinity. So Di expresses inness, khyim di, in the house; whence di-m, of in and di-ng from in. M or me final is attributive. See adjectives and participles, e.g., píba-mo, I who come, I the comer, and kwágná me, the other one, and lala-m, red.

‡ Khyim nentha = the house is near and near the house, but the latter is better with genitive sign; so also of khyim pundl. Khyim á pundl, the house its side in, also prevents the equivocal and is the true form for near the house. Nentha having lost its sense as a noun cannot take the á. Nouns of place, however, take á rather than á, as Khyim dim pundl, literally, house in of side in. For possessive and genitive signs see p. 321 supra, and infra in Grammar.

§ More usual and correct perhaps are the inflective forms standing second. But wáke is also equal to my, wákodi, in me or mine, and wákeding, from me or from my.

He took it { Go ding-^{*}
from me, { Ga ding- } blapta
thee, him, { Harem ding- }
He struck thee, fra teupta
Come into the house, Khyim gwäre piwo
Go into the house, Khyim gwäre läwo
Go into the water, Pwäku di wogno
Come out of the { Pwäku ding glugno
water,
The inside of the house, Khyim á golá
The outside of the house, Khyim á tolá
Come from the outside { Khyim ke á
of the house, { tolang piwo
Come from the inside { Khyim á golang
of the house, { glugno
Come out from { Khyim ding á tolá piwo,
the house, { or Khyim ding glugno
Go with me, Go nung läwo
Sit by me, Wake pumdi bwakko
Come near me, Wake pumdi piwo
Sit beside me, Wake lá bwakko
Sit on my knee, Wa phyemtodi bwakko
Sleep in his bosom, Aphyemtodi ipo
Put on thy shoulder, I' balamdi jeullo
Throw in or into the { Me di piko
fire, { Mi gwäre piko
Put on the fire, Mi taure jeullo
Take off from the fire, Mi taureng bláwo
Put on, upon, the table, Mej táure jeullo
Take off from the { Mej taureng bláwo
table,
Get on, or mount, the { Ghora taure
horse, { wogno
Get off, or dismount { Ghora taureng
from, the horse, { glugno
Put on the horse { Ghora taure jeullo
(goods),
Take off from the { Ghora taureng glun-
horse (goods), { do or bláwo
On the head, Piya taure
Under the feet, { Kholi yeu †
Put your cap on { Kholi gwayeu
your head, { Itáki i piya taure
Put grass under { A' kholi gwayeu (ni-
his feet, { chasmen) jim jeullo
Above, higher than, { A' piya ding hateu
his head,
Beneath, lower { Wa kholi ding hayeu
than, my feet,
Above your house { Ikhyim ding hateu
is the canton- { la tilanga bwag-
ment, { dikha
Below your house { I khyim ding háyeu
is the bazaar, { la ledikha jyap-
dikha
Above the mouth { Sheš hateu la neu bwa
is the nose,
Below the mouth { Sheš ha yeu la yóli
is the chin, { bwa
To, as far as, Nerá. Pumdi

As far as him, { Harem pumdi
As far as Népal, { Harem néra
Népal, Népal pumdi
Towards Népal, Népal pumla. Népal la
North of Népal, Népal ding hateu la
Near Népal, Népal nentha
Far from Népal, Népal ding brába
Towards night, Namringna (day setting)
Towards morning, { Nam sona (day
being born)
In the night, Teugnachidi
In the day, Namtidi
Cruel towards his { Tamitawake la deu-
children, { kha giba
Be kind towards { Wake la neuwo
me and mine, { Wa ta ke la neuwo
Sit above me, Wake ding hateu la bwakko
Sit between us two, { Wasike alimbu di
bwakko
Sit below him, A'ke ding hayeu la bwakko
Put on me, Wake taure jyullo
Put on him, A'ke taure jyullo
The water comes from { Pwäku hateulang
above and goes be- { yú, hayeu la
low, { lá
On the top of the hill, Syerte á gwäre di
In the midst of the hill, Syerte á limbudi
At the bottom of the hill, Syerte á pumdi
From top of hill, Syerte á gwäre ding
From middle of hill, Syerte á limbudi ding
From the bottom of the { Syerte á pum
hill, { ding
He dwells below { Wake ding hayeu la
me, { bwá
He dwells above { Wake ding hateu la
me, { bwá
Sit on me, Wake taure bwakko
Press under me, Wake hayeu lam chimna
Underneath, under { Khosingba gwayeu
the chair, { or a gwayeu
Above, upon, the { Gu taure, or Gu á
hand, { taure
Put under, below, { Mej á gwayeu jy-
the table, { ullo
Take out from under { Mej á gwá yeung
the table, { bláwo
Go through the { Lapcho lang läwo, or
door, { Lapcho á limbudi lang
läwo
Come through { Khyim gwárim piwo, or
the house, { Khyim á gwa lang piwo
Go through the hole, A'am lang glugno
Go through the river { Pwäku di gwakso
(wading), { glugno
Go over the couch, { Ipdikha khwakso
láwo
Go over the river in { Dunga di woso
boat, { glugno
Go under the couch, { Ipdikha likso
glugno
Come with me, Go nung piwo

* See note (§) on previous page.

† Gwäre = in, gwayeu = under. To the last answers ha-yeu, the one meaning what touches, the other, what touches not, but lies below; so taure and háyeu, as to what is above.

Go with him, { Am-
or } nung láwo
Why should I go { Ga nung; márho
with thee? } lágna
Go without me, Go manthi láwo
Strike with force, Sokti mi teupo
Strike without force, Sokti manthi teupo
Sit before me, Wa gnalla di bwakko
Sit behind me, Wa notha di bwakko
Before, behind { Lapcho á gnalla di
the door, } Lapcho á notha la
Opposite, Vis-a { Wa gnalla la
Vis-me, } Wa gnalla di
Sit at my side, Wake pumdi bwakko
Towards his side, A'ke á pumla
In the middle, A'limbu di
To, at, the side, Apumdi
Before night, { Namriksao gnalla
Teugnachi dyumtheum
Nammá riktheum
Nammá wamtheum
Nam rikcho beladi
At nightfall, { Nam- rigna
wamtana
Nam wanchi beladi
After nightfall, { Nam-wamso { notha.
Namriksao
Nam wamtako
Nam riktako
Since dawn, Didila mekung
Before dawn, Didila gnalla
After dawn, Didila notha
Since I came, Gopitina mekung
Before my arrival, Gojokpicho gnalla
After my arrival, Gojokpicho notha
After to-morrow, Dilla mekung
Before to-morrow, Dilla ma dyumtheu
By nightfall, { Nam ringna
Nam wamtana
Until night or { Teugnachi sambh
Up to night, } Nam wamtana sambh
Towards the house, Khyim lá
Towards me, Wake lá
Towards night, Nam rikcho páwana
Towards dawn, { Teugnachi lána
Nam dhamna
At dawn, Nam dhamna
During the night, Teugnachi dyumna
By the time I arrive, Pignána
By the time thou arrivest, Piyena
By the time he arrives, Pina
After my arrival, Go piao notha
After thy arrival, Ga piao notha
Round about the { Khyim harela yesela
house,
About the house, Khyim apumdi
In the middle of the { Dyel á limbu di
village,
On this side the river, Gulu yem pumdi
On that side the { Gulu nyem pumdi
river,

He pierced him through { Ram hotáko
the body, } sáta
He went through { Lapcho lang glutako
the door, } láta
Go by the door, Lapcho lang láwo
Go by the road, Lamlang láwo
Far from the house, Khyim ding brába
Near the fire, { Mi nentha
Mi pumdi
Mi á pumdi
Near me, Wake pumdi
After this, that, { Yem ding notha
Myem ding notha
Before this, that, { Yem ding gnalla
Myem ding gnalla
Instead of, in lieu of, { Myem ke áphle
that,
For the sake of me, Wake dáso
For the love of thee I { Dwaktanr .kopá-
did it, } tong
For the love of me he { Dwakti kopápto
did it,
As far as the house, Khyim á pumdi;
Short of, not so far as, { Khyim yesela
the house,
Beyond the house, Khyim hárcia
With a house there { Khyim dyumna
may be a marriage } groche dyum
Without (wanting) a { Khyim manthi
house there cannot } groche má
be a marriage, } dyum
With a house he { Khyim tni kheda,
will marry if he } groche páwa
have, &c.,
Without a house { Khyim manthi kheda
he will not } (or manthi) groche
marry, } má páwa
With me, Go nung
Without me, Go manthi
With thy father, I po nung
Without my father, A'pá manthi
I go not, Ma lágna
A child without { A'pomanthiba
father, an or- } tawo. Apomanthime
phan, } tawo
For the purpose of { Khyim pácho
building a house, } dáso
In the middle of the { Khyim á limbudi
house,
Even with, on level { Khyim nung kwang
with, the house, } khome
With a will (bongre), { Gyerstako
Gyerscho
Without against the { Mágyerstako
will (malgre), } Mágyerscho
Willy, nilly, Gyerscho má gyerscho
In spite of her { Wancha má viasthim
husband,
For the love of her { Wancha dwak
husband, } tako
After the manner of { Néwar dau khwog
the Néwárs, } no†

* 'ample of personated gerunds. See on to Grammar, p. 377.

† Khwogno = like; the word for manner or form is khu. For dau, plural sign, read daá.

At m'night, Teugnachi helschodi
To-morrow morning, Dilla didiladi
Yesterday at night, Sanamtiten gnachidi
In two or three days, Nikkha sakkhá
In three or four days, Sakkha sekkha
In four or five days, Sekkha gnokkha
How long? Gisko namti
As long, rel., Gikso namti
So long, correl., Metti namti
Again, repeatedly, Anáiyó
Again, returning, Létakeo

Adverbs of Place.

Here, Yéke
There, Myéke
Where? Gyéke
Where, rel., Gyéke
There, correl., Méke. Mekegnó
Here and there, Hárela yesela
Hither, } Yékhola
Hereward, }
Thither, } Myékhola
Thereward, }
Hence, Yékeng
Thence, Myékeng
Whence? Gyélang
Whence, rel., Gyélang
Thence, correl., Myekeng
By what way? Agvem lamlang
By this way, Yem lamlang
By that way, Myem lamlang
How near? Gisko nentha
How far? Gisko brába
How far? i.e., to } Gyéla (where)
what limit? }
This far, Yeke (here)
That far, Myéke (there)
Near, Nentha
Far, Brába
How near? Gisko nentha
How far? Gisko brába
From after, Brába lang
From near, Nentha lang
In the near, Nentha di
In the far, Brába di
This near, Yeti nentha
That near, Myeti nentha
Near, } Anaiyo nentha
er, } Yendinganaiyo nentha
Nearest, very } Hauppenden nentha
near }
Rather near, Deklio nentha
Rather far, Dekho brába
Very far, Thé brába
Up or upwards (an acclivity) Hateula
whence water comes, } Yakayeula
From up, from above } Hateu lang
of slope, }

From down, from below } Hayeu lang
of slope, }
Up (perpendicular), Taúre
Down (ditto), { Gwáre
{ Gwáyeu
{ Apumyeu
From above (perpendicular), Taureng
From below (ditto), { Apumyeung
{ Gwáreng
{ Gwáyeung
Upwards (ditto), Taurela
Downwards (ditto), Gwáyeula. Yeula
Upwards (on slope), Hateula
Downwards (on slope), Hayeula
On the top, Ajujudi +
In, at, the bottom, Apumdi
From the top, { Ajujuding
{ Ajuju lang
From the bottom, Apunding
Out (issuing), Gluko. Glutako
In (entering), Wóko. Wotako
Out, outside, A'tola (with noun)
In, within, Gwáre. A'gware
Towards this side, Yesehamba la
Towards that side, Hare hamba la
On this side, Yese hamba di
On that side, Hare hamba di
On both sides, { Hare hamba di
{ Yese hamba di
Round, Khirsoko
Before, Gnalla
After, Nótha
Opposite, vis-à-vis, Gnalla
Abreast, Kwongkho
Straight onwards. No word
Onwards, forwards, Gnalla lá
Backwards, Nothalá.

Adverbs of Manner, Cause, Quality, Quantity,

How? in what way, { Yékho
{ Yekhopasa
Thus, in that way, { Myekho
{ Myekhopasa
Why? for what reason, { Gyegná
{ Máraguá
{ Márlha
For this reason, Yé gna?
For that reason, Myé gna?
How? what like? Giekhome
This like, Yekhome
That like, Myekhome
How much? how many? Gisko
As many, as much, Gisko. ? Caret
So many, so much, Metti
How often? Gisko pála
How great? Gisko gnólo
How small? Gisko yáke

* Taúre and gwáre (see p. 348) are chiefly prepositions, and gwá-rè means rather in below. Gwáyeu is better for the latter, or yeu; but none of them quite answers. The verbs express the meanings.

† A'juju di, its summit in. Juju is tree-top, or house-top. Hill-top is gnári.

Well, rightly,	{ Neuba pawoko Neuba paso Neuba pasomami Neuba pawako Neuba paptako *
Ill, badly, wrongly,	Máneuba páso, &c.
Wisely,	{ Josko and Joksomami, &c. Teuso and Teusomami, &c.*
Foolishly,	{ Majoksomami Mateusomami †
Hungrily,	Solimi
Thirstily,	Pwáku dwaktimi
Angrily,	{ Soksomi pawoko Sokso paso, &c.
Gladly,	{ Gyersimi. Gyersipaso
joyfully,	{ Gyersoko
Strongly,	Soktimi. Soktipawoko, &c.
Weakly,	Sokti manthimi
Gently,	Wákha paso or pawoko, &c.
Noisily,	{ Syandami yandapaso or pasoko or pawoko
Silently,	Liba dyumso
With blows,	Teupsomami. Teuptako
Evenly, on level with,	Deuso
Evenly, straightly, smoothly,	Deuso
Much, a great deal,	{ Dhékwóng Dhékong
A little,	Dékho
Neither more nor less,	Mádékho ma thé
Less,	Dékho
More,	Thé
Again (afresh),	Gapti. Anaiyo
Back (the same),	Leti. Letako
Thoroughly,	{ Theumsomami completely, { Yáko. Haupe
Partially,	{ Dékho bwaso Dékho jyulsomami Dékho jyultako
	{ Helpasoko
Heavily,	{ Helpasomami Helpattako *
	{ Helpawako
Lightly,	{ Hampaso Hampasomami Hampattako. Hampawoko *
Tightly,	{ Khipso Khipsomami Khiptako
Slackly,	{ Thyelvim paso * Thyelvim pasomami Thelvim paptako Thelvim pawako *
Greatly,	Dhekong
Slightly, trivially,	Dékho
In cowardly way,	{ Gnimami. Gnitako Gniko
Bravely,	{ Gnuma manthimi Mágniko Mágnitako
Modestly,	{ Gnunemi.
Impudently,	Gnune pawoko
Secretly,	Gnune manthi
Openly,	{ Khleuscho mami Kwainsopascho Kwainsopaschomami
Jestingly,	Rischomami
Seriously,	Ajedaso mami
Slowly,	Wákha
Hastily,	{ Gruksomami Grukso Gruktako
Mortally,	Byaktam sambh
Skin-deep,	A'koktesambh
Together,	Kwongkho
Separately,	Wang wang
Singly or one by one,	{ Kwong kwong paso
Solitarily,	I'gicha
With a companion,	Warcha nung
Afoot,	Gwakoko. Gwakso
On horseback,	Wognoko
Truly,	{ Aje dásomami Aje dyumsomami
Falsely,	Limochelso

* All these are gerundial, like the great majority of the adverbs; but if imperation is involved, the gerund sign is added to the imperative, not to the indicative.

† Or with main verb in indicative, ma jogako for present and ma juktako for preterit sense (see note at "Wisely"). This is merely the negative form of the same word, obtained by prefixing the particle of negation, or má.

B. — BÁHING GRAMMAR.

DECLENSION OF BÁHING PRONOUNS AND OF YOUNS.

I. OF PRONOUNS.

1. *First Personal Pronoun.*

1. Nom. I, Go
2. Gen. Of me { Conjunct. { Disjunct.
 { Wa = my { Wake = mine
3. { Dat. { To me } Go. No sign
 { Ac. { Me }
4. Loc. { In me } Wake gwáre (interior)
 { Within me }
5. Loc. { Into me } Wake di (entering, resting in)
 { In me }
6. Abl. From me, Wake ding (removal)
7. All. Towards me, Wake la (nearing)
8. — From towards me, Wake lang (departing)
9. — Towards me, Wake taure (behaving)
10. Soc. With me { Wakenung } (society)
 { Gonung }
11. Priv. Without me { Wake manthi } (privation)
 { Gomanthi }
12. Inst. By me, Go mi
13. Loc. At, by me, Wa pumdi * (proximity. H. pás)

Dual.

- | | |
|---|--|
| 1. Gósi, incl. Gósúkú, excl. | 3. Gó-i, incl. Góku, excl. |
| 2. { Conjunct. { Disjunct. | 4. Ikegwáre, incl. Wakegwáre, excl. |
| { Isi, incl. { Isike, incl. | 5. Ike di, incl. Wako di, excl. |
| { Wási, excl. { Wásike, excl. | 6. Ike ding, incl. Wake ding, excl. |
| 3. Gósi, incl. Gósúkú, excl. | 7. Ike lá, incl. Wake lá, excl. |
| 4. Isikegwáre, incl. Wásikegwáre, excl. | 8. Ike lang, incl. Wáke lang, excl. |
| 5. Isike di, incl. Wásike di, excl. | 9. Ike taure, incl. Wake taure, excl. |
| 6. Isike ding, incl. Wásike ding, excl. | 10. Góí nung, incl. Goku nung, excl. |
| 7. Isike la, incl. Wásike la, excl. | 11. Góí manthi, incl. Goku manthi, excl. |
| 8. Isike lang, incl. Wásike lang, excl. | 12. Goí mi, incl. Goku mi, excl. |
| 9. Gosi taure, incl. Gosuku taure, excl. | 13. { Ike- } pumdi { incl. |
| 10. Gosi nung, incl. Gosuku nung, excl. | { Wáké- } pumdi { excl. |
| 11. Gosi manthi, incl. Gosuku manthi, excl. | |
| 12. Gosi mi, incl. Gosuku mi, excl. | |
| 13. { Isi- } pumdi { incl. | |
| { Wási- } pumdi { excl. | |

Second Pronoun.

- | | |
|------------------------------|----------------------------|
| 1. Gó-i, incl. Góku, excl. | 1. Ga |
| 2. { Conjunct. { Disjunct. | 2. { Conjunct. { Disjunct. |
| { Ike, incl. { Ikke, incl. | { I } { Ike |
| { Wake, excl. { Wakke, excl. | 3. Gá. No sign |
| | 4. Ike gwáre |
| | 5. Ike di |
| | 6. Ike ding |
| | 7. Ike la |
| | 8. Ike lang |
| | 9. Ike taure |
| | 10. Ga nung |
| | 11. Ga manthi |
| | 12. Ga mi |
| | 13. I pumdi |

* See remark in sequel. Tau, gwá, and pum, as substantives or quasi such, naturally take the genitive pronoun; and perhaps also la and lang = taraf and taráife of Urdu; but not so mi, di, and nung, which seem to be sheer case signs. La, meaning proximity, approach, has possessive lam and ablative lang; di, meaning inness, contact, has similarly dim and ding; ko, meaning relation, belongingness, ken and keng. Ko is probably borrowed. Suffix m or me is its probable equivalent. Compound prepositions are formed by la and di, like those of Urdu and Hindi—e.g., Kbyim dim = ghar meñ ka; khyim ding, ghar men se.

Dual.

1. Gasi
2. { Conjunct. } Disjunct
 { Isi } Isike
3. Gasi. No sign
4. Isi gwáre or Isike gware
5. Isike di
6. Isike ding
7. Isike la
8. Isike lang
9. Isi taure or Isike taure
10. Gasi nung
11. Gasi manthi
12. Gasi mi
13. Isi pumdi

Plural.

1. Gani
2. { Conjunct. } Disjunct
 { Ini } Inike
3. Gani. No sign
4. Ini gwáre
5. Inike di
6. Inike ding
7. Inike la
8. Inike lang
9. Ini taure
10. Gani nung
11. Gani manthi
12. Gani mi
13. Ini pumdi

Third Personal.

1. Harem (all genders)
2. { Conjunct. } Disjunct
 { A } Ake
 { Haremke, common
3. Harem. No sign
4. { Agwáre or Akegwáre
 { Haremke gwáre
5. Akedi. Haremdi
6. { Akeding
 { Haremke ding
7. { A'ke la
 { Haremke la
8. { A'ke lang
 { Haremke lang
9. { A'ke taure
 { Haremke taure
10. Harem nung
11. Harem manthi
12. Harem mi
13. A'pumdi. Haremke pumdi

Dual.

1. Harem dausi
2. { Conjunct. } Disjunct
 { A'si } A'sike
 { Harem dausike, common

3. Harem dausi. No sign
4. { A'si gwáre or A'sike gwáre
 { Harem dausike gwáre
5. A'sike di. Harem dausike di
6. A'sike ding. Harem dausike ding
7. A'sike la. Harem dausike la
8. A'sike lang. Harem dausike lang
9. A'si taure. Harem dausike taure
10. Harem dausi nung
11. Harem dausi manthi
12. Harem dausi mi
13. { A'si pumdi
 { Harem dausike pumdi

Plural.

1. Harem dau
2. { Conjunct. } Disjunct
 { Ani } Anike
 { Harem dauke, common
3. Harem dau. No sign
4. { Ani gware. Anike gware
 { Harem dauke gware
5. Anike di. Harem dauke di
6. A'nike ding. Harem dauke ding
7. Anike la. Harem dauke la
8. Anike lang. Harem dauke lang
9. A'nike taure. Harem dauke taure
10. Harem dau nung
11. Harem dau manthi
12. Harem dau mi
13. { Ani pumdi
 { Harem dauke pumdi

Near demonstrative. This.

1. Yam * (all genders)
2. { Conjunct. } Disjunct
 { Yamke. } Yamke meke
3. Yam. No sign
4. Yamke gware or Yam gware
5. Yam di
6. Yam ding
7. Yamke la. Yam la
8. Yamke lang. Yam lang
9. Yamke taure. Yam taure
10. Yam nung
11. Yam manthi
12. Yam mi
13. Yamke pumdi

Dual.

1. Yam dausi †
2. { Yam dausike
 { Conj. and disj.
3. Yam dausi. No sign
4. Yam dausike gware
5. Yam dausi di
6. Yam dausi ding
7. Yam dausike la
8. Yam dausike lang
9. Yam dausike taure
10. Yam dausi nung
11. Yam dausi manthi
12. Yam dausi mi
13. Yam dausike pumdi

* Yam or yem, and so Myam or myem. All vowel sounds are extremely vague. G-yem, the relative, is evidently a derivative of yem.

† For dausi and dau read daúsi and daú; i e., da with the pausing tone.

BAHING GRAMMAR.

Plural.

1. Yam dau *
2. { Yam dauke *
3. { Conj. and disj.
3. Yam dau. No sign
4. { Yam dau gware
4. { Yam dauke gware.
5. Yam dau di
6. Yam dau ding
7. Yam dau (ke) la
8. Yam dau (ke) lang
9. Yam dauke taure
10. Yam dau nung
11. Yam dau manthi
12. Yam dau mi
13. Yam dauke pumdi

Remote Demonstrative.

1. Myam † (all genders)
2. { Myamke, conj.
2. { Myamke meke, disj.
3. Myam. No sign
4. Myamke gwäre
5. Myam di
6. Myam ding
7. Myamke la
8. Myamke lang
9. Myamke taure
10. Myam nung
11. Myam manthi
12. Myam mi
13. Myamke pumdi

Dual.

1. Myam dausi
2. { Myam dausike
2. { Conj. and disj., &c., like singular

Plural.

1. Myam dau
2. { Myam dauke
2. { Conj. and disj., &c., ut supra

Interrogative and Distributive.

Who? What person? Any one: m. and f. * Substantival and adjectival. ‡

1. Sú
2. { Suke
2. { Conj. or disj., or
2. { Sukemeke, disj.
3. Su. No sign
4. Su gware
5. Su di
6. Su ding
7. Sula. Sukela
8. Su lang. Suke lang

9. Su taure. Suke taure
10. Su nung
11. Su manthi
12. Su mi
13. { Su á pumdi
13. { Suke pumdi

Dual.

1. Su dausi
2. Su dausike, &c.

Plural.

1. Su dau
2. Su dauke, &c.

Interrogative and Distributive Neuter.

What? What thing? Any thing: § Substantival and adjectival.

1. Mára
2. Márake, &c.

Dual.

1. Mára dausi
2. Mára dausike, &c.

Plural.

1. Mára dau
2. Mára dauke, &c.

Relative of all genders.

He, she, who; that, which: substantival and adjectival. ||

1. Gyem
2. Gyemke

Dual.

1. Gyem dausi
2. Gyem dausike, &c.

Plural.

1. Gyem dau
2. Gyem dauke

Reflective. Self.

1. Daubo or Dwábo
2. Dwábo ke
3. Dwábo. No sign
4. Dwábo gware
5. Dwábo di
6. Dwábo ding
7. Dwábo la
8. Dwábo lang
9. Dwábo taure
10. Dwábo nung
11. Dwábo manthi
12. Dwábo mi
13. Dwábo pumdi

Dual and plural as before.

So also are declined hwappe or happe
-- all and every; gisko -- how many, and

* See note † on preceding page.

† Equal kou and kóí. Hindi and Urdu.

‡ Equal jón and jó. The correlative is myam = tón and to. The relative pronoun is rarely used because of the relative character of the participles. Indeed its existence at all may be safely denied, and the correlative is nothing more than the remote demonstrative.

§ Myam or myem.

§ Equal kyá and kúceh.

as many; metti = so many; dhé kono = many and much; dékho = a few, a little; gisko = whoever and whatever; kwáng-náme = other, another; myem = the same (see *that*); nimpfo = both; and, in a word, all primitive or personal pronouns. Possessive pronouns are formed from the genitives, except in the case of the three leading pronouns. I, thou, he or she or it, each of these has two distinct forms quite separate from the personals; thus go has wá = mei and meus, in English, of me and my; and wake = English mine. So also ga, the 2d pronoun, has í and íke; and harem, the 3d, has á and áke. The first of these two possessive or genitive forms are pronominal adjectives, or rather adjuncts of nouns and verbs (and adverbs also) by prefix and suffix respectively. The second are pronouns proper, like mine, thine, in English.* The former are indeclinable; the latter are declinable, like all other proper possessives, though with some confusion, originating in the imperfect development of the inflective element, its frequent coincidence with the genitive sign, and the variable-ness of that sign.

However, the case signs generally and their mode of annexation being uniform, out of this essentially one declension order is obtained, despite the disturbing causes adverted to. I give here, as a sample of the possessives:—

Dauboke = own

1. Dauboke
2. { Caret ?
- { Dwabokeke †
3. Dauboke
4. Dauboke gware
5. Dauboke di
6. Dauboke ding
7. Dauboke la
8. Dauboke lang
9. Dauboke taure
10. Dauboke pung
11. Dauboke manthi
12. Dauboke mi
13. Dauboke pumdi or Daubo á pumdi

Daubo = ap; dauboke = apna. *Apnaka* can only be separately expressed by

the cacophonous iteration *apnaka apnaka*. Nor is this defect remedied by the conjunct pronouns, wá, wádwbó, myself, gives wádwbó myself and my own; and ídwábó, thyself, gives ídwábó, of thyself or thy own. See more on the genitive in the sequel.

2. DECLENSION OF NOUNS.

Substantives proper.

Wainsa, a man, m.

1. Wainsa
2. { Wainsake, disjunct, or
- { Wainsa á, conjunct
3. Wainsa. No sign
4. { Wainsa gware, or
- { Wainsa á gware
5. Wainsa di
6. Wainsa ding
7. Wainsa la
8. Wainsa lang
9. Wainsa á taure
10. Wainsa nung
11. Wainsa manthi
12. Wainsa mi
13. Wainsa á pumdi

Dual.

1. Wainsa dausi
2. { Wainsa dausike, disjunct
- { Wainsa ási, conjunct
3. Wainsa dausi
4. { Wainsa dausike gwáre
- { Wainsa dausi ási gware
5. Wainsa dausi di
6. Wainsa dausi ding
7. Wainsa dausi la
8. Wainsa dausi lang
9. { Wainsa dausike taure
- { Wainsa dausi ási taure
10. Wainsa dausi nung
11. Wainsa dausi manthi
12. Wainsa dausi mi
13. Wainsa dausi ási pumdi

Plural.

1. Wainsa dau
2. { Wainsa dauke, disjunct
- { Wainsa dau áni, ‡ conjunct

* The formation of these from the my, thy series, by the addition of "ki" or "ke," is quite Turkic. Wá = my, wá-ko = mine. So Turkí benim = my, benim-ki = mine. Only Báhing uses the conjunct form merely (quasi im, inki) of the pronoun, which in that tongue, moreover, is a prefix, in Turkí an affix, of nouns. The existence of disjunct and conjunct forms of the pronouns, and the use of the latter as verbal formatives as well as to give the possessive sense to nouns, are traits of language very widely diffused, since they are found in the Egypt an and Semitic tongues. And it is queer that the vulgar or spoken Egyptian (Coptic) prefixes these verbal formatives, whereas the learned, or hieroglyphic, suffixes them.

† Compare uskaka in Hindi and Urdu.

‡ A, ási, and áni are the conjunct forms attaching to nominative which follows genitive, thus wainsa dau áni ming = the wife of several men; literally, men (of) their wife or woman. The use of the same form in the next case proves gwa to be a substantive used as a preposition, like *thatar* in Hindi, áni gwáre = their interior.

4. Wainsa dau ñi
 5. Wainsa dau ñi
 6. Wainsa dau ñing
 7. Wainsa dau ña
 8. Wainsa dau ñang
 9. } Wainsa dau ke taure, or
 } Wainsa dau ñni taure
 10. Wainsa dau ñung
 11. Wainsa dau manthi
 12. Wainsa dau mi
 13. Wainsa dau ñni pumdi

So also is declined mincha, a woman, and ming, a wife, and all feminine nouns.

DECLENSION OF A NEUTER.

Substantive.

Grokso, a thing.

1. Grokso
2. { Groksoke, disjunct
- { Grokso-á, conjunct
3. Grokso
4. Grokso á gware
5. Grokso di
6. Grokso ding
7. Grokso la
8. Grokso lang
9. Grokso á taure
10. Grokso ñung
11. Grokso manthi
12. Grokso mi
13. Grokso á pumdi

Dual.

1. Grokso dausi
2. { Grokso dausike, disjunct
- { Grokso dausi ási, conjunct
3. Grokso dausi, &c.

Plural.

1. Grokso dau
2. { Grokso dauke, or
- { Grokso dau ñni, &c.

† results from the above that there is but one declension; that gender has no grammatical expression; that number, like case, is expressed by separate postpositions, number going first; that all nouns and pronouns take the signs of number, neuters as well as others; that some of the signs of case are still significant (gware, the interior; taure, the top; pám, the side); that *ke* is the general genitive sign, but rarely used save when the noun stands alone, as in reply to a question, thus, whose?—the

all other sorts of relation, as conjunctively and disjunctively, where the tooth? *gyelame khla*; the mouth, *sheódím*. Both precede the second substantive or nominative—thus *wainsa á ñing* = the man's name; *grokso á syanda* = the thing's sound; *rú dim khán* = vegetables of the garden; *bazar dim shéri* = bazaar rice, or rice of the bazaar; *pu dim pwáku*, water of the cup; so that this latter may be called the general way of expressing the relation of two substantives which are both named—the former the general way of expressing relation when the qualitative noun only is named, for genitives are all qualitatives, e.g., *singke* = wooden, *ramke* = bodily. Lastly, that pronouns and nouns are declined throughout and in all respects in the same way, there being no difference whatever between them. As to the genitive relation, it should be further noted that the first of two substantives is by position alone a genitive; that very close connection and dependence is expressed by á, e.g., the calf of the cow, *bing á támi*; that “*ke*” can be used with á, as *wainsake á ñing*, the man's his name; that where *ke* is formative—as *singke* = wooden, from *sing*, wood—its conjunctive use is indispensable, like that of the *ba* and *na*, the participial formatives; thus, *syelke bétho*, the iron blade; * *neubá muryu*, the or a good man (properly, the man who is good), from *syel* = iron (subs.), and *neu*, to be good. Observe, further, that the topical sign *di* both asks and answers, as *ru dim khán*, garden vegetables; and, of where? the garden's, *gyélam* (or *gyélame*), *rúdim*.

In this latter instance we may observe that, *gyéla* being where, the final *m* or *me* of *gyélam*, *gyélame*, has, in respect of adverbs, a genitival force, and so in *di-m*, of *in-m*, possessive, *ng*, fromness, formatives; *ke* also takes the formative *m* (see note at p. 353) and *la* also; and in qualitatives we constantly find a similar termination (*bubum* = white, *lalam* = red, *kwágnam* = other, &c.), so that the *m* final is shown to be generally possessive; and more especially as its iteration (*b.abu-*

* Observe that the iron of the blade is *bétho á syel* or *betho ke syel*. But the point or haft of the blade is necessarily *bétho á juu* and *betho á rising*. See note † at p. 347, with the places therein referred to.

mme = the white one, lala-mme = the red one, kwánumme = the other one) expresses the disjunct form of the same relation. Thus, which one will you have? the red one or the green? agyeme blávi, lalamme ki gigimme, a sample wherein the possessive á is welded to the relative pronoun gyem. By turning to the participles it will be seen that all those which have not a sign of their own (ba or na) are made participles by the annexation of the m or me particle—juju-m, chho-me.* This is, in fact, the general attributive affix, and its suffixture trans-

into substantives or words used substantively, like the hma gu affix of Newari, and like also the Dravirian van, val, which seem to me to be the unquestionable prototypes of the Prakritic wan, wal, war (gaon-wár, sheto-wala, gári wán, marno wala, &c.) I subjoin a few comparative samples, drawn from Báhing and Newari, which will also show that nearly any word in these tongues can be used substantively, and that all qualitives, in particular, can by the appropriate affix be made substantival, *e.g.*, singke, wooden; singkeme or singkem, the wooden one.

* At all events, the participles in chome would seem to be formed from the infinitives in cho, the general infinitival sign; *e.g.*, jácho, to eat; jáchome, edible; pácho, to do; pachome, double; dakcho, to desire; dakchome, desirable. But see the various examples of words in m or me in the vocabulary. Infinitives are regarded as nouns substantival (*e.g.*, dakcho, desire), and such nouns take m, me, to make them qualitive, *e.g.*, juju, a point; juju-m pointed; chho, the body; chhome, bodily. Thus m, me, is formative and possessive, and it can be added to case signs wherever possessiveness is implied, but it is no sign itself any more than ke, *e.g.*, juju-m = singkem, why not singem or singme? agyeme? á-gyè-mé, gye, what? lalam? lala-m? lala, what?

English.	Bahing.	Nedri.	Hindi.
1. The one	{ Kwong-me, m. n. Kwong nimame, f.	1. { Chha-hma, m. f. Chha-gu, n.	1. { Caretj
2. Mine or my one	{ Wake-me, m. n. Wake nimame, f.	2. { Ji-gu, n.	2. { Mera wala, m. n. Meri wali, f.
3. The black	{ Kyakya-me, m. n. Kyakya nimame, f.	3. { Hyaku-hma, m. f. Hyaku-gu, n.	3. { Kala wala, m. f. Kali wali, f.
4. The striker. The striking one or one that strikes	{ Teupba-me, m. f. Teupba nimame, f. Teupcho-me, n.	4. { Da-hma, m. f.	4. { Kutne wala, m. n.
5. The wooden one	{ Singke-me, m. n. Singke nimame, f.	5. { Da-gu, n.	5. { Kutne wali, f.
6. The anterior one	{ Gnalla-me, m. n. Gnalla-nimame, f.	6. { Sinyu-gu, n.	6. { Kath wala, m. n.
7. The posterior one	{ Notha-me, m. n. Notha nimame, f.	7. { Nhapaya-hma, m. f. Nhapaya-gu, n.	7. { Age wala, m. n.
8. The here one	{ Eke-me, m. n. Eke-nimame, f.	8. { Lipaya-hma, m. f. Lipaya-gu, n.	8. { Age wali, f.
9. The there one	{ Meke-me, m. n. Meke-nimame, f.	9. { Piche wala, m. n. Piche wali, f.	9. { Piche wala, m. n.
10. The to-day's one	{ Ana-me, m. n. Ana nimame, f.	10. { Thanaya-hma, m. f. Thanaya-gu, n.	10. { Piche wali, f.
11. The comer, the coming one	{ Piba-me, m. n. Piba nimame, f.	11. { Anaya-hma, m. f. Anaya-gu, n.	11. { Ihan wala, m. n.
12. The manlike one	{ Wainsakho-me, m. n. Wainsakho nimame, f.	12. { Thá wúnya-hma, m. f. Thá wúnya-gu, n.	12. { Uhan wala, m. n.
13. The masculine one	{ Wainsake-me, m. n. Wainsake nimame, f.	13. { Wó-hma, m. f. Wó-gu, n.	13. { Uhan wali, f.
14. The lowland (being) one	{ Dheptecha-me, m. n. Dheptecha nimame, f.	14. { Mijangya-hma, m. f. Mijangya-gu, n.	14. { Aj wala, m. n.
15. The highland (being) one	{ Syertecha-me, m. n. Syertecha nimame, f.	15. { Kobiya-hma, m. f. Kobiya-gu, n.	15. { Aj wali, f.
			16. { Ane wala, m. n. Ane wali, f.
			17. { Mardsa wala, m. Mardsa wali, f.
			18. { Mardana wala, m. Mardana wali, f.
			19. { Madhes wala, m. n. Madhes wali, f.
			20. { Parbat wala, m. n. Parbat wali, f.

<i>English.</i>	<i>Bāhing.</i>	<i>Nevari.</i>	<i>Hindi.</i>
16. The handsome one	{ Rimba-me, m. n. Rimba nimame, f.; or Rimsokpa-me, m. Rimsongma-me, f. Bebacha-me, m. Bebacha nimame, f. Swalocha-me, m. Swalomi-me, f. Gnāwāme, m. Gnāmi-me, f. Leuchia-me, m. Leucha nimame, f. Leucha dyāldim-me, n. Khyimcha-me, m. Khyimcha nimame, f. Sabalacha-me, m. n. Sabalacha nimame, f. Neuba-me, m. n. Neuba-nimame, f. Bubu jokpa-me, m. Bubu jongma-me, f.; or Bubum-me, m. n. Bubum nimame, f. Lichake-me, m. Licha nimakeme, f.	16. { Bangla-hma, m. f. Bangla-gu, n. 17. { Mochacha-hma Mochacha gu, m. 18. { Lyāyehma-hma, m. Lyāsehma, f. 19. { Jyatha-hma, m. Jyāthi-hma, f. 20. { Sanya-hma, m. f. Sanya-gu, n. 21. { Chhenya-hma, m. f. Chhenya-gu, n. 22. { Gunya-hma, m. f. Gunya-gu, n. 23. { Bhing-hma, m. f. Bhing-gu, n. 24. { Toyu-hma, m. f. Toyu-gu, n. 25. { Lipajonghma-hma, m. f. Lipajonghma-gu, n. 26. { Jichaya-hma, m. f. Jichaya-gu, n. 27. { Bohumochaya-hma, m. f. Bohumochaya-gu, n.	16. { Sunder wala, m. Sunder wali, f. 17. { Chota wala, m. n. Choti wali, f. 18. { Siyān wala, m. Siyān wali, f. 19. { Budha wala, m. Budhi wali, f. 20. { Bhot wala, m. n. Bhot wali, f. 21. { Bhotka wala Bharwala, m. n. 22. { Ghar wali, f. Jangal wala, m. 23. { Jangal wali, f. Achha wala, m. n. 24. { Aechhi wali, f. Shéto wala, m. n. 25. { Shéti wali, f. Dhanuk walaka, m. 26. { Dhanuk walika, f. Dāmād wala, m. Dāmād wali, f. 27. { Patho wala, m. Patho wali, f.
17. The young one			
18. The adult one			
19. The old one			
20. The Tibetan one (being)			
21. Tibetan one (thing)			
22. The household one			
23. The domestic one			
24. The wild one			
25. The good one			
26. The white one			
27. The bowman's			
28. The son-in-law's			
29. The daughter-in-law's			

R mark.—The above list affords, it will be seen, collateral information as to the formation of gender in qualitives used substantivally. It also shows that the formative suffix *cha* is apt to be equivalent for the suffix *me, m*; and as *cha* still leaves a substantival word (*e.g.*, *khyim-cha* = householder; *li-cha* = bowman), the genitival sign *ke* is often introduced before final *me*, to express possessiveness, *pas*, whose bow is that? the bowman's, *suke li, lichakeme*. But *lich* being bowman, *lichame* may be used for bowman's. Newári avoids all vagueness by its *hma* and *gu* signs, repeated *toties* quotes with the genitive sign *ya, e.g.*, *Ji-hma, mine, m. and f.*; *Ji-gu, mine, n.*; *Ji hma ya hma, Ji hma ya gu, Ji hma ya hma ya, Ji hma ya gu ya, Ji gu ya hma ya, Ji gu ya gu ya, &c.*, express any number of variations in the possession of beings and things; and so also in all qualitives used substantively, thus: *toyu hma ya hma*, the white man's animal; *toyu hma ya gu*, the white man's thing; *toyu hma ya gu ya*, of the white man's thing, &c. Compare Báhing *khyim-cha-me* with Newári *chhen-ya-hma*, and it will be seen that *cha = ya* has a quasi-adjectival force, though *khyimcha* means householder. Such vagueness is normal.

CLASSIFICATION OF BÁHING VERBS.*

I. Transitives in "wo."—Infinitive *Bla-cho*, to take. Imperative *Bla-wo*, take it.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal Imperative.
Present.	Preterite.	Present.	Preterite.	
1. <i>Bla-gna</i>	1. <i>Blaptong</i>	1. <i>Blayi (i)</i>	1. <i>Blati</i>	<i>Bla-páto, tr.</i>
2. <i>Blayi (i)</i>	2. <i>Blapteu</i>	2. <i>Blaye (e)</i>	2. <i>Blate</i>	<i>Bla-paso, r.</i>
3. <i>Blawa</i>	3. <i>Blapta</i>	3. <i>Blawa</i>	3. <i>Blata</i>	<i>Bla-payi, p.†</i>

Thus are conjugated *méwo*, to vomit; *cheuwo*, to grill; *giwo*, to give; *séwo*, to saw; *chiwówo*, to burn corpse; *bráwo*, to scatter; *táwo*, to get or find; *jáwo* and *báwo*, to eat; *khi-wo*, to quarrel with; *kú-wo*, to steal; *kiwo*, to cook; *pá-wo*, to do; *leu-wo*, to kiss (coitus); *si-wo*, to seize; *té-wo*, to spit on; *mó-wo*, to fight; *wódipa-wo*, to assay; and all compounds of like kind, *i.e.*, of a noun and the verb to do or make.

Intransitives in "wo."—Infinitive *Pícho*, to come. Imperative *Pi-wo*, come.

1. <i>Pi-gná</i>	<i>Pi-tí</i>	...	...	<i>Pi-pato, tr.</i>
2. <i>Pi-yé (e)</i>	<i>Pi-tó</i>	...	...	<i>Pi-paso, ref.</i>
3. <i>Pi</i>	<i>Pi-tá</i>	...	...	<i>Pi-payi, pas.†</i>

Thus are conjugated *rá-wo*, to come; *glewo*, to be hot; *hó-wo*, to be lighted; *ká-wo*, to be bitter; *lá-wo* and *dí-wo*, to go; *kú-wo*, to come up (slope); *yú-wo*, to come down (slope); *khi-wo*, to tremble; *neu-wo*, to be good; *deu-wo*, to be reconciled; *shéu-wo*, to decrease or decay; *syé neuwo*, to be fat; *bhlú-wo*, to slip or slide down; *shú-wo*, to itch; *jí-wo*, to be ripe, &c.

II. Transitives in "gno."—Infinitive *Kwó-cho*, to see. Imperative *Kwógno*, see it.

1. <i>Kwó-gnú</i>	<i>Kwó-tóng</i>	1. <i>Kwó-yí (i)</i>	<i>Kwó-tí</i>	<i>Kwó-pa-to, tr.</i>
2. <i>Kwó-gní</i>	<i>Kwó-t-eu</i>	2. <i>Kwó-gné (é)</i>	<i>Kwó-té</i>	<i>Kwó-pa-so, refl. or middle.</i>
3. <i>Kwó</i>	<i>Kwó-tá</i>	3. <i>Kwó</i>	<i>Kwó-ta</i>	<i>Kwó-ka-yi, pas.</i>

Thus are conjugated *só-gno*, to tell; *ló-gno*, to sell; *tú-gno*, to drink (water); *chó-gno*, to cultivate and to pay debt; *phlí-gno*, to send, &c.

* See observations at p. 285.

† The causal forms are the same throughout: *pato*, following the mutable transitives in "to"; *paso*, all intransitives whatever in "so"; and *payi* (*pá-i*), all passives in *i, yi* for euphony.

This classification rests on the indicative singular. The infinitive and imperative and causal are given chiefly as clues to the root and to the euphonic changes. The form of the classification is throughout the same—1, 2, 3 refer to the three persons. See on to p. 285.

Intransitives in "gno."—Infinitive, Glwau-cho, to win. Imperative, Glwau-gno, to win.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Glwau-gna	Glwau-ti	...	...	Glwau-pa-to, tr.
2. Glwau-gne	Glwau-te	...	...	Glwau-pa-so, refl.
3. Glwau	Glwau-tá	...	...	Glwau-pa-yi, pas.

Thus are conjugated rú-gno, to be filled (belly) or satisfied; lé-gno, to return; wo-gno, to enter; glú-gno, to issue; ming-gno, to be ripe; bro-gno, to be flavoursome.

III. Transitives in "ko."—Infinitive, Pok-cho, to make get up, or raise (not lift). Imperative, Pokko, raise him.

1. Pog-ú	Pók-tóng	1. Póng-yí (i)	Pók-tí	Pong-páto	} ut supra
2. Pog-í	Pók-teu	2. Pong-ye (é)	Pók-té	Pong-páso	
		Pó-nyé			
3. Pog-á	Pók-ta	3. Pó-gá	Pók-tá	Pong-páyi	

Thus are conjugated tuk-ko, to lick; chuk-ko, to bind; rik-ko, to reap; kik-ko, to begot; hik-ko, to count; kúk-ko, to crooken; yok-ko, to share out; prwak-ko, to unget; nok-ko, to rub; tok-ko, to make fall; hok-ko, to open; jik-ko, to break; pwak-ko vel pukko, to burst; ryak-ko, to write or colour; jak-ko, to know; khryak-ko, to enrage and to revile; rik-ko, to reap; kok-ko, to dig; ruk-ko, to eradicate; tyak-ko, to hinder; wok-ko, to flay; khlyak-ko, to plaster; phwak-ko, to separate; chyak-ko, to divide; pik-ko, to pour or put in; dwak-ko, to swallow.

Intransitives in "ko."—Infinitive, Bok-cho, to get up. Imperative, Bok-ko, get up.

1. Bóng-gna	Bók-ti	Bong-pa-to	} ut supra
2. B'ng-gne, nye	Bók-te	...	...	Bong-pa-so
3. Bóng	Bók-ta	...	...	Bong-pa-yi

Thus are conjugated gruk-ko, to be quick; jwak-ko, to arrive; jik-ko, to be broken (n. and n.); buk-ko, to be burst; bwak-ko, to remain and to speak; gúk-ko, to be crooked; phok-ko, to be sour; gwak-ko, to walk; duk-ko, to move or shake; prok-ko, to jump or leap; byak-ko, to die; gik-ko, to be born; gnwak-ko, to weep; dwak-ko, to desire; dok-ko, to fall from aloft (being only).

IV. Transitives in "ro."—Infinitive, Phyér-cho, to sew. Imperative, Phér-ro, sew it.

1. Phyér-ú	Phyér-tóng	1. Phyér-yí (i)	Phyér-tí	Phyér-páto	} ut supra
2. Phyér-í	Phyér-teú	2. Phyér-é	Phyér-té	Phyér-páso	
3. Phyér	Phyér-tá	3. Phyér	Phyér-tá	Phyér-páyi	

Thus are conjugated chwarro, to cut; kurro, to carry; tyarro, to suffer, endure; khwarro, to shove or scrape or scratch (violently).

. Intransitives in "ro."—Infinitive, Byar-cho, to fly. Imperative, Byarro, fly.

1. Byar-gná	Byar-t-í	Byar-páto	} ut supra
2. Byar-é	Byar-t-é	...	...	Byar-páso
3. Byar	Byar-t-á	...	...	Byar-páyi

Thus are conjugated bárró, to increase; chyárró, to shine, as sun, &c.

V. Transitives in "lo."—Infinitive, Jyul-cho, to place. Imperative, Jyullo, place it.

1. Jyul-ú	Jyul-tóng	1. Jyul-yí (i)	Jyul-tí	Jyul-páto	} ut supra
2. Jyul-í	Jyul-teú	2. Jyul-é	Jyul-té	Jyul-páso	
3. Jyul	Jyul-tá	3. Jyul	Jyul-tá	Jyul-páyi	

Thus are conjugated syallo, to snatch away; theullo, to cherish; yallo, to rub; limo challo, to tell lies.

Intransitives in "lo."—Infinitive, Bál-cho, to be tired. Imperative, Bállo, be tired. .

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Bál-gná	Bál-tí	...	...	Bál-páto
2. Bál-ó	Bál-té	...	...	Bál-páso
3. Bál	Bál-tá	...	...	Bál-páyi

ut
supra

Thus are conjugated hyállo, to be heavy, &c.

VI. Transitives in "po."—Infinitive, Teup-cho, to beat. Imperative, Teuppo, beat him.

1. Teub-ú	Teup-tóng	1. Teum-yí (i)	Teup-tí	Teum-páto	} ut supra
2. Teub-í	Teup-teú	2. Teum-é	Teup-té	Teum-páso	
3. Teub-á	Teup-tá	3. Teub-á	Teup-tá	Teum-páyi	

Thus are conjugated gup-po, to lift (a light thing); hippo, to suck; syappo, to wash and sharpen; khuppo, to collect; jyappo, to buy; thappo, to weigh; chappo, to can it, to be able for any work; nippo, to express; appo, to shoot.

Intransitives in "po."—Infinitive, Rap-cho, to stand. Imperative, Pappo, stand up.

1. Ram-gná	Rap-tí	Ram-páto	} ut supra
2. Ram-ó	Rap-té	...	...	Ram-páso
3. Ram	Rap-tá	...	...	Ram-páyi

Thus are conjugated ippo, to sleep; ryippo, to be ended or to end, n.; dhappo, to shine as sun; deuppo, to be combust; jyippo, to be rotten, &c.

VII. Transitives in "mo."—Infinitive, Lam-cho, to search. Imperative, Lammo, search for it.

1. Lam-ú	Lam-tóng	1. Lam-yí (i)	Lam-tí	Lam-páto	} ut supra
2. Lam-í	Lam-teú	2. Lam-é	Lam-té	Lam-páso	
3. Lam	Lam-tá	3. Lam	Lam-tá	Lam-páyi	

Thus are conjugated nam-mo, to smell; theum-mo, to finish or cause to become; khleummo, to transplant; phiemmo, to take in one's arms; sheummo, to cover; thimmo, to bury; hammo, to spread. This conjugation agrees with IV. and V. (see remark at VIII.)

Intransitives in "mo."—Infinitive, Dyum-cho, to become. Imperative, Dyummo, become.

1. Dyum-gná	Dyum-tí	Dyum-páto	} ut supra
2. Dyum-ó	Dyum-té	...	...	Dyum-páso
3. Dyum	Dyum-tá	...	...	Dyum-páyi

Thus are conjugated rimmo, to be handsome; dyammo, to be full; hammo, to be light (levis); khummo, to stoop; ryammo, to be emaciated or thin.

VIII. Transitives in "no."—Infinitive, Pun-cho, to beg. Imperative, Pun-no, beg it.

1. Pun-ú	Pun-tóng	1. Pun-yí (i)	Pun-tí	Pun-páto	} ut supra
2. Pun-í	Pun-teú	2. Pun-é	Pun-té	Pun-páso	
3. Pun	Pun-tá	3. Pun	Pun-tá	Pun-páyi	

Thus are conjugated ninno, to hear; plenno, to release or set at liberty; salepanno, to spin, &c.

N.B.—This agrees with the last. Hence IV., V., VII., VIII. are one, and it seems likely that the common imperative sign should be "o," however near that be to "wo" or the sign of the very different first conjugation. The four specified agree, moreover, in not being subject to any euphonic changes in conjugation. They might be unitised as transitives in a liquid or nasal.

Intransitives in "no."—Infinitive, Wan-cho, to run. Imperative, Wan-no, run.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Wan-gná	Wan-ti	...	...	Wan-pato
2. Wan-é	Wan-te	...	...	Wan-paso
3. Wan	Wan-ta	...	...	Wan-payi

Thus are conjugated Blenno, to live, &c.

IX. Transitives in "to."—Infinitive, brécho, to summon. Imperative, Bré-to, summon him.

1. Brét-ú	Bréttóng	1. Brét-i	Brétti	Bré-páto	} ut supra
2. Brét-i	Bréttéú	2. Brét-é	Brétté	Bré-páso	
3. Brét-á	Bréttá	3. Brét-á	Bréttá	Bré-páyi	

So are conjugated rito, to laugh at; dáto, to catch; nito, to set down; khleuto, to conceal; neuto, to make good; mú-to, to blow (breath); kháto, to touch; grúk-to, to quicken; bí-to, to obey; rok-to, to lift; dwak-to, to approve; khryapto, to kindle; rik-to, to contain; gap-to, to add to; duk-to, to shake it or cause to shake; grepto, to throw; dapto, to taste; nyapto, to shove; mimto, to remember; bláto, to dry at fire; jító, to wet; chamto, to amuse; teuto, to know; yokto, to remove; le-to, to take back; syanto, to recognise; hanto, to cheat; játo, to stop, detain; khilanto, to spoil; lwakto, to put upon; bapto, to scratch for ease; plepto, to fold; timto, to squeeze; lipto, to turn over. *N.B.*—Those which have a consonant before the sign, as rok-to, dap-to, dwak-to, cham-to, han-to, and khlam-to, &c., do not double the "t" in the preterite of either voice; and consequently in the passive there is no mark of the distinction of time, e.g., dapti, is I am tasted and I was tasted; * and again, daptu is I taste, daptong, I tasted, but dapta is he tastes or he tasted—the last, however, is a general trait.

X. Transitives in "to" which change the "t" into "d."—Infinitive, Sá-cho, to kill. Imperative, Sá-to, kill him.

1. Sád-ú	Sátong	1. Sáyi	Sáti	Sá-páto	} ut supra
2. Sád-i	Sátén	2. Sád-é	Sáté	Sá-páso	
3. Sád-á	Sáta	3. Sád-á	Sátá	Sá-páyi	

Thus are conjugated wá-to, abandon or leave; tá-to, to kick; yéto, to split; úto, to fell; lá-to, to take away; páto, to do for another; krá-to, to bite; kléto, to undress; móto, to tell; chíto, to tear; pítto, to bring; kú-to, to bring up; limléto, to feel; yú-to, to bring down; já-to, to make steady or firm; phú-to, to sow; náto and préto, to gather; phá-to, to exchange; khri-to, to grind; hó-to, to pierce; hé-to, to distil.

Intransitives in "to."—Infinitive, Gní-cho, to be afraid. Imperative, Gní-to, be afraid.

1. Gní-gná	Gní-ti	Gní-páto	} ut supra
2. Gní-né	Gní-té	...	...	Gní-páso
3. Gní	Gní-tá	...	...	Gní-páyi

So are conjugated jí-to, to be torn; khá-to, to be in pain; ú-to, to fall (on ground); sheú-to, to lose; léto, to return; jykukáto, to flee; héto, to be sharp; bré-to, to vociferate.

XI. Neuters in "to."—Infinitive, Bo-cho, to flower. Imperative, Bo-to, flower.

1. Bót-u	Bótti	Bó-pato	} ut supra
2. Bót-i	Bótte	...	...	Bó-paso
3. Bót-a	Botta	...	...	Bó-payi

* In such cases the sense is determined by the use of the separate prefixed pronouns in the instrumental and objective respectively. Difference of time by an adverb.

† U'to and shéto, like jíkko elsewhere, are both neuter and transitive. See them under the respective heads. Khíwo, to tremble, is neuter; to quarrel is transitive. Bré-to, to cry out, is neuter; bré-to, to summon, is active.

Thus are conjugated *khlto*, to blow as wind; *sfto*, to fruit; *wamto*, to sink or set as sun. But the last gives, owing to the consonant before the sign, *wamtu*, *wamti*, *wamta*; *wamti*, *wamte*, *wamta*; infinitive, *wam-cho* (see *kwádo* and *sódo*). *Sí-to* is often conjugated *sídu*, *sídi*, *sída*; *síti*, *síte*, *síta*.

XII. Transitives in "do."—Infinitive, *Gram-cho*, to hate. Imperative, *Gram-do*, hate him.

Indicative active, sing. number.			Indicative passive, sing. number.			Causal imperative.
Present.	Preterite.		Present.	Preterite.		
1. <i>Gramdú</i>	<i>Gramtong</i>		1. <i>Gramdí</i>	<i>Gramti</i>	<i>Gram-páto</i>	} ut supra
2. <i>Gramdí</i>	<i>Gramteu</i>		2. <i>Gramdó</i>	<i>Gramté</i>	<i>Gram-páso</i>	
3. <i>Gramdá</i>	<i>Gramta</i>		3. <i>Gramdá</i>	<i>Gramtá</i>	<i>Gram-páyi</i>	

Thus are conjugated *chyurdo*, to wring; *rimdo*, to expect; *cháyingdo*, or *chyéndo*, to teach; *kwádo*, to put on the fire; *wando*, to put or pour in; *wádo*, to throw away; *plendo*, to forget; *chamdo*, to divert, amuse; *glundo*, to extract or take out; *iyuldo*, to place for another; *tundo*, to cause to drink; *sódo*, to tell for another; *gremdo*, to roast; *heldo*, to mix. But *kwádo* and *sódo*, having no consonant before the sign, double the *t*, as in IX., thus—

1. <i>Só-du</i>	<i>Sóttong</i>	1. <i>Só-di</i>	<i>Sótti</i>	<i>Só-pato</i>	} ut supra
2. <i>Só-di</i>	<i>Sótteu</i>	2. <i>Só-de</i>	<i>Sótte</i>	<i>Só-paso</i>	
3. <i>Só-da</i>	<i>Sótta</i>	3. <i>Só-da</i>	<i>Sótta</i>	<i>Só-payi</i>	

N.B.—This, like *sóno* of Conjugation II., makes infinitive *só-cho* and causal *só-pato*, &c.; and in fact the various modifications of the verbs by voice, and in the peculiar manner here in question (*so-gno*, tell; *so-do*, tell for another), are sadly deficient in correspondent forms of the infinitive and participles. See on.

Intransitives in "do."—Infinitive, *Myel-cho*, to be sleepy. Imperative, *Myel-do*, be sleepy.

1. <i>Myeldu</i>	<i>Myelti</i>	<i>Myel-pato</i>	} ut supra
2. <i>Myeldi</i>	<i>Myelte</i>	...	...	<i>Myel-paso</i>
3. <i>Myelda</i>	<i>Myelta</i>	...	...	<i>Myel-payi</i>

N.B.—This nearly agrees with XI., only that the root having a final consonant, the preterite "t" is not doubled. So are conjugated (I have found no other verbs of this conjugation).

XIII. Intransitives in "so."—Infinitive, *Nis-cho*, to sit. Imperative, *Nis-so*, sit down.

1. <i>Nis-gua</i>	<i>Ni-s-ti</i>	<i>Nisi-pato</i>	} ut supra
2. <i>Ni-se</i>	<i>Ni-s-te</i>	...	...	<i>Nisi-paso</i>
3. <i>Ni-se</i>	<i>Ni-s-ta</i>	...	...	<i>Nisi-payi</i>

This conjugation interposes its reflex sign, or "s," between the root and the ordinary intransitive conjugational forms. Nearly all transitives can be conjugated in this form as a middle voice. But it has also many primitives, as will be seen by the instances given. So also are conjugated *wáso*, *cacare*; *cháso*, *mingere*; *piso*, *crepitem facere*; *náso*, to take rest; *chyénso* or *chayinso*, to learn; *khlénso*, to lie hid; *syínso* or *shayfnso*, to wake; *sáso*, to kill one's self; *teumso*, to beat one's self; *bamso*, to scratch one's self; *riso*, to laugh; *gléso*, to lie down; *chiso*, to bathe; *phiso*, to dress; *chamso*, to play; *prénso*, to begin.

CONJUGATION OF BAHING VERBS.

I.—Paradigm of Verbs Transitive in "wo."

Root, *Já*, to eat. Imperative, *já-wo*.

ACTIVE VOICE.

IMPERATIVE MOOD.

1. Singular of Agent.	Dual of Agent.	Plural of Agent.*
<i>Já-wo</i> , eat it	<i>Já-se</i> , ye two eat it	<i>Já-ne</i> , ye all eat it

* See note * next page.

2. *Dual of Object.*
Já-wosi, eat them two

Dual of Object.
Já-sesi, ye two eat them two

*Dual of Object.** ●
Já-nési, ye all eat them tw

3. *Plural of Object.*
Já-womi, eat them all

Plural of Object.
Jásemi, ye two eat them all

Plural of Object.
Jánémi, ye all eat them all

Negative Form.

By má prefixed, má já wo, &c., and so in all the subsequent moods.

INDICATIVE MOOD.

Present and Future Tenses.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
	<i>First Person.</i>	
1. Já-gna, I eat or will eat it	{ Já-sa, incl. Ja-suku, excl. We two eat it	Já-ya, incl. Já-ka, excl. We all eat it
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Já-gna-si, I eat them two	{ Ja-sa-si, incl. Ja-sukusi, excl. We two eat them two	Já-ya-si, incl. Já-ka-si, excl. We all eat them two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Já-gna-mi, I eat them all	{ Ja-sa-mi, incl. Ja-suku-mi, excl. We two eat them all	Ja-yami, incl. Ja-ka-mi, excl. We all eat them all †
	<i>Second Person.</i>	
1. Já-(y) i	Já-si	Ja-ni
2. Já (y)-i-si	Já-si-si	Já-ni-si
3. Já (y)-i-mi	Já-si-mi	Já-ni-mi
	<i>Third Person.</i>	
1. Ja-wa	Já-se	Já-me
2. Já-wa-si	Já-se-si	Já-me-si
3. Já-wa-mi	Já-se-mi	Ja-me-mi

Preterite Tense.

First Person.

1. Já-tong	{ Já-tá-sá, incl. Já-tá-súku, excl. ‡	Ján-tá-yo, incl. Ják-tá-ko, excl.
2. Já-t-óng-si	{ Já-tá-sá-si, incl. Já-tá-súkú-si, excl.	Ján-tá-yo-si, incl. Ják-tá-kó-si, excl.
3. Já-t-óng-mi	{ Já-tá-sá-mi, incl. Já-tá-sú-kú-mi, excl.	Ján-tá-yó-mi, incl. Ják-tá-kó-mi, excl.

N.B.—The intercalated n and k are devious. See on.

Second Person.

1. Jáp-t-eu	Já-tá-si	Ján-tá-ni
2. Jáp-t-eu-si	Já-tá-si-si	Ján-tá-ni-si
3. Jáp-t-eu-mi	Já-tá-si-mi	Ján-tá-ni-mi

N.B.—The intercalated p and n are devious.

* See note || at p. 283. The peculiarities in question hold as to both tongues, and are even more developed in Báhing than in Váyu.

† The form of the conjugation in the remaining persons of the indicative mood being the same as in the first person (and also in the imperative), it is needless to load the paper with repetitions of the names of the numbers, agentive and objective, or with the English equivalents.

‡ Observe that the separation of the syllables is merely to facilitate the student's comprehension, and that I shall do so no further, for the genius of the language is averse to any such treatment of its finely-blended elements.

Third Person.

1. Jáp-t-a	Já-ta-se	Jám-ta-me
2. Jáp-t-asi	Já-tá-se-si	Jám-ta-me-si
3. Jáp-t-a-mi	Já-ta-se-mi	Jám-ta-me-mi

N.B.—The intercalated p and m are devious.

INFINITIVE MOOD.

Já-cho, to eat or to have eaten, aoristic.*

PARTICIPLES.

(Take notice that all the participles are essentially relative, and that they correspond as to sense with nouns, substantival or adjectival, ad libitum.)

I.—PARTICIPLE OF THE AGENT.

Impersonal form.

Já-ba, the eater, who eats, or ate, or will eat; aoristic.

N.B.—This participle has no personated equivalent.

2.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT, ALSO EXPRESSIVE OF HABIT AND OF FITNESS.

Present and future time.

Impersonal form.

Jácho-me, eatable, what is usually eaten or is fit to eat (to be eaten), what or whom any one eats or will eat (food), and what he eats or will eat with (teeth).

3.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT.

Past time.

Impersonal form.

Já-na, eaten, what or wherewith any one ate (also what has been eaten).

4.—PERSONATED EQUIVALENT OF SECOND PARTICIPLE, SUPRA.

First Person.

Singular of Agent.

Dual of Agent.

Plural of Agent.

1. J-agnáme, the one that I eat	Jasame, incl.	Jayame, incl.
	Jasukume, excl.	Jakame, excl.
	the one that we two eat	the one that we all eat

Dual of Object.

Dual of Object.

Dual of Object.

2. Jagnasime, the two that I eat	Jasasime, incl.	Jayasime, incl.
	Jasukusime, excl.	Jakasime, excl.
	the two that we two eat	the two that we all eat

Plural of Object.

Plural of Object.

Plural of Object.

3. Jagnamime, the all that I eat	Jasamime, incl.	Jayamime, incl.
	Jasukumime, excl.	Jakamime, excl.
	the all that we two eat	the all that we all eat

Second Person.

1. Jayime	Jasime	Janime
2. Jayisime	Jasisime	Janisime
3. Jayinime	Jasimime	Janimime

* Where purpose is involved the sign tha takes the place of the sign cho; e.g., he went to summon, for the purpose of summoning, bretha láta.

Third Person.

1. Jawame	Jaseme	Jameme
2. Jawasime	Jasesime	Jamesime
3. Jawamime	Jasemime	Jamemime

These (second and third person) of course mean respectively what or wherewith thou and he (or she) eats or will eat, &c. See note to first person of indicative mood.

5.—IMPERSONATED EQUIVALENT OF THIRD PARTICIPLE, SUPRA.

First Person.

1. Já tongme, the one that I ate	{ Játasame, incl. Játasukume, excl.	Jántayome, incl. Jáktakome, excl.
2. Játongsime	{ Játasime, incl. Játasukusime, excl.	Jántayosime, incl. Jáktakosime, excl.
3. Játongmime	{ Játasamime, incl. Játasukumime, excl.	Jántayomime, incl. Jáktakomime, excl.

Second Person.

1. Jápteume	Játasime	Jántanime
2. Jápteusime	Játasisime	Jántanisime
3. Jápteumime	Játasimime	Jántanimime

Third Person.

1. Jáptame	Játaseme	Jámtameme
2. Jáptasime	Játasesime	Jántamesime
3. Jáptamime	Játasemime	Jántaumime *

GERUNDS.

“ Gerund of the present and future time impersonal. There is none.

Gerund of present and future time personated.

1.—With main Verb in Present or Future Time.

First Person.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnana, I eating it, shall do so and so.	{ Jasana, incl. Jasukuna, excl.	Jayana, incl. Jakana, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasina	{ Jasasina, incl. Jasakusina, excl.	Jayasina, incl. Jakasina, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamina	{ Jasamina, incl. Jasukumina, excl.	Jayamina, incl. Jakamina, excl.

Second Person.

1. Jayina	Jasina	Janina
2. Jayisina	Jasisina	Janisina
3. Jayimina	Jasimina	Janimina

Third Person.

1. Jawana	Jasena	Jamena
2. Jawasina	Jasesina	Jamesina
3. Jawamina	Jasemina	Jamemina

* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms; being “me” for the participle and “na” for the gerund.

BAHING GRAMMAR.

2. Same gerund personated with main verb in the preterite.

<i>First Person.</i>		
1. Jatongna, I eating it, did so and so	{ Jatasana, incl. Jatasukuna, excl.	Jantayóna, incl. Jaktakóna, excl.
2. Jatongsina	{ Jatasasina, incl. Jatasukusina, excl.	Jantayósina, incl. Jaktakósina, excl.
3. Jatongmina	{ Jatasamina, incl. Jatasukumina, excl.	Jantayómina, incl. Jaktakómina, excl.

<i>Second Person.</i>		
1. Japteuna	Jatasina	Jantanina
2. Japteusina	Jatasisina	Jantanisina
3. Japteumina	Jatasimina	Jantanimina

<i>Third Person.</i>		
1. Japtana	Jatasena	Jamtamena
2. Japtasina	Jatasesina	Jamtamesina
3. Japtamina	Jatasemina	Jamtamemina *

Gerund of past time, impersonal, Jáso and Jásomami.†

1. Same gerund personated with main verb in present or future.

<i>First Person.</i>		
<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnako, I having ate it, will do so and so	{ Jasako, incl. Jasukuko, excl.	Jayako, incl. Jakako, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasiko	{ Jasasiko, incl. Jasukusiko, excl.	Jayasiko, incl. Jakasiko, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamiko	{ Jasamiko, incl. Jasukumiko, excl.	Jayamiko, incl. Jakamiko, excl.

<i>Second Person.</i>		
1. Jayiko	Jasiko	Janiko
2. Jayisiko	Jasisiko	Janisiko
3. Jayimiko	Jasimiko	Janimiko

<i>Third Person.</i>		
1. Jawako	Jaseko	Jameko
2. Jawasiko	Jasesiko	Jamesiko
3. Jawamiko	Jasemiko	Jamemiko

2. Same gerund with main verb in the preterite.

<i>First Person.</i>		
1. Jatangko, I having ate it, did so and so	{ Jatasako, incl. Jatasukuko, excl.	Jantayoko, incl. Jaktakoko, excl.
2. Jaťongsiko	{ Jatasasiko, incl. Jatasukusiko, excl.	Jantayosiko, incl. Jaktakosiko, excl.
3. Jatongmiko	{ Jatasamiko, incl. Jatasukumiko, excl.	Jantayomiko, incl. Jaktakomiko, excl.

* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms, being "me" for the participle, and "na" for the gerund.

† See remark in the sequel on Jásoño with the auxiliary.

Second Person.

1. Japteuko	Jatasiko	Jantaniko
2. Japteusiko	Jataasisiko	Jantanisikt
3. Japteumiko	Jatasimiko	Jantanimiko

Third Person.

1. Japtako	Jataseko	Jamtameko
2. Japtasiko	Jataasesiko	Jam/amesiko
3. Japtamiko	Jatasemiko	Jamtamemiko *

REFLEX TRANSITIVE, OR MIDDLE VOICE† OF THE
TRANSITIVE VERB TO EAT.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jáso, eat thyself	{ Jás-che, ye two eat yourselves	Jásine,‡ ye all eat your- selves

INDICATIVE MOOD.

Present and Future Tense.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Jásigna	{ Jás-cha, incl. Jás-chuku, excl.	Jásiya, incl. Jásika, excl.
2d Per. Jáse	Jás-chi	Jásini
3d Per. Jase	Jás-che	Jásime

Preterite Tense.

1st Per. Jasti	{ Jastasa, incl. Jastasuku, excl.	Jastayo, incl. Jastako, excl.
2d Per. Jaste	Jastasi	Jastani
3d Per. Jasta	Jastasa	Jastame

INFINITIVE MOOD.

Jascho, to eat, or to have eaten one's self, aoristic.

PARTICIPLES.

1. Participle of the agent, impersonal.

Jásiba, the self-eater, one who eats, or will eat or ate himself, aoristic.

2. Participle of the object and instrument, present and future
time, impersonal form.

Jaschome, his own that any one eats or will eat, self-eatable, what is self-eaten or wherewith to eat self.

* Here, as before, the gerundial impersonated forms are constructed by merely adding the past gerund sign or "ko" to the several forms of the tenses; and as in the indicative mood there are thirty-three personal forms proper to either time (present or future and preterite), so there are sixty-six forms of the gerund of past time, and in like manner are there sixty-six of the gerund of the present time, besides two impersonal forms—in all, 134. Of the participles there are sixty-six personated and three impersonate forms of the latter, making in all sixty-nine! This is a more than Manchuric luxuriance of participial and gerundial growth. I have now gone through the most essential and characteristic forms of the verb, and shall reserve the less essential, or the several other so-called moods, &c., for the sequel, proceeding first to the reflex or middle voice, and then to the passive, upon the present model. The gerunds are purely verbal, with no touch of the noun, and they are essentially continuative, serving in lieu of the conjunction "and."

† There are a great many primitives or neuters in "so," besides the derivatives or reflex forms of the transitives, which I call their middle voice. All transitives make their middle voice by changing their appropriate sign into "so." This form is perfectly uniform for all primitives and derivatives. The French amuser and s'amuser, = cham-cho and cham-s-cho, give a good idea of it.

‡ There are of course no objective forms of an intransitive verb, and all verbs in "so," whether primitively neuter or derived, as here, from transitives, are so regarded. See and compare the transitive forms in the active voice aforesaid.

3. Same participle of time past, impersonal.

Jasina, his own (flesh) that any one ate, or what has been self-eaten by any one; and wherewith it has been self-eaten,* or his own (teeth) wherewith any one ate.

4. Impersonated equivalent of participle second in "cho-me."

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	{ Jasingame, my own that I eat or eat with	{ Jaschame, incl. Jaschukume, excl.	{ Jasiyame, incl. Jasikame, excl.
2d Per.	Jaseme	Jaschime	Jasinime
3d Per.	Jaseme	Jascheme	Jasimeme

5. Impersonated equivalent of participle third in "na."

1st Per.	{ Jastime, my own that I ate	{ Jastasame, incl. Jastasukume, excl.	{ Jastayome, incl. Jastakome, excl.
2d Per.	Jasteme	Jastasime	Jastanime
3d Per.	Jastame	Jastaseme	Jastameme

GERUNDS.

Gerund of present and future time, impersonal. There is none.

1. Gerund of present and future time, personated with main verb in same time.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	{ Jassignana, I eating my own flesh, shall do so and so	{ Jaschana, incl. Jaschukuna, excl.	{ Jasiyana, incl. Jasikana, excl.
2d Per.	Jasena	Jaschina	Jasinina
3d Per.	Jasena	Jaschena	Jasimena

2. Same gerund personated with main verb in past tense.

1st Per.	{ Jastina, I eating my own flesh, did so and so	{ Jastasana, incl. Jastasukuna, excl.	{ Jastayona, incl. Jastakona, excl.
2d Per.	Jastena	Jastasina	Jastanina
3d Per.	Jastana	Jastasena	Jastamena

Gerund of past time, impersonal. There is none.

1. Same gerund personated with main verb in present or future.

1st Per.	{ Jassignako, I having eaten my own flesh, shall do so and so	{ Jaschako, incl. Jaschukuko, excl.	{ Jasiyako, incl. Jasikako, excl.
2d Per.	Jaseko	Jaschiko	Jasiniko
3d Per.	Jaseko	Jascheko	Jasineko

2. Same gerund with main verb in the preterite.

1st Per.	Jastiko, I having eaten my own, did so and so	{ Jastasako, incl. Jastasukuko, excl.	{ Jastayoko, incl. Jastakoko, excl.
2d Per.	Jasteko	Jastasiko	Jastaniko
3d Per.	Jastako	Jastaseko	Jastameko

PASSIVE VOICE OF THE SAME VERB.

(Basis, Jayi = eat me.)

IMPERATIVE MOOD.

<i>Singular of Object.</i>	<i>Dual of Object.</i>	<i>Plural of Object.</i>
1. Jáyi, eat me thou	Jáski, eat us two thou	Jáki, eat us all thou

* The participles in cho-me and in na are scarcely usable in derivative verbs in "so" like jaso, but more freely in primitives of the same formation, such as wáso = caco, c.g., was-cho-me khli, voidable ordure; and wásina khli = voided ordure, that is, the ordure which will be and has been voided. This shows the passive bent of these participles, and the affinity of Verbs.

<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jáyisi, eat me ye two	Jasíkisi, eat us two ye two	Jákisi, eat us all ye two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jáyini, eat me ye all	Jásikini, eat us two ye all	Jákini, eat us all ye all *

INDICATIVE MOOD.

Present and Future Tense.

<i>Singular of Object.</i>	<i>First Person.</i>	<i>Plural of Object.</i>
	<i>Dual of Object.</i>	
1. Jáyí, eats me he = I am eaten by him	Jáso, incl. Jásiki, excl. We two are eaten by him	Jáso, incl. Jákí, excl. We are all eaten by him
<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jayisi, I am eaten by them two	Jasosi, incl. Jasíkisi, excl. We two are eaten by them two	Jasosi, incl. Jakisi, excl. We all are eaten by them two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jayimi, I am eaten by them all	Jasomi, incl. Jasíkimi, excl. We two are eaten by them all	Jasomi, incl. Jakimi, excl. We all are eaten by them all

N.B.—The agent is always of the third person, he, she, or it; if it be second person the conjugation is another.

	<i>Second Person.</i>	
1. Jaje	Jasi	Jani
2. Jayesi	Jasisi	Janisi
3. Jayemi	Jasimi	Janimi
	<i>Third Person.</i>	
1. Jawa	Jawasi	Jawami
2. Jase	Jasesi	Jasemi
3. Jame	Jamesi	Jamemi

Preterite Tense.

	<i>First Person.</i>	
1. Jati	Jataso, incl. Jatasiki, excl. Jatasosi, incl. Jatasíkisi, excl.	Jataso, incl. Jáktaki, excl. Jatasosi Jáktakisi
2. Jatisi	Jatasomi, incl. Jatasíkimi, excl.	Jatasomi Jáktakimi
3. Jatimi		
	<i>Second Person.</i>	
1. Jate	Jatasi	Jantani
2. Jatesi	Jatasisi	Jantanisi
3. Jatemi	Jatasimi	Jantanimi

* Observe that of the active voice of the transitive the object is him or her or it; of the middle voice the object is self, and of the passive the object is me; but that the order of arrangement of agent and object is reversed in the passive as compared with the active voice, and so also in the indicative mood. This is done in conformity to the genius of this language, which requires the attention to be primarily fixed on the agent in one voice, on the object in the other. It will be seen in the sequel that there are further special forms of the verb to denote the action which passes from thee to thee, and from thee to me. These are necessary complements of the passive voice in a language, which makes the mention of agents and patients inseparable from that of the action. Compare note II, p. 283.

Third Person.

1. Japta	Japtasi	Japtami
2. Jatase	Jatasesi	Jatasemi
3. Jamtame	Jamtamesi	Jamtameri

INFINITIVE MOOD.

There is none properly so called.

The sense is conveyed by placing the separate pronoun in the objective case before the verb in the active voice; *gó jácho* = to eat me = to be eaten.

PARTICIPLES.

1. Participle of the agent in "ba" is of course wanting.
2. Participle of the object in "chome" is rather passive than active, though used in both voices; as we say in English, what (or whom) any one eats or is wont to eat, or what is wont to be eaten by any one.

3. Participle in "na" is yet more purely passive; *ja-na*, what has been eaten. But it is used with more than English license, as though it belonged to the active voice, what any one hath eaten.

4. Personated equivalent of the second of the above. It is formed by adding the formative suffix "me" to the several tense forms of the indicative present and future of this voice, *e.g.*

Singular of Agent.

Dual of Agent.

Plural of Agent.

1. Jayime

{ *Jasome*, incl.
 Jasikime, excl.

Jasome, incl.
Jakime, excl.

and so on through the whole of the thirty-three forms above given in the indicative.

5. Personated equivalent of the third of the above participles, or that in "na." It is formed, as above, by adding the formative "me" to the several forms of the preterite indicative of this voice, *e.g.*

1. Jatime

{ *Jatasome*, incl.
 Jatasikime, excl.

Jatasome, incl.
Jatakime, excl.

and so on through all the thirty-three forms of the three persons of the preterite passive. *Jayime* means I who am the eaten of him, and *jatime*, I who was the eaten of him; and so on of all the rest.

N.B.—The impersonal forms in this, and of the active and middle voices, are declinable like nouns. The personated in "me," which take so much of the verb character, are indeclinable. Both are thoroughly and intrinsically relative in sense.

GERUNDS.

Gerund of future and present time impersonal. There is none.

1. The same gerund personated with the main verb in same time.

It is formed by the addition of the appropriate formative, or "na," to the several forms of the present and future indicative of this voice, *e.g.*,

Singular.

Dual.

Plural.

1. Jayina

{ *Jasona*, incl.
 Jasikina, excl.

Jasona, incl.
Jakina, excl.

and so on through all the thirty-three forms of the three persons of the indicative.

2. The same gerund personated with the main verb in the preterite.

It is formed by suffixing the "na" to the preterite indicative forms, *e.g.*

1. Jatina

{ *Jatasona*, incl.
 Jatasikina, excl.

Jatasona, incl.
Jatakina, excl.

Samples of the sense—Being eaten I shall cry out, *jayina bregna*; being eaten I cried out, *jatina breti*.*

Gerund of past time, impersonal. There is none.

*Observe that the root *bre*, to cry out, is here conjugated as an intransitive. Elsewhere I have given the same root conjugated as a transitive in the sense of to summon. The infinitive and imperative (*bre-cho*, *bre-to*) are identical. This double indicative conjugation from the same root of words having nearly identical senses is very common, as *uto*, to fall and to fell, *jikko*, to be broken and to break, &c. *Breto*, the intransitive, is conjugated like *guito*, to be afraid, the type of regular intransitives in "to."

1. Same gerund personated with main verb in present or future.

It is formed by adding the formative "ko" to the several forms (thirty-three) of the indicative present and future, *e.g.*,

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Jayiko	{ Jasoka, incl. Jasikiko, excl.	Jasoko, incl. Jakiko, excl.

2. Same gerund with the main verb in the preterite.

It is formed, as above, by adding "ko" to the several forms of the indicative preterite, *e.g.*,

1. Jatiko	{ Jatasoko, incl. Jatasikiko, excl.	Jatasoko, incl. Jatakiko, excl.
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and so on through all the thirty-three forms of the indicative preterite of this voice. The senses respectively of jayiko and jatiko are, having been eaten I shall be, and, having been eaten, I was or have been (forgotten); and so of the rest.

PARADIGM.

Of certain special forms of conjugation supplementary of the passive, and denoting, first, the action that passes between me as the agent and thee as the patient; second, that in which thou art the agent and I the patient. The first of these forms is very distinct, but is confined to the indicative (and subjunctive) mood. It has no imperative or infinitive. The second runs much into the ordinary passive, and has an imperative. See on.

FIRST FORM, I—THEE.

(Verb Ja, to eat, as before.)

INDICATIVE MOOD.

Present and Future Tense.

<i>Singular of Agent.*</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jaja, I eat thee, or thou art eaten by me	{ Jayesi, we two eat thee	Jayemi, we all eat thee
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Janasi, I eat you two	{ Jasisi, we two eat you two	Jasimi, we all eat you two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Janani, I eat you all	{ Janisi, we two eat you all	Janimi, we all eat you all

Preterite Tense.

1. Jantana, I ate thee, or thou wast eaten by me	{ Jatesi, we two ate thee	Jatemi, we all ate thee
2. Jantanisi, I ate you two	Jatasisi, we two ate you two	Jatasimi, we all ate you two
3. Jantanani, I ate you all	Jantanisi, we two ate you all	Jantanimi, we all ate you all

PARTICIPLES.

There are none of the impersonal form.

Participle of the future personated. It is formed, as in the ordinary conjugation, by adding the appropriate particle of "me" to the forms of the indicative, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janame	Jayesine	Jayemime †

and so on through all the nine forms above given in the indicative present.

Participle of the past personated. It is formed from the preterite by adding the "me," *e.g.*,

* This form is rather allied to the passive than active, and may be called the supplement of the former, which is very incomplete, and alien to the genius of the tongue, being cramped at the threshold by taking the first person objective for its starting-point; thus, jayl=eat me. There is no Be thou eaten. And here jana and its participial janame look to the object chiefly, thou art eaten by me and thou who art the eaten of me.

† The "y" is merely to keep the vowels apart.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jantaname	Jatesime	Jatemime

and so on through the above nine forms of the preterite.

The sense of janame is, thou who art the eaten of me ; of jantaname, thou who wert the eaten of me ; and so of all the rest.

GERUNDS.

There are none whatever not personated.

The personated forms are, as in the ordinary conjugation, four, two of the present and two of the past, and they are constructed, as before, by adding respectively "na" and "ko" to the tense forms above ; e.g.,

Gerund of the future and present with the main verb in same time.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janana	Jayesina	Jayemina

and so on through all the nine forms of the tense.

Same gerund with the main verb in the preterite.

Jantanana	Jatesina	Jatemina
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and so on through all the nine forms above.

Gerund of the preterite with main verb in the past time.

Jantanako *	Jatesiko	Jatemiko
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and so on through the nine tense forms.

SECOND SPECIAL FORM, THOU—ME.

IMPERATIVE MOOD.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jayi, † eat me thou, or let me be eaten by thee.	Jayisi	Jayina
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.*</i>
2. Jasiki	Jasikisi	Jasikini.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jaki	Jakisi	Jakini

N. B.—This tallies with the ordinary passive, as will be seen by reading the vertical columns of the one with the horizontal of the other.

INDICATIVE MOOD.

Present and Future Tense.

1. Jayi, thou eatest me, } or I am eaten by thee	Jayisi	Jayini
2. Jasiki	Jasikisi	Jasikini
3. Jaki	Jakisi	Jakini

Preterite.

1. Jati	Jatasi	Jatini
2. Jatasiki	Jatasikisi	Jatasikini
3. Jaktaki	Jaktakisi	Jaktakini

N. B.—These agree respectively with the present and preterite of the passive, save, first, that there are here no inclusive forms ; and, second, that the personal sign ni stands here in the place of the passive mi.

* Samples of the above gerunds. Eating thee I shall fill my belly, janana rugna ; eating thee I filled my belly, jantana ruti ; having eaten thee I will go, janako lagna ; having eaten thee I slept, jantanako ipti ; we all having eaten thee, were pleased, jatemiko gyerstako ; we two, having eaten thee, will flee, jayesiko juksukasuku ; we all eating thee, fled, jatemina jukkataka.

† This is the formula of the passive, because the passive only requires that the first person be the patient, allowing the second or third to be the agent, and hence the indicative of this form so nearly tallies with that of the passive, jayi, eat me he or thou, &c.

INFINITIVE MOOD.

Wanting: the ordinary infinitive is used with the separate pronouns in the instrumental and objective cases, gami go jacho.

PARTICIPLES.

There are none of the non-personated kind.

The personated are formed, as usual, by the "me" suffix added to the tense forms, e.g.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jayime	Jayisime	Jayinime
and so on through the nine tense forms.		
Jatime	Jatisime	Jatinime

and so on through the nine tense forms above.

The senses of jayime and jatime are, I who am the eaten of thee, and I who was the eaten of thee. The sense would be equally expressed by thou who art my eater; but eater, jaba, is purely active, and cannot be admitted into an agento-objective verb.

GERUNDS.

Unpersonated, there are none.

The personated of the present are formed, as before, by "na" suffixed to the several tense forms, and those of the past by "ko" similarly affixed; e.g., jayina, jatina, and jayiko, jatiko, equivalent to thou eating me wilt do so and so, and did so and so; and thou having ate me wilt do, and did, so and so.

PARADIGM OF TRANSITIVES IN "TO," NOT CHANGING THE
"T" INTO "D."*

Root Bre, to summon.

ACTIVE VOICE.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Breto	Bretise	Bretine
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Bretosi	Bretisesi	Bretinesi
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Bretomi	Bretisemi	Bretinemi

INDICATIVE MOOD.

Present and Future Tense.

First Person.

1. Bretu	{ Bretisa, incl. Bretisuku, excl.	Bretiya, incl. Bretika, excl.
2. Bretusi	{ Bretisasi, incl. Bretisukusi, excl.	Bretiyesi, incl. Bretikasi, excl.
3. Bretumi	{ Bretisami, incl. Bretisukumi, excl.	Bretiyesi, incl. Bretikami, excl.

Second Person.

1. Breti	Bretisi	Bretini
2. Bretisi	Bretisisi	Bretinisi
3. Bretimi	Bretisimi	Bretinimi

Third Person.

1. Breta	Bretise	Bretime
2. Bretasi	Bretisesi	Bretimesi
3. Bretami	Bretisemi	Bretimemi

* Those that change the ti of the imperative into d in the indicative do not take the incrementive ti of the dual and plural present, nor the double t of the preterite, and they have i, not ti, in the passive. These peculiarities are in fact confined to the transitives in unchanging "to," but are partially shared by the changing transitives and by the neutrals.—See Classification of Verbs, pp. 361-365. For paradigm of transitives in "to" which change t into d, see on to p. 390 ff.

Preterite.

First Person.

1. Brettong	{ Brettasa, incl.	Brettayo, incl.
	{ Brettasuku, excl.	Brettako, excl.
2. Brettongai	{ Brettasasi, incl.	Brettayosi, incl.
	{ Brettasukusi, excl.	Brettakosi, excl.
3. Brettongmi	{ Brettasami, incl.	Brettayomi, incl.
	{ Brettasukumi, excl.	Brettakomi, excl.

Second Person.

1. Bretteu	Brettasi	Brettani
2. Bretteusi	Brettasisi	Brettanisi
3. Bretteumi	Brettasimi	Brettanimi

Third Person.

1. Bretta	Brettase	Brettame
2. Brettasi	Brettasesi	Brettamesi
3. Brettami	Brettasemi	Brettameni

INFINITIVE MOOD.

Bre-cho, to call or to have called, &c.

PARTICIPLES.

- 1st, in ba, Bre-ba, who calls or called
 2d, in chome, Brechome, { whom any one calls or will call
 { who will be called
 3d, in na, Bre-na, { whom any one has called
 { who has been called
 4th, in me, Bretume, &c., { whom I call or shall call
 { who will be called by me
 5th, in me, Brettongme, &c., { whom I called
 { who has been called by me

Gerund of the past, impersonal, Bresomami. None of the present.

GERUNDS PERSONATED.

- 1st, in na, Bretuna, &c., I calling (will do so and so)
 2d, in na, Brettongna, &c., I calling (did so and so)
 3d, in ko, Bretuko, &c., I having called (will do so and so)
 4th, in ko, Brettongko, &c., I having called (did so and so)

MIDDLE VOICE.

Bréao, call thyself. Precisely like Jaso.

PASSIVE VOICE.

IMPERATIVE MOOD.

1. Bréti	Bretisiki	Bretiki
2. Brétisi	Bretisikisi	Bretikisi
3. Brétini	Bretisikini	Bretikini

INDICATIVE PRESENT.

First Person.

1. Breti	{ Bretiso, incl.	Bretiso, incl.
	{ Bretisiki, excl.	Bretiki, excl.
2. Bretisi	{ Bretisosi, incl.	Bretisosi, incl.
	{ Bretisikisi, excl.	Bretikisi, excl.
3. Bretimi	{ Bretisomi, incl.	Bretisomi, incl.
	{ Bretisikimi, excl.	Bretikimi, excl.

Second Person.

1. Brete	Bretisi	Bretini
2. Bretesi	Bretisisi	Bretinisi
3. Bretemi	Bretisimi	Bretinimi

Third Person.

1. Breta	Bretasi	Bretami
2. Bretise	Bretisesi	Bretisemi
3. Bretime	Bretimesi	Bretimemi

*Preterite.**First Person.*

1. Bretti	{ Brettaso, incl.	Brettaso, incl.
	{ Brettasiki, excl.	Brettaki, excl.
2. Brettisi	{ Brettasosi, incl.	Brettasosi, incl.
	{ Brettasikisi, excl.	Brettakisi, excl.
3. Brettimi	{ Brettasomi, incl.	Brettasomi, incl.
	{ Brettasikimi, excl.	Brettakimi, excl.

Second Person.

1. Brette	Brettasi	Brettani
2. Brettesi	Brettasisi	Brettanisi
3. Brettemi	Brettasimi	Brettanimi

Third Person.

1. Bretta	Brettasi	Brettami
2. Brettase	Brettasesi	Brettasemi
3. Brettame	Brettamesi	Brettamemi

INFINITIVE MOOD.

Brecho, precisely as in the last verb *

PARTICIPLES.

- 1st, in ba, Wanting, as in the last
 2d, in chome, Brechome, precisely as in the last
 3d, in na, Brena, ditto, ditto
 4th, in me, Bretime, &c., as before
 5th, in me, Brettime, &c., as before

GERUNDS.

- 1st, in na, Bretina, }
 2d, in na, Brettina, } &c., as before
 3d, in ko, Bretiko, }
 4th, in ko, Brettiko, }

SPECIAL FORM I.

Indicative Present.

1. Bretina	Bretesi	Bretemi
2. Bretinasi	Bretisisi	Bretisimi
3. Bretinani	Bretinisi	Bretinimi

Preterite.

1. Brettana	Bretteasi	Brettemi
2. Brettanasi	Brettasisi	Brettasimi
3. Brettanani	Brettanisi	Brettanimi

INFINITIVE MOOD.

None. Gomi ga brecho expresses the sense.

PARTICIPLES.

Impersonal, none.

1st personated, Bretiname, &c. 2d personated, Brettaname, &c.

* See remark at p. 375. There is no infinitive passive in Báhing any more than in Váyu, nor any unpersonated gerund; but of the three unpersonated participles, two, or those in chome and na, are essentially passive.

GERUNDS.

		Impersonal, none.		
1st personated,	Bretinana, &c.		3d Personated,	Bretinako, &c.
2d	„ Brettanana, &c.		4th	„ Brettanako, &c.

SPECIAL FORM II.

Imperative.

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

Indicative Present.

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

Preterite.

1. Bretti	Brettisi	Brettini
2. Brettasiki	Brettasikisi	Brettasikini
3. Brettaki	Brettakisi	Brettakini

INFINITIVE MOOD.

There is none. Gami go brecho expresses the sense.

PARTICIPLES.

		Impersonal, none.		
1st personated,	Bretime, &c.,	} as before, by "me" added to the tense forms.		
2d	„ Brettime, &c.,			

GERUNDS.

Impersonal of the past (none of present), Bréso or Brésomami.

Ditto-personated.

1st personated,	Bretina, &c.,	} as before, by "ná" added to the several forms of the tenses.		
2d	„ Bréttina, &c.,			
3d	„ Brétiko, &c.,			
4th	„ Bréttiko, &c.,			

PARADIGM OF VERBS INTRANSITIVE OR NEUTER.

Not having the sibilant sign.

A neuter in "wo," Pi-wo, come thou.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Piwo	Pise	Pine

INDICATIVE MOOD.

Present and Future Tenses.

1st Per. Pigna	{ Pisa, incl.	Piya, incl.
2d Per. Piye	{ Pisuku, excl.	Pika, excl.
3d Per. Pi	Pisi	Pini
	Pise	Pime

Preterite Tense.

1st Per. Piti	{ Pitasa, incl.	Pintayo, incl.
2d Per. Pite	{ Pitasuku, excl.	Piktako, excl.
3d Per. Pita	Pitasi	Pintani
	Pitase	Pintame

INFINITIVE MOOD.

Picho, to come or to have come, aoristic.

PARTICIPLES.

First of the Agent, impersonal, aoristic.

Piba, who or what comes, or will come or came.

Second of the object and instrument.

Present or future, impersonal. *

Pichome, fit to come by (road), and fit for coming with (feet), and what any one will come by (road).

Third the same, past time, impersonal.

Pina, what any one came by (road), and what he came with (feet).

Impersonated form of second and third.

It is formed by "me" added to the several forms of the tenses, pignéme, pitime, &c.*

GERUNDS.

That of present time (future).

Pignana,† &c., with main verb in same time.

Pitina, &c., with main verb in preterite.

That of past time.

Pigwako, &c., with main verb in future.

Pitiko, &c., with main verb in past.

All intransitives not having "so" in the imperative are conjugated as above, except certain ones in "to," which I shall distinguish as neuters, and which are conjugated as follows :—

PARADIGM OF NEUTERS IN "TO."

Root Bó, to flower. Imperative, Bó-to.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Bóto	Bótise	Bótine
INDICATIVE MOOD.		
<i>Present and Future.</i>		
1st Per. Bótú	{ Bótisa, incl.	Bótiya, incl.
2d Per. Bóti	{ Bótisuku, excl.	Bótika, excl.
3d Per. Bóta	Bótisi	Bótini
	Bótise	Bótime
<i>Preterite.</i>		
1st Per. Bótti	{ Bottasa, incl.	Bóttayo, incl.
2d Per. Bótte	{ Bóttasuku, excl.	Bóttako, excl.
3d Per. Bótta	Bóttasi	Bóttani
	Bóttase	Bóttáme

INFINITIVE MOOD.

Bó-cho.

PARTICIPLE of the agent in "ba."

Bóba, what flowers, or will flower, or has flowered.

N.B.—The second and third participles in "chome" and "na" are wanting; and so also their derivatives in "me."

* e.g., Pignéme kholi, the feet which I come with; pignéme lam, the road which I come by; pitime kholi, the feet which I came with; pitime lam, the road which I came by.

† e.g., Pignana pagna = I will come and do it; literally, I coming will do it.

‡ These participles can rarely be used with intransitive or neuter verbs, never with such of the latter as relate to the action of things. They imply an agent who produces that effect on a thing which these participles express relatively to future and past time respectively. Out of the vast number of intransitives enumerated elsewhere hardly a dozen make use of these participles. Some of these exceptions are bwakko, to speak, which gives bwangna lá = spoken words; bokko, to get up, whence bongna blocho, = the bed whence any one has risen; niso, to sit, whence nisina-khosingba, the chair on which any one has sat, &c.

GERUNDS.

1. Bótuna.	Bótina	Bótana, &c.
2. Bóttina	Bottena	Bóttana, &c.
3. Bótuko	Bótiko	Bótako, &c.
4. Bóttiko	Bótteko	Bóttakō, &c.

What, as opposed to the above, called neuters (see conjugation XI.) for distinction's sake, I have elsewhere called intransitives in "to," as *jito*, *kháto*, &c. (conjugation X.), are all regular and conjugated like the verb to come above given. In fact, all the so-called intransitives, whatever their sign, have one uniform conjugation, those in "so," merely interpolating the reflex sibilant, as may be seen by comparing the aforegone samples of both. But the neuters in "to," here ensampled by *bóto*, are quite unique, leaning to the model of unchanging transitives with the same sign, for which see *breto* aforegone.

By comparing the above samples of complete conjugation with the summary view of the same subject which precedes it,* it will be seen that there is at bottom but one conjugation, because all transitives and intransitives follow the one general model, with the material exception, however, of the singular indicative. Of that the various forms are therefore brought together in the classification of so-called conjugations; and it is only necessary to add, that beyond the singular indicative of transitive verbs there are no deviations from the one model of conjugating in the three voices. The whole force of conjugation is, it will be seen, thrown upon the actors who do and suffer. Of the action itself there is little comparative heed, only two moods and two times being developed, and the active and passive voices being perplexed. There are not in fact any inflexional or inherent verbal forms to express the various modifications of the action. Nevertheless these modifications, of course, have periphrastic means of expression; I shall call them moods, and now proceed to enumerate them.

SUBJUNCTIVE OR CONDITIONAL MOOD.

If, or should, I come.

Indicative Present.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Pigna khedda	{ Písa khedda, incl. Písuku khedda, excl.	Píya khedda, incl. Píka khedda, excl.
2d Per. Piye khedda	Písi khedda	Píni khedda
3d Per. Pí khedda	Píse khedda	Píme khedda

Preterite.

1st Per. Pignáwa khedda	{ Písawa khedda, incl. Písukuwa khedda, excl.	Píyawa khedda, incl. Píkawa khedda, excl.
2d Per. Piyéwa khedda	Písiwa khedda	Píniwa khedda
3d Per. Piwa khedda	Písewa khedda	Pímewa khedda

The negative is formed, as usual, by *má* prefixed.

Another negative, allied if not equivalent, is impersonal, and substitutes the particle *theum* for *khedda*, adding the separate pronouns personal in lieu of the pronominal suffixes of verbs.

Should I not come, &c.

Present Tense.

1st Per. Gó má pítheum	{ Gósi má pítheum, incl. Gósuku má pítheum, excl.	Góyí má pítheum Góku má pítheum
2d Per. Ga má pítheum	Gasi má pítheum	Gani má pítheum
3d Per. Harem má pítheum	Harem dausi má pítheum	Harem dau má pítheum

The preterite of this is formed by adding the "wa" above gone to the correlative part of the sentence; as, *liad* I not come, he would not have come, *gó má pítheum*, *harem má píwa*.

In the present or future it is *gó ma pítheum*, *harem má pí*=should I come not, he will not come. In both forms of the conditional, *wá*, added to the indicative, takes the place of the regular preterite *piti*, *pite*, *pita*.

* To wit, Classification of Verbs, pp. 361-365.

CONTINGENT MOOD.

I may (perhaps) go.

It is expressed by the future in the alternative way, *e.g.*, *lágna má lágna, má teutu* = I shall go, shall not go, I don't know = I may go, or perhaps I shall go, perhaps not (*roŕ*, la, to go).

POTENTIAL MOOD.

It is formed by adding *ne* to the root of any main verb (*e.g.*, *la*, to go), and then subjoining the several conjugational forms of the subsidiary verb *to can*, which is a regular transitive in "po." This not having been given above, shall be fully set down here, though it differ not much, save euphonically, from the foregoing samples of transitives, especially *brúto*.*

Root, Chap, to can. Infinitive, Chap-cho.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	1. Láne chappo	Láne chapse	Láne chamne
	2. Láne chapposi	Láne chapsesi	Láne chamnesi
	3. Láne chappomi	Láne chapsemi	Láne chamuemi
	<i>Indicative Present (Future).†</i>		
	<i>First Person.</i>		
	1. Láne chabu	{ Láne chapsa, incl.	Láne chamyá, incl.
		{ Láne chapsuku, excl.	Láne chapka, excl.
	2. Láne chabusi	{ Láne chapasi, incl.	Láne chamyasi, incl.
		{ Láne chapsukusi, excl.	Láne chapkasi, excl.
	3. Láne chabumi	{ Láne chapsami, incl.	Láne chamyami, incl.
		{ Láne chapsukumi, excl.	Láne chapkami, excl.
	<i>Second Person.</i>		
	1. Láne chabi	Láne chapai	Láne chamni
	2. Láne chabisi	Láne chapsisi	Láne chamnisi
	3. Láne chabimi	Láne chapsemi	Láne chamnimi
	<i>Third Person.</i>		
	1. Láne chaba	Láne chapse	Láne chamme
	2. Láne chabasi	Láne chapsesi	Láne chammesi
	3. Láne chabami	Láne chapsemi	Láne chammemi
	<i>Preterite.</i>		
	<i>First Person.</i>		
	1. Láne chaptong	{ Láne chaptasa, incl.	Láne chaptayo, incl.
		{ Láne chaptasuku, excl.	Láne chaptako, excl.
	2. Láne chaptongsi	{ Láne chaptasasi, incl.	Láne chaptayosi, incl.
		{ Láne chaptasukusi, excl.	Láne chaptakosi, excl.
	3. Láne chaptongmi	{ Láne chaptasami, incl.	Láne chaptayomi, incl.
		{ Láne chaptasukumi, excl.	Láne chaptakomi, excl.
	<i>Second Person.</i>		
	1. Láne chaptéu	Láne chaptasi	Láne chaptani
	2. Láne chaptéusi	Láne chaptasisi	Láne chaptanisi
	3. Láne chaptéumi	Láne chaptaseimi	Láne chaptanimi
	<i>Third Person.</i>		
	1. Láne chapta	Láne chaptase	Láne chaptame
	2. Láne chaptasi	Láne chaptasesi	Láne chaptamesi
	3. Láne chaptami	Láne chaptaseimi	Láne chaptamemi

* Compare *chap-cho*, *chap-po*, *chab-u*, *chab-i*, *chab-a*, *chap-tong*, *cham-i*, with *bré-cho*, *bré-to*, *brét-u*, *brét-i*, *brét-a*, *brét-tong*, *bré-ti*; and observe in regard to the former that its radical *p* becomes *b* before a vowel and *m* before a nasal (*m. m.*), but remains *p* before a sibilant or hard dental. It is so in all transitives in *po*, of all which *chappo* is a perfect sample.

† There is no present tense. The present is regarded as an inappreciable time. An act is not such till it is performed; hence the past is the main tense. But an act can be contemplated as during in intention and preparation; a blow falling till it has actually descended—future tense.

Láne chap^{tsu}.

PARTICIPLES.

- | | | |
|-----------------------------------|---|---------------------------------------|
| 1st, in ba, Láne chapba, | } | Impersonal, as before. |
| 2d, in chome, Láne chapchome, | | |
| 3d, in na, Láne chamna, | | |
| 4th, in me, Láne chabume, &c., | | |
| 5th, in me, Láne chaptongme, &c., | } | Personated, and formed by adding "me" |
| | | to the tense forms. |

GERUNDS.

- | | | |
|-----------------------------------|---|--|
| 1st, in na, Láne chabuna, &c., | } | Personated all, and constructed as before by adding na or ko to the several tense forms. |
| 2d, in na, Láne chaptongna, &c., | | |
| 3d, in ko, Láne chabuko, &c., | | |
| 4th, in ko, Láne chaptongko, &c., | | |
| | | The impersonate past gerund is Láne chápsō or chapsomami. |

MIDDLE VOICE.

Lána chainso, and so on, precisely as in the verbs to eat and to summon. .

PASSIVE VOICE.

IMPERATIVE MOOD.

- | | | |
|------------------|-----------------|---------------|
| 1. Láne chamyi | Láne chapsiki | Láne chapki |
| 2. Láne chamyisi | Láne chapsikisi | Láne chapkisi |
| 3. Láne chamyini | Láne chapsikini | Láne chapkini |

Indicative Present.

First Person.

- | | | | |
|------------------|---|------------------------|----------------------|
| 1. Láne chamyi | { | Láne chapso, incl. | Láne chapso, incl. |
| | | Láne chapsiki, excl. | Láne chapki, excl. |
| 2. Láne chamyisi | { | Láne chapsosi, incl. | Láne chapsosi, incl. |
| | | Láne chapsikisi, excl. | Láne chapkisi, excl. |
| 3. Láne chamyimi | { | Láne chapsomi, incl. | Láne chapsomi, incl. |
| | | Láne chapsikimi, excl. | Láne chapkimi, excl. |

Second Person.

- | | | |
|------------------|---------------|---------------|
| 1. Láne chamye | Láne chapsi | Láne chamni |
| 2. Láne chamyesi | Láne chapsisi | Láne chamnisi |
| 3. Láne chamyemi | Láne chapsimi | Láne chamnimi |

Third Person.

- | | | |
|----------------|---------------|---------------|
| 1. Láne chaba | Láne chabasi | Láne chabami |
| 2. Láne chape | Láne chapesi | Láne chapsemi |
| 3. Láne chamme | Láne chammesi | Láne chamnemi |

Preterite.

First Person.

- | | | | |
|------------------|---|------------------------|----------------------|
| 1. Láne chapti | { | Láne chaptaso, incl. | Láne chaptaso, incl. |
| | | Láne chaptasiki, excl. | Láne chaptaki, excl. |
| 2. Láne chaptisi | { | Láne chaptasosi | Láne chaptasosi |
| | | Láne chaptasikisi | Láne chaptakisi |
| 3. Láne chaptimi | { | Láne chaptasomi | Láne chaptasomi |
| | | Láne chaptasikimi | Láne chaptakimi |

Second Person.

- | | | |
|------------------|-----------------|-----------------|
| 1. Láne chapte | Láne chaptasi | Láne chaptani |
| 2. Láne chaptesi | Láne chaptasisi | Láne chaptanisi |
| 3. Láne chaptemi | Láne chaptasimi | Láne chaptanimi |

Third Person.

- | | | |
|------------------|-----------------|-----------------|
| 1. Láne chapta | Láne chaptasi | Láne chaptami |
| 2. Láne chaptase | Láne chaptasesi | Láne chaptasemi |
| 3. Láne chaptame | Láne chaptamesi | Láne chaptamemi |

INFINITIVE.—It is wanting, as in all the passives.

PARTICIPLES.

1st, in ba, wanting
2d, in chome, Láne chapchome
3d, in na, Láne chamna

4th, in me, Láne chamyime, &c.
5th, in me, Láne chaptime, &c.

GERUNDS.

1st, in na, Láne chamyina, &c.
2d, in na, Láne chaptina, &c.

3d, in ko, Láne chamyiko, &c.
4th, in ko, Láne chaptiko, &c.

Remark.—The precedent is given in full, first, because it affords a sample of transitives in “po;” second, because it demonstrates that these so-called moods are merely compound verbs, which (like the case signs) can be multiplied ad infinitum, but have little to do with grammar.

Duty, necessity; I must, or ought.

It is expressed by the impersonal use of the verb *dyám*, to become, put after the main verb in the regular infinitive, with the separate objective pronoun preceding both.

IMPERATIVE—wanting.

INDICATIVE MOOD.

*Singular.**Dual.**Plural.*

1st Per. Gó lácho dyum *

2d Per. Ga lácho dyum

3d Per. Harem lácho dyum

Gósi lácho dyum, incl.
Gósuku lácho dyum, excl.
Gasi lácho dyum
Haremdausi lácho dyum

Góyi lácho dyum
Góku lácho dyum
Gani lácho dyum
Haremdau lácho dyum

Preterite.

1st Per. Gó lácho dyumta

2d Per. Ga lácho dyumta

3d Per. Harem lácho
dyumta

Gósi lácho dyumta
Gósuku lácho dyumta
Gasi lácho dyumta
Haremdausi lácho dyumta

Góyi lácho dyumta
Góku lácho dyumta
Gani lácho dyumta
Haremdau lácho dyumta

OPTATIVE MOOD.

Wish, desire.

*Indicative Present.**First Person.*

1. Wa lála dwáng

{ Isi lála dwáng, incl.
Wasi lála dwáng, excl.

I'ke lála dwáng
Wake lála dwáng

Second Person.

2. I lála dwáng

Isi lála dwáng.

I'ni lála dwáng

Third Person.

3. A lála dwáng

Asi lála dwáng

A'ni lála dwáng

Preterite.

1. Wá lála dwakta

2. I lála dwakta

3. A lála dwakta

{ Isi lála dwakta, incl.
Wasi lála dwakta, excl.
Isi lála dwakta
Asi lála dwakta

I'ke lála dwakta, incl.
Wake lála dwakta excl.
I'ni lála dwakta
A'ni lála dwakta

Formed of the conjunct possessives of lála, a verbal noun from lá, to go, and of^h dwáng, dwakta, the third person of the intransitive dwákko, to be desirous. Present and preterite used impersonally.

PREDICATIVE MOOD.

Oh! that I might go.

Let me go.

Imperative.

1. Lácho gíyi

2. Lácho gíyisi

3. Lácho gíyini

Lácho gísiki

Lácho gísikisi

Lácho gíkisi

Lácho giki

Lácho gíkisi

Lácho gíkini

* Quasi mihi ire fit, i.e., deest vel necesse est, in Khas, manlai janu parcha.

Indicative present.

First person.

1. Lácho gyi	{ Lácho giso	Lácho giso
	{ Lácho gisiki	Lácho gilyi
2. Lácho gyisi	{ Lácho gisoki	Lácho gisosi
	{ Lácho gisikisi	Lácho gikisi
3. Lácho gyimi	{ Lácho gisomi	Lácho gisomi
	{ Lácho gisikimi	Lácho gikimi

And so on, conjugating the transitive giwo, to give, in the passive voice, like the passive of jáwo, to eat, aforegone. Lácho gyi = let me go, give me to go. But observe, that in order to say let him go, you must use the active voice, as below.

Singular.

Let me go, lácho gyi
Let him go, lácho giwo

Dual.

Let us two go, lácho gisiki
Let them two go, lácho giwosi

Plural.

Let us all go, lácho giki
Let them all go, lácho giwomi

Remark.—If to these forms we add those of the middle voice, S. Lácho giso, D. Lácho gische, P. Lácho gisine, we have a good clue to the character of the three voices in this language, which are based upon the idea of me, the speaker, being the exponent of the passive; of self, the spoken to, being that of the middle; and of him, or her, or it, the spoken of, being that of the active voice. Gi-wo = give him: gi-so = give thyself: gi-yi = give me, are respectively the starting-points of the active, middle, and passive voices.

INTERROGATIVE MOOD.

It resembles the indicative, lágná, I shall go, or shall I go?

PROHIBITIVE AND NEGATIVE MOOD.

There is no separate form of the negative verb as in Dravidian tongues, nor even any prohibitive particle distinct from the negative.

Má prefixed expresses verbal negation and prohibition, and also nominal privation; e.g., má jáwo, eat not; má jágna, I do not eat; má neuba, not good = bad.

INCEPIVE MOOD.

It is formed by subjoining to the ordinary infinitive form (cho) of the main verb the subsidiary intransitive verb prénso, to begin, or the transitive páwo, to do, to make: e.g., túcho páwo, begin to drink; túcho papta, he began to drink; jácho prénso, begin to eat; jácho prénsgna, I begin to eat.

FINITIVE MOOD.

It is formed as above, but substituting for páwo or prénso the transitive theummo (conficio), e.g., jácho theummo, finish eating; jácho theumtong, I have done eating. Sometimes "ne" replaces the infinitival "cho" of the main verb.

N.B.—The neuters ryipo (desino) and dyummo (fio), to be ended or to end, cannot be used in this way, and prénso, to be begun or to begin (self), is much rarer in such use than páwo. Ryipcho páwa is, it nears its end, literally it makes to an end, or to be ended.

CONTINUATIVE MOOD.

It is formed by adding sógno (sense doubtful) to the root of the main verb, and therewith conjugating the intransitive verb bwakko, to remain (see conj. III.), e.g., continue eating, jásgno bwakko. *N.B.*—The definite present and past are also thus expressed.

Imperative.

Singular.	Dual.	Plural.
Jáso-gno bwakko, eat continuously or keep eating	Jáso-gno bwakse, incl.	Jáso-gno bwangne

* The infinitival sign varies, not always intelligibly. Where purpose is meant "tha" is the sign, as játha láy, I want to drink, i.e., for the purpose of drinking. Where commencement and end are expressed, "no" is more frequent than "cho," jáne prénsgna, jáne theumu, I shall begin to eat, and I shall have done eating. So also where wish is expressed, jáne dwaktong, I wished to eat. But cho is the common form, and always used alone, as jácho má jácho ágyem neu, which is better to eat or not to eat.

Indicative present.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	Jáso-gno bwang-gna	Jásogno bwaksa, incl. Jásogno bwaksuku, excl.	Jásogno bwangya Jásogno bwakka
2d Per.	Jasogno bwangye	Jasogno bwaksi	Jasogno bwangni
3d Per.	Jasogno bwang	Jasogno bwakse	Jasogno bwamime *

Præterite.

1st Per.	Jasogno bwakti, I ate continuously, or I was eating	Jasogno bwaktasa, incl. Jasogno bwaktasuku, excl.	Jasogno bwaktayo Jasogno bwaktako
2d Per.	Jasogno bwakte	Jasogno bwaktasi	Jasogno bwaktani
3d Per.	Jasogno bwakta	Jasogno bwaktase	Jasogno bwaktame

Infinitive.

Jasogno bwakcho.

Participles.

- 1st, in ba, Jasogno bwakpa (ba). (Surd requires surd.)
 2d, in chome, Jasogno bwakchome.
 3d, in na, Jasogno bwangna.
 4th, in me, Jasogno bwangname, &c., eleven forms, ut supra.
 5th, in me, Jasogno bwaktime, &c., ditto, ditto.

Gerunds.

- 1st, in na, Jasogno bwanggnana, &c., eleven forms.
 2d, in na, Jasogno bwaktina, &c., ditto.
 3d, in ko, Jasogno bwangnako, &c., ditto.
 4th, in ko, Jasogno bwaktiko, &c., ditto.

Remark.—The above is given in full as an exemplar of intransitives in "ko." The transitives of the same conjugation (III.) have the like *euphonic* changes, and for the rest their conjugation may be determined by analogy with the help of the premises already supplied. The indicative present singular alone varies, and that is set down in the classification of verbs. The radical "k" becomes "g" in the active voice, and "ng" in the passive and causal, e.g. pók-ko, póg-u, póng-yi, póng-páto.

ITERATIVE MOOD.

Raise repeatedly, pókko, mókko, bwákko.

It is formed by adding to the imperative of the main verb, whether transitive or intransitive, the word mókko (sense unknown), and to it subjoining the verb bwakcho, to remain, as in the last mood to which this is very nearly allied in sense. There, however, we have compound conjugation according to the sense of the primary and secondary verbs, which are both conjugated with mókko, immutable, between them, e.g.

Ipo mókko bwákho, sleep repeatedly	Pókko mókko bwákko, raise repeatedly
Imnga mókko bwanggna, I sleep repeatedly	Pógu mókko bwanggna, I raise repeatedly
Ipti mókko bwakti, I slept repeatedly	Póktong mókko bwakti, I raised repeatedly

And so on through the whole of the intransitive conjugation in "po" (VI.) and of the transitive in "ko" (III.) The definite sense of the present and præterite, I am sleeping, I was sleeping, I am raising, I was raising, is likewise thus expressed.

Conjugation with auxiliar and substantive Verb and Participle.

Of the four substantive verbs, ká, khé, gnó, and bwá, the three first express essence and entity, the last presence, being in a certain place, corresponding respectively to the Khas ho and cha, and to the Newári kha and du, or chóna. Of the Báhing four, the last, or bwá, is alone used as an auxiliar, and it is compounded with the (apparent) participle or gerund aforegone, or jasogno, in order to make a definite present (or future) and past tenses of any and every verb in the manner

* Observe the change of the radical k into ng and m, bwak-ko, bwang-gna, bwam-me. It is constant in all verbs neuter in "ko."

there seen, *e.g.*, *pisogno bwanggna*, I am coming; *pisogno bwakti*, I was coming; *teupsogno bwanggna*, I am beating; *teupsogno bwakti*, I was beating.

Remark.—*Jásogno*, which gives the continuative and the definite form of the tenses above, seems to spring from the impersonal past gerund in “so,” *jaso vel jasomami*. But that is not clear, though it *be* so that, whatever *else* *jasogno* is, it is a form of every verb usable with the auxiliary in conjugation.

Jásogno bwanggna = I am eating.
Jásogno bwakti = I was eating.
Písogno bwanggna = I am coming.

Písogno bwakti = I was coming.
Brésogno bwanggna = I am summoning.
Brésogno bwakti = I was summoning.

Compound Verbs with each element conjugated.

Jwagdiwo, to arrive.*

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Jwagdiwo</i> †	<i>Jwagdise</i>	<i>Jwagdine</i>
<i>Indicative present.</i>		
1st Per. <i>Jwanggnadigna</i>	{ <i>Jwaksadisa</i> , incl. <i>Jwaksudisuku</i> , excl.	<i>Jwangyadiya</i> , incl. <i>Jwakkadika</i> , excl.
2d Per. <i>Jwanggnediye</i>	<i>Jwaksidisi</i>	<i>Jwangnidini</i>
3d Per. <i>Jwangnidi</i>	<i>Jwaksedise</i>	<i>Jwangmedime</i>
<i>Preterite.</i>		
1st Per. <i>Jwaktiditi</i>	{ <i>Jwaktasaditasa</i> <i>Jwaktasuditasuku</i>	<i>Jwaktayodintayo</i> <i>Jwaktakodintako</i>
2d Per. <i>Jwaktedita</i>	<i>Jwaktasiditasi</i>	<i>Jwaktanidintani</i>
3d Per. <i>Jwaktadita</i>	<i>Jwaktaseditase</i>	<i>Jwaktamedintame</i>

INFINITIVE MOOD.

Jwakchodicho.

Participles.

1st, in *ba*, *Jwakpadiba*. 4th, in *me*, *Jwanggnamedigname*, &c.
 2d, in *chome*, *Jwakchodichome*, &c. 5th, in *me*, *Jwaktimeditime*, &c.
 3d, in *na*, *Jwangnadiua*, &c.

Gerunds.

Impersonal of the present none.

Impersonal of the past, *Jwaksomamidisomani* or *Jwaksodiso*.

Personated Gerunds.

1st, *Jwanggnadignana*, { present. 3d, *Jwanggnadignako*, { past.
 2d, *Jwaktiditina*, { 4th, *Jwaktaditako*, {

Causal Verbs. ‡

All verbs whatever can be made causal by adding to their root the transitive verb *páto*, from *pá*, § to do or make. But *pá* makes its regular transitive in “*wo*,” *páwo*.

* *Jwákko* is an intransitive in “*ko*,” meaning to arrive, and it can be conjugated separately; but, with that love of specialisation which is so characteristic of Kirinti verbs, it is always used in conjunction with the verb to come (*páwo*) or to go (*diwo*). *Jwagdiwo* as a single word can be also so conjugated. The remarkable thing is that each verb of the compound can be conjugated.

† You can also say *Jwakkodiwo*, using the full form of each verb in the imperative as in the indicative.

‡ Besides its ordinary use, the causal form of the verb is frequently used, especially in its middle voice, as a passive. Thus, *jápáso* is be thou eaten, or suffer thyself to be eaten, implying voluntariness on the part of the patient; and so *hempáso* is let thyself be kissed. All three voices, however, can be used thus, and frequently are so, whenever the complex pronominalisation of the primary verb causes embarrassment. The passive use of the causal is very common in Hindúya, and is often, as in Newári, the only substitute for a passive. This is not wonderful in so crude a tongue as Newári: it is so, however, in the Kirinti language, which possesses the great secret of the most refined conjugation in its neat personal suffixes and its power of euphonic compounding. Owing, however, to too much attention to the agents and too little to the action, the Kirinti verb, with all its constructive richness on one side, shows equal poverty on another, and hence the passive use of the causal form.

§ The root *pá*, *pí*, in Váyu, an allied Hindúyan tongue, is the same as the Dravidian causative.

Páwo is do; páto, do for him, on his behalf; and this leads me to observe that every transitive verb, save those in "to," has the following six forms:—

1. Teuppo, strike him, active transitive in "po."
2. Teum-so, strike thyself, reflex transitive, or middle, in "so."
3. Teum-yi, strike me, passive in "i."
4. Teup-to, strike it for him, active transitive in "to."
5. Teum-so, strike it for thyself, middle in "so."
6. Teupti, strike it for me, passive in "ti."

So also pá, to do, has pá-wo, páso, páyi; páto, páso, and páti: and kwó, to see, has kwóguo, kwóso, kwóyi; kwoto, kwoso, and kwoti: and pok, to raise, has pokko, pokso, pongyi; pokto, pokso, pokti; and in like manner every other transitive, except those in "to" as the primary form. It is the secondary form of the transitive of the verb to make, or páto, which is used for constructing causals, but yet it takes the passives in "i," not "ti," when thus employed, though, when used separately, it assumes its regular form in "ti"—an anomaly, like that of the use of the reflex or middle voice in one form and two senses (2, 5).

But besides the regular causal formed by páto added to the root of the main verb (e.g., kwópáto, cause to see), there are other means of constructing causals, which shall be first mentioned before proceeding to exhibit the conjugation of the former.

These means are, first, the hardening of the initial consonant of an intransitive,

as—

Dokko, fall.	Tokko, cause to fall
Dyúmno, become	Thyúmno,* cause to become
Gúkko, be crooked	Kúkko, crooken or make crooked
Gúkko, be born	Kíkko, beget or give birth to
Jító, be torn	Chító, tear
Bokko, get up	Pokko, raise, or make get up
Bukko, be burst	Pukko, burst

Second, by dropping the intransitive sign, whatever it be, and substituting the transitive sign in "to," or "ndo" (do).

Píwo, come	Pító, bring
Ráwo, come	Ráto, bring
Díwo, go	Dító, take away
Láwo, go	Láto, take away
Kúwo, come up	Kúto, bring up
Yúwo, come down	Yúto, bring down
Dwakko, be desirous or long	Dwakto, desire it, or long for it
Túgno, drink	Túndo, cause to drink
Wógno, issue	Wondo, extract
Glúgno, enter	Glúndo, insert
Cháyínso, learn	Cháyíndo, teach, i.e., cause to learn
Níso, sit	Níto, set down, or seat him, or cause to sit
Khleuso, lie hid	Khleundo, hide it

I need not point out what an important analogy with the Dravidian tongues the first (nay, both) of these two processes presents, but I may add that this analogy is in perfect keeping with the further habit of this Himálayan language of hardening or doubling the indicative present sign by way of making a preterite, as

Myelta, he is sleepy	Myelta, he was sleepy
Sáda, he kills	Sáta, he killed
Kwáda, he puts on the fire	Kwáta, he put on the fire
Gramda, he hates	Gramta, he hated
Teuba, he strikes	Teupta, he struck
Bréta, he summons	Brétta, he summoned
Khleuta, he conceals	Khleutta, he concealed
Soda, he tells it	Sotta, he told it

Add the absence of conjunctive (relative) pronouns, and of conjunctions proper (and), with the manner in which these are replaced, and all sentences held together,

* Perhaps tyúmno; hardening or aspirating, rarely both. But there are a few instances of it in Báhing and also in Yáyu—as dum, become; thumto, cause to become.

by participles carrying an inherent relative-pronoun sense, and by gerunds which are essentially copulative. It is, however, but fair to add that these are traits by no means exclusively Dravidio-Himálayan. Still they are a sound part of the answer which may be given to those who, like Caldwell, assert that there is nothing Dravidian in the languages of Himálaya.*

Add to these analogies the common habit of Báhing and Támil of annexing the conjugational sign to the imperative, and that that sign is differently applied to intransitives and transitives (leaving the style of the indicative to difference them); and further that the conjunct pronominalisation of their verbs and nouns is by prefixing in regard to the nouns and suffixing in regard to the verbs, not to mention several other analogies cited in the sequel, and Messrs. Müller and Caldwell will find it difficult to maintain their assertion that there is nothing Dravidian in the structure of the Himálayan tongues!

Many verbs identical in form in the imperative, yet differ in sense, as khiwo, n., tremble, and khiwo, a., quarrel; úto, n., fall, úto, a., fell. Many, again, materially change their sense in passing into the causal or transitive form from the intransitive or neuter; and, lastly, the causal form of neuters and of transitives, though very generally of the normal construction in páto added to the root (ippo, sleep; impáto, cause to sleep), yet in the case of many verbs of both sorts in "po" and in "gno" is not so, the alteration being effected by changing their sign into the transitive "to" vel "do" sign, as ippo, sleep; ip̄to, cause to sleep (a synonyme of impáto); túgno, drink; túndo (= tupáto), cause to drink. When the sense is much altered in such transition, the derivative causal of a neuter is constantly regarded as an independent word and primitive verb, and the neuter takes the normal causal form, thus láwo, n. - go, has láto for its causal; but láto being used to signify take away, lapáto is made to express the precise sense of cause to go.

All this shows, when taken in connection with the general transformability of all transitives not primitively in "to" into that form, the pre-eminent transitive and preterite character of that widely-diffused sign.

It also shows how apt causal is to be equivalent to transitive, another widely-prevailing Turanian trait, and one harmonising with the almost identity of neuter and intransitive. And here we may remark another special characteristic common to the Himálayan and Dravidian tongues, viz. double causation. Thus, in Báhing (and it is the same in many others of our tongues), ip̄po, sleep; impáto, cause to sleep; impápáto, cause to cause to sleep. Gik̄ko, be born; kik̄ko or gingpáto, cause to be born; kingpáto or gingpapáto, cause to cause to be born; to which we may add kingpápáto, expressing causation in the *third* degree from the primitive gik̄ko; and the like holds good with regard to every neuter undergoing a similar change with gik̄ko.

I proceed now to exhibit an exemplar of the normal causative form of verbs, taking the instance of the verb to eat. Root, já; causal transitive, jápáto; causal reflex, jápáso; causal passive, jápáyi. The prefixed root does not affect the grammatical form of the auxiliars save as above stated. Páto, therefore, in this combination, will afford a sample of all transitives in "to" which change the t into d. Of the unchanging transitives in "to" I have given a model in bréto. I shall here give páto in full in its combination with já, as a sample of the changing conjugation in "t" (see conjugation X.), merely premising that páso, as an intransitive in "so" (see conjugation XIII.), and páyi, as a passive in "i" (yi to keep the vowels apart merely), have already been given in full, as also the passive in "ti" (vide bréto).

* See note at p. 356.

Teub-n, I strike
Teub-i, thou strikest
Teub-a, he strikes
Pog-a, I raise
Pog-i, thou raisest
Pog-a, he raises
Bret-n, I summon
Bret-i, thou summon'st
Bret-a, he summons

Wa popo, my uncle
I popo, thy uncle
A popo, his uncle
Wagu, my hand
I gu, thy hand
A gu, his hand
A daubo, myself
I' daubo, thyself
A daubo, himself

Remark. - Wa, i, a, the pronominal adjuncts, are perfectly distinct from the separate pronouns; and wa being = u, the adjuncts of verb and noun tally to identity. Here, then, is the alleged diagnosis of Dravidianism more fully developed than in any Dravidian tongue.

† M also requires the y; for example, teum-yi, strikes me, he, or thou = I am struck: see remarks *aforegone*. It is because the *agent* may be he or thou (any one) in the passive, that the passive runs so near parallel with the second *special* form of the verb.

Paradigm of a Causal Verb.

ACTIVE VOICE.

IMPERATIVE MOOD.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jápáto	Jápáse	Jápáne
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jápátosi	Jápásesi	Jápánesi
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jápátomi	Jápásemi	Jápánemi

INDICATIVE MOOD.

*Present and Future Tense.**First Person.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Japáda	{ Jápása, incl. Jápasúkú, excl.	Jápáya, incl. Jápáka, excl.
2. Jápádusi	{ Jápásasi, incl. Jápasúkúsi, excl.	Jápáyosi, incl. Jápákosi, excl.
3. Jápádumi	{ Jápásami, incl. Jápasúkúmi, excl.	Jápáyomi, incl. Jápákomi, excl.

Second Person.

1. Jápádi	Jápási	Jápáni
2. Jápádisi	Jápásisi	Jápánisi
3. Jápádimi	Jápásimi	Jápánimi

Third Person.

1. Jápáda	Jápáse	Jápátme
2. Jápádasi	Jápásesi	Jápátmesi
3. Jápádami	Jápásemi	Jápátmemi

*Preterite.**First Person.*

1. Jápátong	{ Jápátasa, incl. Jápátasuku, excl.	Jápátayo, incl. Jápátako, excl.
2. Jápátongsi	{ Jápátasasi, incl. Jápátasukusi, excl.	Jápátayosi, incl. Jápátakosi, excl.
3. Jápátongmi	{ Jápátasami, incl. Jápátasukumi, excl.	Jápátayomi, incl. Jápátakomi, excl.

Second Person.

1. Jápáteu	Jápátasi	Jápátani
2. Jápáteusi	Jápátasisi	Jápátanisi
3. Jápáteumi	Jápátasimi	Jápátanimi

Third Person.

1. Jápáta	Jápátase	Jápátame
2. Jápátasi	Jápátasesi	Jápátamesi
3. Jápátami	Jápátasemi	Jápátamemi *

* Observe for a moment the singular neatness, euphony, and precision of these forms. The single words jápátamesi and jápátamemi must be rendered into English by they all fed them two and they all fed them all; into Newári, by amísang, aminihma yata nakala, and amísang amita nakala. And but for the happy term to feed in English the distinction would be greater still. In Khas the equivalents are, uni heru le ú uwi lai khuwaiyo and uni heru le ú heru lai khuwaiyo, or seven words for one!

INFINITIVE MOOD.

Jápácho, aoristic as usual.

Participles.

1st, in ba, Jápába, who feeds or will or did feed.

2d, in chome, Jápáchome, feedable, whom or with what any one feeds or will feed.

3d, in na, Jápána, fed, whom or with what any one has fed.

4th, in me, Jápádume, &c., thirty-three forms. Feedable by me; whom or with what I feed or will feed, &c.

5th, in me, Jápátongme, &c., thirty-three forms. The fed of me; whom or with what I fed, &c.

N.B.—1-3 are impersonal, as before; 4-5 are personated.

Gerunds.

Non-personated of the present and future, none.

Non-personated of the past, Jápáso, or Jápásomami.

Personated Present.

1st, in na, Jápáduna, &c., thirty-three forms.

2d, in na, Jápátongna, &c., thirty-three forms.

Personated Past.

1st, in ko, Jápádúko, &c., thirty-three forms.

2d, in ko, Jápátóngko, &c., thirty-three forms.

SPECIMEN OF THE KIRÁNTI LANGUAGE (BÁHING DIALECT).

Kwóng muryeu hópo ke di brétha * látá. Gyékhopáso brétha dáyána. Wa khyim di kwóng muryeu, rásogno bwaktako, wa ming nung dwángmóse. Gó liarem gyánaiyo má táгна, syú, syú. Íke nyau ásrá jajulso, myem sícho, láma, dáso, binti † pápta.

Mokoding hópomi harem kwóng rí nyúba gyáwa dyampattame sísi giptako chyanta, yem sísi í ming giptako, syúyo má giwo, dáso, lópáso, giwo. Hárem muryeumi myem khógno pápta. Hópomi yo chíwacha dau brétamiko chyantámi. Syuke di rínyuba gyáwa rínám, myem rácho.

Mékeding ryamnípo béla † kwósomami ming ke di díta. Myem mingmi wádi rínyuba gyáwa khlyakti, giptáko mócho prénsta, mára dáyana, wa wancha mi syú (or sú) má giwo mótime bwá. Naka ga wa ram khome bwagne, í kamdi mára khéda syu ke kam di ra data

* See note on the infinitive at p. 367.

† *N.B.*—Nyau, ásrá, binti, and béla are Hindi terms having no precise equivalent in the Kiránti tongue. Though it would be easy to turn the phrases so as to replace them by pure Kiránti terms, I leave them as samples of a process everywhere going on in the Central Himaláya, whose still primitive languages will probably in time become first mixed and then obsolete.

(or móta). Mékeding ryamnipo khyim ding glutana chiwachadaúrꝑi á rí tamtameko, myem simtámeko, hópo ke di chótha diintame.

Mékeding hópomi á wancha brétako, móta, yem í ryamnipo, dwákti khedda chyáro, dwákti khedda plyénti giwo (or plyenotako) dáso dáta.

TRANSLATION.

A certain person went to his prince to complain of a man who was in the habit of coming constantly to his house to make love to his wife, but whom he could never contrive to identify. To his sovereign he said, "Relying on your justice, I appeal to you to have this man arrested." The Rájah thereon gave the petitioner a phial filled with scented oil, and said to him, "Give this phial to your wife, and caution her at the same time not to give it to any one." The man did as he was bade, and the Rájah, when he was gone, instructed his spies to look after the matter, and to seize and bring to his presence any person they might detect coming from the plaintiff's house whose clothes had the scent of atter.

By and by, the lover, finding an opportunity, went as before to his mistress, who rubbed the atter on his clothes, and said to him, "My husband desired me to give this atter to no one, but you are my life, my soul, how should I refuse it to you? If you like it, take it. I can have no other use for it."

As the lover, thus anointed with atter, thereafter left the house of his mistress, the spies of the Rájah, who were on the look-out for him, seized him and carried him to the Rájah.

The Rájah thereon sent for the woman's husband, and said to him, "This is your wife's lover. If you please, kill him; if you please, let him go."

END OF BÁHING GRAMMAR.

VÁYU TRIBE OF THE CENTRAL HIMÁLAYA

V.

ON THE VÁYU OR HÁYU TRIBE OF THE CENTRAL HIMÁLAYA.

THE Váyus, vulgarly called Háyús, inhabit the central Himálaya, and the central region of that part of the chain.* They are subjects of Népál, tenantry the basin of the river Kósi between the confines of the great valley of Népál proper and that point where the Kósi turns southwards to issue into the plains. The Váyus belong to that interesting portion of the Himálayan population which, in the essay adverted to, I have denominated the broken tribes—tribes whose status and condition, relatively to those of the unbroken tribes, sufficiently demonstrate that they are of much older standing in Himálaya than the latter. The Váyus are in an exceedingly depressed condition, gradually passing to extinction probably. Their numbers do not now exceed a few thousands—how many, I have no means of ascertaining.

Their high antiquity and the complex character of their language, give them, especially in connection with other tribes of Himálaya similarly characterised, very great interest as an element of Himálayan population. They consider themselves as a single people distinct from all their neighbours. Their language, which has no marked dialects, and is quite unintelligible to any but themselves, supports this view. So also does their perfect community of habits and customs, though they recognise certain distinctions among themselves, of no practical importance, but marked by specific designations, of which the chief are Yákúm, Dóphóm, Kópsino, Bálung, Phoncho, Kámaléchho, &c.

Bálung, I know, means exorcist in the Váyu tongue; and the other terms probably point to some perhaps now forgotten avocations. At all events, the people cannot now explain the force of the terms.

They have a tradition of a very remote time when they were a numerous and powerful people; but never having had the use of writing, their remote past is too vague for ascertain-

* See new edition of *Essay on Physical Geography of Himálaya*, printed under the auspices of Government.

ment: no foreign and cultivated people having ever noticed and recorded* their existence. The religious ideas of the Váyus are extremely vague, nor does their language afford any term for *the* Deity, or even for *any* deity; though they have, as usual, an exorcist, who is their only priest and physician, and to whom they look for relief from all those evils which malignant influence, whatever it be, afflicts them with. They are a very inoffensive industrious race, employed in the cultivation of the earth. Their use of the plough is noticeable from its rarity in these regions.

As it has been the chief object of this paper to illustrate the highly interesting language† of the Váyus, I shall not at present say more of their status, manners, and customs than by a reference to their own account of these conveyed in the statement subjoined to the language, as a sample thereof, and of which translation was there furnished.‡

But the physical traits of the Váyu are of an importance second only to that of his language, and the following description will help to illustrate them:—

Dimensions of a man named Páte, a Váyu of the Yákum caste, aged twenty-eight years, in the service of Captain Gajráj Thápa of Népal. §

	ft.	in.
Height,	5	0
Crown of head to hip,	1	11½
Hip to heel,	3	0½
Length of arm and hand,	2	2½
Girth of head,	1	9
Girth of arm,	0	9
Girth of forearm,	0	9½
Girth of thigh,	1	6
Girth of calf,	1	1
Girth of chest,	2	11

* Are not our Háyús, or Haiyus, the Haivas of Lakshmidhara's Shadbhásháchan-driká, wherein he truly calls them Mountain barbaroi? See Muir's Sanscrit Texts, ii. 59. See also i. 181, voce Haihayas, Haihayas = Haivas = Haiyus = Háyus = Váyus.

† I meant to have prefaced the linguistic details by a few general remarks under the usual heads of Article, Noun, Pronoun, &c.; but time runs short, and the philological reader will readily apprehend these from the details themselves, whilst other classes of readers are little likely to pay any attention to the matter.

‡ See pp. 317-19.

§ See xxvii. Report for several of the other tribes.

Páte is rather below than above the standard height of his fellows, which may be taken at about five feet three inches. His colour is a pure isabelline brown, without the least trace of ruddiness in the skin or hair. The eye is dark hazel, and the hair long, straight, black, ample on the head, scant everywhere else.

Vertical view of the head oblate ovoid, rather wider behind than before, but not much, and flattish behind.

Bachycephalic. Facial angle very good, the mouth being only moderately salient, and the forehead of good height, forwardness, and breadth, but the chin defective. Eyebrows even, scantish. No beard or whisker, and a very small moustache. Eyes small, flush with the cheek, oblique, very wide apart, drooping upper lid bent down at the inner angle. Nose rather short, straight, depressed between the eyes, moderately salient elsewhere, broad at end, and having large round nostrils. Mouth moderately salient, the peculiar thickening of the upper gum, which chiefly causes the saliency, being not great, and the lips not tumid, only moderately full. Teeth vertically set, strong, white. Chin retiring and small. Zygomata and cheek-bones very salient to the sides, and profile flat. Front view of the face squarish, owing to the large angular jaws, which are as salient laterally as the zygomata.

Remark.—This young man's physiognomy is distinguished by the full Turanian breadth of head and face. Two others of his race whom I examined—a man of fifty-eight years and another of thirty years—had not the same breadth nor the same perfectly Kalmaic eye. These men measured nearly five feet five inches, and were several shades darker in colour than Páte; and upon the whole I incline to regard them as more normal samples of the race than Páte. In a word, I think that I have sufficient grounds for concluding that the Váyus are in general somewhat darker and of a less decidedly Mongolic cast of countenance than the Lepchas (for example), from whose perfectly Turanian type they lean towards the Túrkie and Dravidian sub-types, which again approach the Arian, and are seen in the Kiránti tribe of the Himálaya more clearly and more frequently than in the Váyu tribe.

The elder of the two individuals above adverted to I was

enabled to examine rapidly whilst Mr. Scott photographed him. He was five feet four inches and a half in height, moderately fleshy, and dark brown. Vertical view of the head oblate. Wider and flatter behind, greatest breadth between the ears, rising pyramidally from the zygomata to the crown of the head. Facial angle not bad, the forehead retiring, and narrowing only slightly, the mouth not being porrect, nor the chin retiring but pointed. Eyes remote, not small, but the upper lids flaccid and somewhat down-curved at the inner canthus. Nose pyramidal, not levelled between the eyes nor the extremity much thickened, but the nares large and round. Mouth large but well formed, with neatly-shaped lips and vertical fine teeth.

The younger man above alluded to was five feet five inches, and as dark as an ordinary native of the plains, whom he further resembled in his unflattened face, though his eye wanted the fulness and shapefulness of that of the lowlanders beside whom I placed him.

When these Háýús were placed beside some Dhángars of the Uráon tribe, the impression made upon me by a comparison of the whole was, that the physical type is one and the same in the highlanders and lowlanders; that the type is flexible to a large extent; and that the general effect of the northman's residence for ages in the malarious and jungly swamps of the plains is to cause the Turanian type to incline toward the Negro type, but with a wide interval from the latter. The Uráon, compared with the Váyú, has less breadth of head and face, more protuberance of mouth, and a better-shaped, larger eye, not down-curved next the nose; and it is thus, I conceive, that the Negro type differs from the Turanian.

VI.

ON THE KIRÁNTI TRIBE OF THE CENTRAL HIMALAYA.

It has been the main purpose of one of the preceding papers to examine the grammatical structure of the Kiránti language, as a second sample of that class of Himálayan tongues (the

Váyu tongue, already examined, being the first) which I have elsewhere denominated the pronomenalised or complex.*

The opinion of such scholars as Müller and Caldwell, that the Himálayan tongues have nothing Dravidian about them, can thus be tested, and, I think, shown to be a mistake; and it will be further demonstrated, I trust, by these and other investigations which I hope soon to complete, that the Himálayans are closely connected as well with the southern as with the northern members of the family of Túr—members by no means so disjoined and dissimilar as it is the fashion to represent them.

As a supplement to the grammatical details, I will now give such a sketch of the Kiránti people, as at present existing in Népál, as will, I hope, add to the interest and value of the philological portion of my essay.

The Kirántis, on account of their distinctly traceable antiquity as a nation and the peculiar structure of their language, are perhaps the most interesting of all the Himálayan races, not even excepting the Népáls of Népál proper.

By means of the notices contained in the classics of the East and West, we are assured that the Kiránti people was forthcoming in their present abode from 2000 to 2500 years back, and that their power was great and their dominion extensive, reaching possibly at one time to the delta of the Ganges. Moreover, the general tenor of these classical notices is confirmed by the Vansávalis, or chronicles of Népál proper, which show a long line of Kiránti sovereigns ruling there from the mythic age of the Shepherd kings (Gópál) down to the fourteenth century of our era. And, lastly, these distinct historical data harmonise with a well-known tradition, which assigns a very unusual (in these regions) amount of power and population to the “many-tongued” Kiránti. We know not when the Kirántis were expelled from the plains of India; if indeed they ever held permanent possession there. But it was the Mall dynasty of Népál proper which, about the middle of the fourteenth century, expelled them from the great valley; and the Sís of the eastern or Vijayapur branch of the Makwánis, by whom their independence in the mountains, probably about the same period, was

* See Essay on Physical Geography of Himálaya, and other papers, issued under the auspices of Government.

greatly trenched on; whilst the Sâhs of the house of Gorkhâ, now sovereigns of the modern kingdom of Népâl, completed the subjection of the Kirántis about a century ago.

Adverting to the high recorded antiquity of the terms Kirút or Kiránt and Kiráti or Kiránti (vague nasal), as applied respectively to the country and people even to this hour, it is remarkable that the Kirántis themselves do not readily admit the genuineness or propriety of those terms, but prefer the names Khwombo vel Khombo and Kiráwa as their general personal designations, and seem to have none at all for their country. But the Kirántis, always ignorant of letters, have been now for a long time depressed and subdued; and, huddled as they now are into comparatively narrow limits, they are yet divided among themselves into numerous tribes and septs, speaking dialects so diverse as not to be mutually intelligible; and hence they are wont to think only of their sectional names, and to forget their general or national one.

It is difficult, owing to the varying limits at diverse eras, to ascertain the precise force of the territorial term Kiránt in the view of the people themselves. But the following statement of boundaries, divisions, and included septs may, I believe, be considered sufficiently accurate for all present purposes:—

<i>Kiránt.</i>		
1. Wallo Kiránt or Hither Kiránt.	2. Mánjh Kiránt or Middle Kiránt.	3. Pallo Kiránt or Further Kiránt.*
<i>Respective tribes.</i>		
Yákha.	Bontáwa.	Chourasya.
Límbu.	Ródong.	
Lóhorong.	Dungmáli.	
Chhingtáng.	Kháling.	
	Dúmi.	
	Sángpáng.	
	Báláli.	
	Lámlichhong.	
	Báhing.	
	Thúlung.	
	Kúlung.	
	Waling.	
	Nachhereng.	

* Khas terms, and bearing topical reference to the Khas metropolis in the valley of Népâl proper.

This is Kiránt in the larger sense, and including Khwombuán or Kiránt proper, and Limbuán or the country of the Limbus. The popular inclusion of the latter people is important and, I believe, well founded, as also that of the Yákhas, though both are often alleged to be not Kirántis. They are at all events closely-allied races, having essential community of customs and manners with the Kirántis, and they all intermarry; nor, probably, do the dialects of the Limbus and Yákhas differ much more from the Khwombu * tongue, than that tongue now does from itself, as seen in the several dialects of the septes set down above under "Middle Kiránt." The comparative vocabulary already submitted to the Society will go far to decide these questions, when taken in connection with that grammatical analysis of the Limbu tongue which I am now engaged on. The boundaries of Kiránt, in its three subdivisions, are:—

- | | |
|---------------------------------------|--------------|
| 1. Súnkósi to Likhu, | } Khwombuán. |
| 2. Likhu to Árun, | |
| 3. Árun to Méchi and Singilela ridge, | } Limbuán. |

Such are the territorial limits of the extant Kiránti race, in the larger sense. Their numbers probably do not now exceed a quarter of a million; but the tradition, which I referred to above, assigns two and a quarter millions as the amount of their population at some remote and not well ascertained period, when their country was customarily spoken of as the "no líkh Kiránt," and the phrase was interpreted to mean that a house-tax, at two annas per family, yielded nine hundred thousand annas, whence, if we allow five souls to a family, we shall obtain two and a quarter millions of people for the Kirántis, inclusive of the Limbus and Yákhas, † and possibly the Váyús

* Potius Khambo. The intercalated "w" is a dialectic peculiarity of Báhing. Khombo = Khampa, whence we may infer that the Kirántis came from Eastern Tibet or Kham.

† See Tennant's "Ceylon," voce Aborigines, and there called Yakkhos. The identity of name is at all events curious, more especially as there is much resemblance of form, manners, and customs between the aborigines of the Himalaya and of Ceylon; e.g., the "devil dance" of the Yakkhos of Ceylon tallies wonderfully with a similar ceremony described by me in the essay on the "Kóech, Bódó, and Dhímál," vol. i. 133 f. The Mahavansa refers to a certain Yakho who dwelt in Himalaya and became a teacher of Buddhism. This, too, is significant, and imports that one of the Yakha tribes of Himalaya was converted and instructed by some Buddha sage or Vihar establishment, and sent into the hills to make proselytes among the hill-men.

also. The Kirántis occupy the central or healthful region of the mountains, and never descend, to dwell there, into the lowest and malarious valleys of that region. Consequently, they are not reckoned among the Áwalias, or tribes inured to malaria. Nor can they be placed among the broken tribes, great as is their antiquity and devoid as they long have been of political independence, and, moreover, allied as they are by the character of their language to the above two sections of the population of Himálaya or the Áwalias and the broken tribes (see Essay referred to above). The chiefs, or kings, of the Kirántis were called Hang or Hwang. There are, of course, none such now, nor have been for five centuries. Their village headman they still denominate Pasung, equivalent to Rai in the Khas tongue of their present masters the Gorkhalis. The Pasung has still, under the Gorkhali dynasty, a good deal of authority over his people. He collects their taxes and adjusts their disputes with but rare reference or appeal to the Rajah's courts.

Unlike most of the subjects of Népál, the Kirántis retain possession of the freeholds of their ancestors, which they call walikha, and the owner, thangpung hangpa. Each holding is extensive, though not generally available, owing to the high slope of the surface, for the superior sort of culture. The boundaries of an estate are defined by the run of the water. The tax paid to the Government by each landholder, or thangpung hangpa (literally, lord of the soil), is five rupees per annum, four being land-tax, and one in commutation of the corvée.

The general style of cultivation is that appropriate to the uplands, not the more skilful and profitable sort practised in the level tracts; and though the villages of the Kirántis be fixed, yet their cultivation is not so, each proprietor within his own ample limits shifting his cultivation perpetually, according as any one spot gets exhausted.

Arva in annos mutant et superest ager, The plough is sometimes used, but very rarely, and the use of it at all is recent and borrowed, nor has the language any term for a plough. The produce is maize, buckwheat, millëts, pease, dry rice, and cotton. The general, almost exclusive, status of this people is that of

agriculturists. They did not till lately take military or menial service.* They have no craftsmen of their own tribe, but buy iron implements, copper utensils, and ornaments for their women from other tribes, and supply most of their simple wants themselves. The useful arts they practise are all domestic; fine arts they have none, nor ever had; no towns, and only small villages of huts raised obliquely on the outer side on wooden posts some three to six feet, so as to get a level on the slope of the hill, size small, because the children separate on marriage, walls of thick reed, plastered, and the pent roof of grass. Each family builds for itself. The women spin and weave the cotton of native growth, which constitutes their sole wear, and the men and women dye the clothes with madder and with other wild plants—whereof one, a climber, yields a fine black colour. They make fermented and distilled liquors for themselves, and use the former in great quantities—the latter moderately.

The Kirántis have not, nor ever had, letters or literature.† Their religious notions are very vague. They have no name for the God of gods, nor even for any special deity whatever, though the term “mang” may be construed deity, and that of “khyimmo” or “khyimmang,” household deity or penate. Nor is there any hereditary priesthood, or any class set apart and educated for that office. Whom the mang inspires, he is a priest, and his duty is to propitiate the Khyimmang or Penate of each family by an annual worship celebrated after the harvest, and also to perform certain trivial ceremonies at marriages and deaths, but not at births. The priest is named Nakchhong, and he has, moreover, once a year, to make offerings to the manes (samkha) of the ancestors of each holder, or rather to all the deceased members of each family.

The Kirántis believe heartily in the black art, and call its professor Krákrá, Kúnyamayáwo, &c. The professional anta-

* Jang Bahadur has lately raised some Kiránti regiments. He is wise, and has seen in time and provided against the risk of a too homogeneous army. The Kirántis have of late freely taken menial service with us in Sikim.

† The Limbus, like the Lepchas, have an alphabet seemingly original, but neither people has made much use of it. I submitted these alphabets to the native and English scholars of Madras, Ava, and Arrakan, and was told they could not be traced to any Indo-Chinese or Dravidian source. I had priorly received a like disclaimer from the Lamas of Tibet.

gonist of this formidable person, who undoes the mischief bodily or mental, which the other had done, who is at once exorcist and physician, is named in the various dialects, Janicha, Mangpa, &c.

There are only two religious festivals per annum: one to the Khyimmo or Penate, and the other to the samkha or souls of the deceased.

As already said, birth is not attended by any religious observances.

The Kirántis buy their wives, paying usually twenty-five to thirty rupees, frequently in the shape of copper household utensils. If they have no means, they go and earn their wife by labour in her father's family. They marry usually at maturity—nay, almost universally so. Divorce can always be had at the pleasure of either party; but if the wife seek it, she or her family must give back the price paid for her, and all the children will remain with the husband in every event of divorce. The marriage ceremony is as follows:—The priest takes a cock in his left hand and strikes it on the back with the blunt side of a sickle till blood flows from its mouth. According as the blood marks the ground, the priest prophesies that the offspring will be boys or girls; and if no blood flow, that the marriage will be childless. This is the essence of what passes, and it seals the contract.

The Kirántis bury their dead on a hill-top, making a tomb of stones loosely constructed. The burial takes place on the day of decease. The priest must attend the funeral, and as he moves along with the corpse to the grave he from time to time strikes a copper vessel with a stick, and, invoking the soul of the deceased, desires it to go in peace and join the souls that went before it. The law of inheritance gives equal shares to all the sons, and nothing to the daughters, unmarried or married. Concubines are unknown. Polygamy is allowed and not uncommon. Polyandry unheard of and abhorred.

Tattooing is unknown. Boring of ears and nose common with the women; rare with the men. The hair is usually worn long and so as to hide the Hindu-like top-knot that is, however, always forthcoming. The general character of the Kirántis is rather bad among the other tribes, who consider

them to be somewhat fierce and prompt at quarrelling and blows, especially in their cups,—a state very frequent with them. But at Darjiling they have now for fifteen years borne an excellent character as servants, being faithful, truthful, and orderly, so that their alleged fierceness should, I think, be called manly independence, or be referred to their long-past days of political independence and martial habits.

I proceed now to the physical character of the tribe. Premising that I have long been habituated to these physical observations, by no means confined to the hills, I would repeat once * more that the Himálayan type, though upon the whole Mongolian, is not to be judged (any more than the African one by the Negro) by the Kalmak exaggeration of that type; and, moreover, that the type exhibits here, as to the north and to the south of us, a large range of variation, indicating, like the lingual type, that the Himálaya has been peopled by successive immigrations of northmen belonging to many, probably to all, of the various sub-families into which the restless progeny of Túr has been (I think prematurely) divided by European philologists and ethnologists. I think, moreover, that I can discern this sort of accord between the physical and lingual types, to wit, that the tribes with simple languages have more, and the tribes with complex languages have less, of the Mongolian physical attributes, after careful elimination of the presumed effects of mixture of breed† (and such facts are always notorious on the spot) where such mixture has taken place. Thus a Lepcha, or Gurung, or Magar, or Murmi, to a simple language unites a palpable Mongolian physiognomy and frame; whilst a Kúswár, a Dhimál, or a Kiránti, with a language much allied to the higher Túrkie, Ugrofinnic, and Dravidian types† possesses a face and form tending the same way.

* See my Essay on Kóech, Bódo, and Dhimál, p. 113 ff.

† The complex pronominalisation of the Kiránti verb points to a special connection with Müller's subdivision, embracing, as far as we yet know, the Hó, the Sontal, and the Munda proper. The numerous traits of resemblance of the pronominalised Himálayan tongues to the cultivated Dravidian have been pointed out, here and there, in the course of the foregoing analyses of two samples of the former. But observe that Hó and Sontal, like Túrki and Kúswár, suffix personal signs to noun and verb. Váyu and Kiránti, like Dhimáli, follow the Dravidian rule of prefixing to noun, suffixing to verb. This difference seems great, but is not perhaps really so, for the vulgar and sacred dialects of Egyptian, which were, says Poole, one tongue, nevertheless had this difference.

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I will now describe my samples, adding, lest I should be supposed to have selected them unfairly, that they are men long in my own service.

Dimensions in English feet and inches.

	(1) Bontáwa.		(2) Báking.		(3) Thálung.	
Total height,	5	4	5	0	5	2
Crown to hip,	2	5	2	2	2	3
Hip to heel,	3	2	2	11	3	0
Fore-and-aft length of head,	0	9 $\frac{1}{2}$	0	8 $\frac{3}{4}$	0	8 $\frac{1}{4}$
Side-to-side width of ditto,	0	6	0	6 $\frac{1}{4}$	0	6
Girth of ditto,	1	9 $\frac{1}{4}$	1	9 $\frac{1}{2}$	1	8
Breadth of face,	0	5 $\frac{1}{2}$	0	5 $\frac{3}{4}$	0	5 $\frac{1}{4}$
Length of arm and hand,	2	5	2	3 $\frac{1}{2}$	2	4
Girth of arm,	0	10	0	9 $\frac{3}{4}$	0	9 $\frac{1}{4}$
Ditto of fore arm,	0	9 $\frac{1}{4}$	0	9 $\frac{3}{4}$	0	10
Girth of thigh,	1	6	1	6	1	6 $\frac{1}{2}$
Ditto of calf,	1	0 $\frac{1}{2}$	1	0 $\frac{1}{2}$	1	0 $\frac{3}{4}$
Girth of chest,	2	9 $\frac{1}{2}$	2	10	2	10 $\frac{1}{2}$

No. 1. A Bontáwa, age 55. Head long, narrow, vertical view elliptic, equally wide fore and aft, widest between the ears. Front view of the head and face oval, with the cheek-bones little protruded and the forehead not narrowing upwards. Profile or side view good, nearly vertical, the mouth not being at all inclined to prognathism, and the forehead very little retiring, but chin somewhat defective. Forehead of good height and breadth, nearly as wide as the cheek-bones. Eyes of good size, remote; upper lid flaccid, but hardly perceptibly bent down next the nose.^e Nose long, straight, pyramidal, well elevated though thick, and with the nostrils elongated, not round. Mouth well formed, not protuberant, of good size, and having shapely lips and vertical teeth not at all exposed, chin not retiring, but not advanced, and rather defective. Jaws neither heavy nor square. Colour a clear light brown, deeper and less olive than usual. No trace of ruddiness. Hair jet black, ample, straight, glossy, strong but not coarse. Moustache full and jet black. No whisker. Eyebrows scanty and horizontal. No hair on chest. Figure good, but trunk and arms long, and legs short. Very

moderate development of bone or muscle for a highlander, and scarcely more than in a plainsman.

No. 2. A Báhing,* 30 years old. Head broader and shorter, vertical view oblate ovoid, wider behind than before, but not flattened behind. Front view of the face shows (like the head) more breadth than in No. 1, and is somewhat square, owing to the projection of the cheek-bones and of the angles of the jaws. Profile vertical, as in the last, with very little saliency of the mouth, a vertical but somewhat narrow forehead, and a chin flush with the front of the jaw. Forehead less fine than in the last, vertical to the front, but somewhat narrow, or rather seeming so, owing to the lateral projection of the jaws and cheek-bones. Eyes of good size remote, showing faintly but distinctly the usual flaccidity and deflection towards the nose, of the upper lid. Nose, as in the last, long, straight, pyramidal, broad, but not depressed. Nostrils large and round. Mouth of good size and shape, with moderately full lips, of which the upper has a tendency to advance more than the lower, owing to the normal thickening of the gum. Teeth fine and vertical, and not at all exposed. Chin devoid of the prominent roundness of the part, flush with the jaw in front. Jaws heavy and angular. Colour, as in the last, pale ruddy brown, deeper and less dull than the usual isabelline colour. Hair jet black, straight, strong. No whisker. A scanty moustache. Eyebrows full. Chest, legs, and arms hairless. No more development of bone or muscle than in the last, and figure, as before, good, but noticeable for length of trunk and arms.

No. 3. A Thúlung, 22 years old, has the breadth of head and face of the last, vertical view of the head showing great and remarkably uniform width in proportion to length. Profile line vertical, as before, and all the details of the features wonderfully similar, as in a strong family likeness, and figure also and colour.

* Is our Báhing the Báhik of Muir's Sanscrit Texts, ii. 482? His Aratta may be the Aratt of Sikim, and his Khas is no doubt the now dominant tribe of Népál. Muir's authority indeed says that the Báhik were a Sanscrit-speaking race, but that may be accounted for by the ignorance displayed by Brahmanical writers on this subject, and by their determination to find degraded Kshatriyas in all the great nations and peoples bordering on Aryavartta; e.g., the Burmese are with them degraded Kshatriyas!!

General Remark.—All these three men have a depth of colour and defect of bone and muscle assimilating them to the lowland Turanians, generally and differencing them from the highlanders generally, but especially from the Palusen or Cis-himalayan Bhotia, the Gúrung, the Súnwár, the Múrmí, the Magar, and the Lepcha; and the Bontáwa has a head and face carrying on the resemblance with the lowland Turanians, and which I believe to be so frequent among the Kirántis as to deserve to be called the rule, not the exception. In conclusion, I may perhaps be permitted to say, as the result of long years of practised observation, that the effect upon the Turanian northmen of passing from the cold high-and-dry plateau of "Asie Centrale," down the various steps of the Himálayan ladder into the hot and moist plains of India, is to diminish the volume of bone and muscular development, to diminish also the extreme breadth of head and face, with the consequent wide separation of all the double organs of sense, and to modify the defects of the eye, giving it a freer and straighter aperture and less flaccid upper lid; moreover, that such tribes as, in the throng of successive immigrations, have been broken, barbarised, and driven to seek refuge in malarious tracts, seem to manifest a tendency to pass from the low Turanian to the low African or Negro type;* and lastly, that after these effects have been produced in the course of numberless ages, it must always be unsafe to dogmatise upon physiological or philological grounds only respecting the *special* relations and characteristics of any given tribe without abiding advertence to the general relations and characteristics of such tribe, and to the proof of both that may be had by carefully seeking out and weighing all the available evidence, whether physiological or philological, moral or traditional.

The evidence of any reflux towards the north of the great tide of Turanian population flowing wave after wave over India, through the numberless passes of the Himálaya, and also, perhaps, round the Western and Eastern, extremities of the

* Narrowness of head and face and projection of mouth are the great marks of the Negro type. Now, I have an Uráon in my service in whom these marks united to a very dark skin are conspicuous, and his lips are very thick and his eye good, and his hair crisply curled, but not at all woolly.

chain, is faint, seeming to be confined to the Népár tribe of Népál proper, who have a tradition of their return to Népál after having reached so far south as Malabar. Nor are there wanting coincidences of arbitrary customs, of the shape and use of agricultural and other implements, and of words, and even of grammatical forms, to countenance and uphold that tradition, as I have already adverted to in my paper on the Nilgirians.

END OF VOLUME I.

